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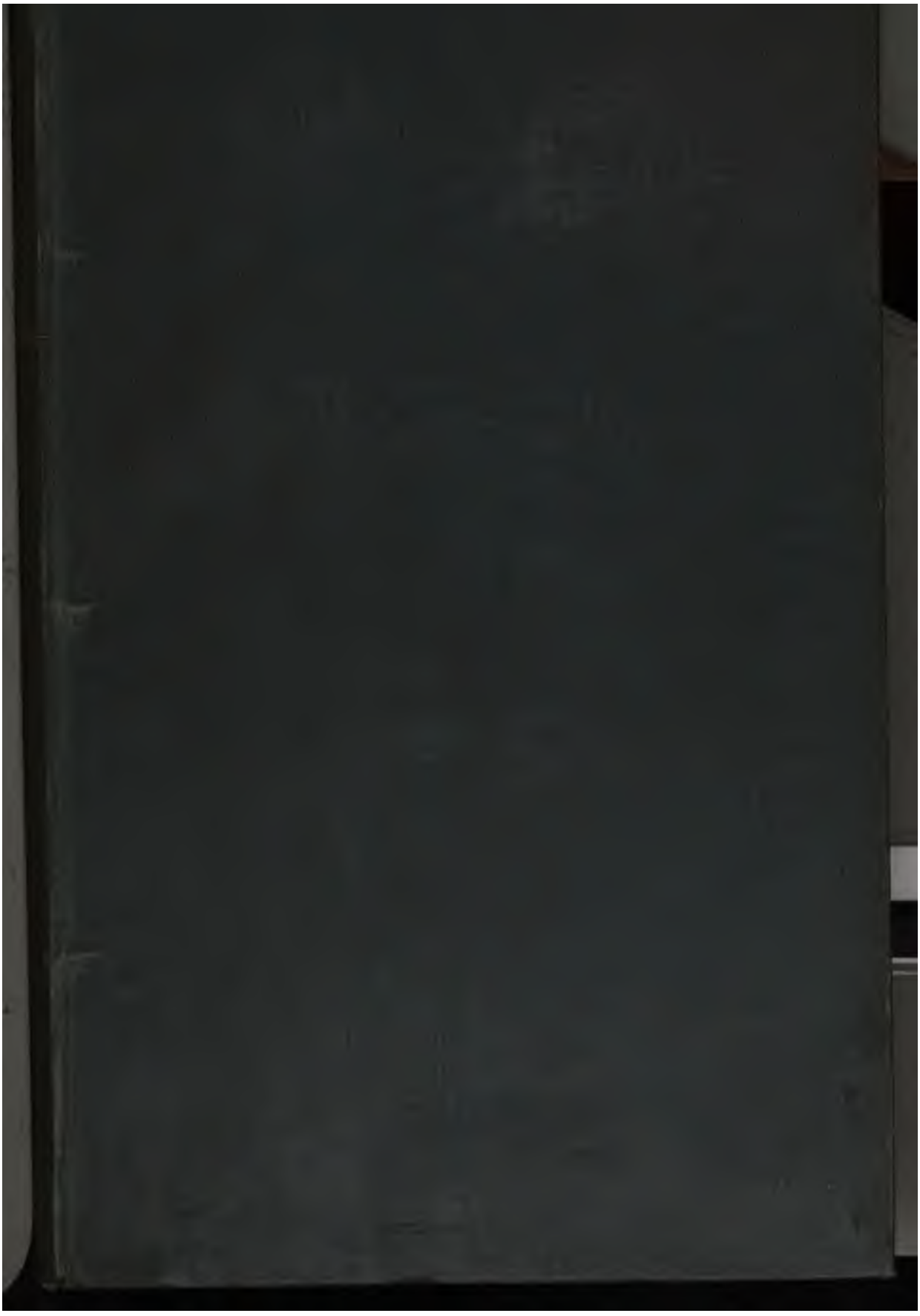
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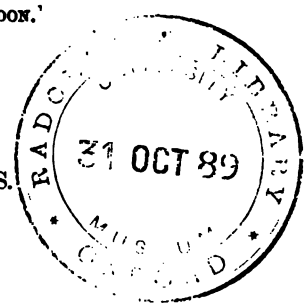
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IN TWELVE VOLUMES.

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ANSON, (Pierre Hubert, 1744—1810,) a French writer, and an able financier. After having practised some time as an advocate, he was taken into the office of the comptroller-general of finance, and occupied, successively, several posts connected with that department. He wrote some historical memoirs; and translated Lady M. W. Montague's Letters, and Anacreon; besides being the author of several short poems and songs. (Biog. Univ.)

ANSPACH and BAREITH, (the Margrave Christian Frederick Charles Alexander of, born 1736,) was nephew of Caroline, queen of George the Second. In 1769 he united to his previous possessions of Anspach, those of Bareith, on the death of his cousin Frederick. In 1790, alarmed at the prospects of war in Germany, which seemed likely to interfere with his life of amusement and pleasure, and having no one to succeed him, he resigned to Frederick William, for an annual consideration of 400,000 rix-dollars, his sovereignty—which, at any rate, would have fallen to the crown of Prussia at his death. He died in England in 1806. (Biog. Univ. Suppl.)

ANSPACH, (Elizabeth, margravine of, 1750—1828.) This lady, known as a writer, was the youngest daughter of Augustus, fourth earl of Berkeley, and was first married to Mr. William Craven, who afterwards succeeded to the title of earl of Craven. After having been married many years, a separation took place, and Lady Craven visited Italy, Austria, Poland, Russia, Turkey, and Greece. She lived for some years at Anspach, where she became the principal lady of the court, established a theatre, and wrote several dramatic pieces for the stage. On the death of the margravine she visited Spain and Portugal, in company with the margrave of Anspach; and on the subsequent decease of Lord Craven,

she was married to his serene highness. On that prince selling his territorial rights to the king of Prussia, he and the margravine came to reside in England, until the death of the former in 1806; after which event the margravine went again abroad, and died at Naples. The following works are from her pen:—A Journey through Crimea to England, 4to, 1789; the Princess of Georgia; the Twins of Smyrna; Nourjahad; and Memoirs of the Margravine of Anspach, formerly Lady Craven, published in 1825. She also composed several pieces of music, principally for the theatrical pieces she had written. It has been judiciously observed, that "the margravine of Anspach claims attention rather from circumstances than talent. She was a light and vivacious woman, of a school which is rapidly going by, and which it is of the least possible consequence to renovate."

ANSPRAND, king of the Lombards, guardian of Lieubert, son of Canibert, in 700. After defeating the army of Aribert, son of the usurper Ragimbert, he became king, and reigned for three months. His son Liutprand, who succeeded him, was one of the greatest of the Lombard kings. (Biog. Univ.)

ANSTEY, (Christopher,) the son of the Rev. Christopher Anstey, was born 1724. He was of King's college, Cambridge, and made himself remarkable there by his resistance to an attempt, on the part of the university, to infringe upon the peculiar privileges of that college in taking degrees. He was a fellow, and continued to reside at college till his mother's death, in 1754, which put him in possession of some family estates; and he resigned his fellowship to become a country gentleman. He often amused himself with writing small pieces of poetry, and in 1766 published the New Bath Guide, which established his poetical talent, and his peculiar and original

powers of lively and satirical humour. Few poems have ever been so popular; and Dodsley, the bookseller, who purchased the copyright, acknowledged that the profits on the sale were greater than he had ever made by any other book during the same period, and generously returned it to its author in 1777. He died in 1805, in his eighty-first year. He wrote several other pieces, which were collected and published in 1808.

ANSTIS, (John,) a learned heraldic writer, and garter king-at-arms. He was born in 1669, at St. Neot's, in Cornwall, and was educated at Oxford and at the Middle Temple. As a gentleman of good fortune, he became known in his county, (Cornwall,) and sat in parliament in the reigns of Anne and George I. for St. Germains and Launceston. Anne gave him a reversionary patent for the place of garter; but on its becoming vacant, he was in prison, under suspicion of being a jacobite. He claimed the office, and having cleared himself from the charge brought against him, succeeded in obtaining it against the nomination of the Earl Marshal, and in 1718 was created garter. He died in 1745. He was a most able and indefatigable officer at arms; and published a Letter concerning the Honour of Earl Marshal, 1706; the Form of the Installation of the Garter, 1720; the Register of the Most Noble Order of the Garter, 1724; Observations introductory to an Historical Essay on the Knighthood of the Bath, 1725; besides other laborious works in MS. on Topography, Antiquities, Genealogies, &c. which were dispersed after the death of his eldest son, John Anstis, LL.D., who succeeded him as garter, by virtue of a grant passed in 1727. The son died in 1754.

ANSTRUTHER, (Sir John,) a distinguished member of the English parliament; born 1753, died 1811. He was appointed chief justice of Bengal in 1798. At first a partisan of Fox, after the breaking out of the French revolution he joined the opposite party, and was created a baronet shortly before his departure for India.

ANTAGORAS, of Rhodes, was a writer of Greek epigrams, of which only two have been preserved. He was contemporary with Antigonus I. as we learn from Plutarch Apophth. ii. p. 182, and Sympos. iv. 4; and such a *gourmand* that he would not suffer any hands but his own to dress his favourite dish of conger-eels. It appears too, from Ælian, V. H. xiv. 26, that he was in the habit of abusing the philosopher Arcesilaus, who treated him as he deserved, by leading him to the most frequented places, in order that the greatest number of persons might become acquainted with the intemperance of his language and conduct. The Greek biographer of Aratus has attributed to Antagoras a poem, under the title of Thebais, which, according to Hemsterhuis on Callimach. p. 590, belongs rather to Antimachus. Schneider, however, in Analect. p. 3, agrees with the biographer; while Schellenberg on Antimachus, p. 27, ed. Giles, leaves the question as he found it—in uncertainty; although he confesses that the story told by Cicero, in Brut. 51, that Antimachus, while reading his Thebais at Athens, was deserted by all his auditors but Plato, is very similar to the one related by Stobæus of Antagoras, who was left in like manner by a circle of Bœotians, assembled to hear an epic on the national theme of the Thebais. In one respect, however, the stories do not tally; for while Antimachus consoled himself with having an auditor, whose single judgment could be opposed to the rest, Antagoras exhibited much less of the philosopher in abusing the Bœotians, who he said were rightly called by that name, for they had the ears of kine; a pun that turns in Greek upon the similarity of Βοιωτοι and Βοων ωτα.

ANTALCIDAS, a Spartan, famous in history for the disadvantageous peace which the Lacedæmonians, jealous of their neighbours at home, employed him to negotiate with the Persians, and by which the Greeks yielded their footing in Asia. This treaty, concluded B. C. 387 (Ol. 98, 2) was, from him, termed the peace of Antalcidas. On his return, Antalcidas was made ephorus. The flattering marks of distinction which had been shown to Antalcidas by King Artaxerxes, encouraged the Lacedæmonians to send him on a second mission, the object of which was a loan of money. But the Spartans had lost their influence in Greece; Artaxerxes treated their envoy with coldness, and denied their request. Antalcidas returned to Lacedæmon, became the derision of his enemies, and in the fear, as it is said, of being pursued by the ephori, starved himself to death.

ANTANDER, the brother of Agathocles, tyrant of Syracuse, and commander of the troops which he sent to the aid of the Crotoniates. After his

brother's death, he is said to have written his history.

ANTAR, or ANTARAH, a celebrated Arabian warrior and poet, who flourished about the end of the sixth century of our era, contemporary with Nushirwan, king of Persia. He was son of Sheddad, of the tribe of Abs, a race eminent among the descendants of Adnan, (the generations from whom to Antar are given in a table prefixed by Sir William Jones to his version of the Moallakat); — but as his mother was an Ethiopian slave, and his birth consequently illegitimate, his father long refused to allow him to assume the rank of a free-born Arab. But the astonishing deeds of valour performed by Antar, joined to the remonstrances of the other chiefs of the tribe, at length overcame his scruples, and Antar received a place among the warriors of Abs, and soon after, the hand of his cousin Ibla, the object of his early affections. The whole life of Antar, as narrated in the romance compiled by Asmaï (*vide* Asmaï), and bearing the title of Antarîyah, appears a continual succession of martial achievements. Not only hostile Arabs, but Greeks, Persians, and Ethiopians, feel the almost superhuman force of his invincible arm: his sword Dhami, and his horse Abjer, share in romance the celebrity of their owner: and the title of Abu'l-Faouris *(the Father of Horsemen,)* conferred on him by common consent, testifies the supremacy of his valour. After much opposition from the Koreish, he succeeded in placing one of his compositions in the sanctuary of the Kaaba, as one of the seven *Moallakat*, or *suspended poems;* and by Sir William Jones's translation of this poem, the name of Antar first became known in Europe: but his exploits have since been rendered more familiar by the publication, in 1820, of an English version of the first part of the romance bearing his name, by Mr. Terrick Hamilton. He is said to have fallen in battle, by the hand of a pardoned enemy, shortly after the birth of Mohammed; and of his descendants, no details appear to have been preserved.

ANTELAMI, or ANTELMI, (Benedetto,) a sculptor who flourished at Parma in the latter part of the twelfth century. Lanzi says that he executed "a basso-relievo, representing the Crucifixion of our Lord, in the cathedral, which, though the production of a rude age, had nothing in sculpture equal to it, that I have been able to meet with, until the period of Giovanni Pisano." He worked in 1178 and 1196. (Lanzi, Stor. Pitt. iv. 52.)

ANTELMI, (Joseph,) a French ecclesiastic and antiquary, born in 1648, at Frejus, of which place he was a canon. In 1684, he was appointed grand-vicar and official to J. B. de Verthamon, the bishop of Pamiers, and succeeded in restoring peace to that diocese, which had been much disturbed by the *régale*, by which the king claimed the temporalities and ecclesiastical patronage of a see, during a vacancy. Antelmi's principal works are—A Treatise de Periculis Canonicorum; a History of the Church of Frejus, 1680; De veris Operibus, &c.; a Disquisition on the genuine works of Leo the Great and Prosper Aquitanus, in 1689; Nova de Symbolo Athanasii Disquisitio, 1693; and some others. He died at Frejus in 1697, leaving the character of a man of acuteness, learning, and integrity; but credulous, and too fond of dealing in conjecture. (Biog. Univ.)

ANTELMI, (Nicolas,) canon and vicar-general of the church of Frejus, in the earlier part of the seventeenth century, and the friend of Peiresc. He wrote some Adversaria, mentioned by Joseph Antelmi.

ANTELMI, (Pierre,) nephew of Nicolas, was born at Frejus, and studied at Paris theology and jurisprudence, taking his doctor's degree in both faculties. He continued for some time a sort of rivalry in the collection of a cabinet of antiquities, which had been commenced by his uncle, against Peiresc; and on his uncle's death, succeeded him in his canonry. He died in 1668. (Biog. Univ.)

ANTELMY, (Pierre Thomas,) a French mathematician, born in 1730, died in 1783. He was a professor at the Ecole Militaire, where he made some astronomical observations, inserted in the Memoirs of the Academy. He also translated Agensi's work from the Italian, and Lessing's Fables and Klopstock's Messiah from the German. (Biog. Univ.)

ANTENOR, or AGENOR, a sculptor who lived at Athens in the seventy-sixth Olympiad. He is celebrated for executing the statues of Harmodius and Aristogiton, designed to replace those in bronze, which had been taken away by Xerxes. Alexander the Great restored the original statues to the Athenians. Pliny (lib. xxxiv. c. 8) attributes these to Praxiteles, which is evidently a mistake, since Xerxes captured Athens in 480 B.C.;

and Praxiteles did not flourish till eighty years later. This sculptor is mentioned by Pausanias. Winkelmann calls him Agenor.

ANTEROS, (St.) a Greek, was chosen bishop of Rome in 235, during the persecution of Maximinus, and died in 236.

ANTESIGNAN, (Pierre,) a grammarian in the sixteenth century, born at Rabasteins in Languedoc, published a Greek grammar, which was often reprinted, and a work on Universal Grammar, an extensive but badly arranged production. He also edited Terence, with notes and other assistances for the student, at Lyons in 1556.

ANTHAKI, (born in Antioch,) the surname of a christian bishop of Said, who wrote in defence of the doctrines of Christianity against the Mohammedan theologians. An answer was written by one of them, named Takieddin Ahmed Bin Abdalhalim Bin Taimiah, who entitled his work, The True Answer to him who pretends to justify the Religion of the Messiah. The two works appear to have been written at the end of the seventh or beginning of the eighth century.

ANTHEAS OF LINDUS, was, according to his own confession, (says Athenæus, x. p. 445,) a relation of Cleobulus, one of the wise men of Greece. His whole life was given rather to pleasure than philosophy, as a votary of Bacchus, in whose honour he seems to have composed some comedies. He was likewise the inventor of a kind of poetry, where compound words abounded, such as we find in the Dithyrambics of Pratinas, and in the last scene of the Ecclesiazusæ of Aristophanes.

ANTHELMÉ, called also Nauthelme, and sometimes Ancelin, descended from the lords of Chignin, in Savoy, after having been provost of the cathedral of Geneva, and sacristan of that of Belley, was in 1139 made prior of the great Carthusian convent of Portes. In 1161, or 1163, he was consecrated bishop of Belley by Pope Alexander III., whose cause he had sustained against the partisans of the anti-pope Octavian. He died on the 26th June, 1178. (Hist. Lit. de France, xiv. 613.) He is known as the author of some epistles printed by Duchesne, Mabillon, and Martene. His zeal in defence of the privileges of the church was so acceptable to the court of Rome, that after his death he was canonized.

ANTHEMIUS, grandson of Philip, prefect of the East, was in 405 consul and prefect under Arcadius. On the death of Arcadius, Anthemius managed the affairs of the empire during the minority of Theodosius II. with great ability and integrity. In 414, he retired from his dignities, and passed the rest of his life in obscurity. (Biog. Univ. Gibbon.)

ANTHEMIUS, (Emperor of the West,) was grandson of the preceding. In 467, when Italy was suffering under the tyranny of Ricimer, Anthemius was received as emperor, giving to Ricimer his daughter in marriage. Ricimer, however, quarrelled with his father-in-law, and appearing in arms against him, advanced against Rome, which he sacked, and put Anthemius to death in 472. (Gibbon.)

ANTHEMIUS, of TRALLES, in Lydia, a celebrated mathematician and architect, who flourished about A. C. 532. Procopius de Ædific. ii. 3, says he designed the temple of S. Sophia, at Constantinople; but as he lived only to lay the foundation, it was completed by Isidorus of Miletus. A fragment of his work, Περι Παραδοξων Μηχανηματων, was first published by Du Puy, in the Mémoires de l'Academie des Sciences for 1777, accompanied with a French translation and notes. It describes the method of constructing hexagonic burning mirrors, and shows, as Buffon had asserted, and partially proved by experiments detailed in the same Mémoires for 1747, that the story of Archimedes burning the Roman fleet at Syracuse, was not altogether unfounded. Agathias, too, mentions the account of his frightening the rhetorician Zeno by means of an artificial earthquake, produced by the explosion of a steam-boiler, or a composition similar to gunpowder.

ANTHERMUS, a Chian sculptor, son of Micciades, and grandson to Malas. He and his brother Bupalus, according to Pliny, lib. xxxvi. ch. 5, made a statue of the poet Hipponax, who was remarkable for his ugliness, which caused universal laughter, on account of the deformity of its countenance. The poet was so incensed, and wrote with so much bitterness against the statuaries, that they are said to have hanged themselves.

ANTHEUNIS, (James,) a theologian of Middleburg, lived at the end of the fifteenth century. He was vicar-general at Brussels, in the diocese of Cambray, in the episcopacy of Henry de Bergher. He is author of a work entitled Elegans

Libellus, ac nunc primum impressus de præcellentiâ Potestatis Imperatoriæ, &c. 1502. (Suppl. Biog. Univ.)

ANTHIPPUS. Of this comic writer nothing is known, except a long fragment quoted by Athenæus, ix. p. 404.

ANTHOINE, (Nicolas,) a fanatic, who was burnt at Geneva in 1632. Educated in the faith of the Roman Catholic church, he afterwards embraced Calvinism, and ended in professing Judaism. However, for a time he concealed his apostasy, and officiated as protestant minister at Divonne, in Gex, until suspicion was aroused by his constant neglect of the New Testament. The fear of being denounced drove him completely mad; and in this state he broke away, and arrived at Geneva, where notwithstanding the representations of his friends, he was sentenced to death. (Suppl. Biog. Univ.) See life of Paul Ferri.

ANTHOINE, (Antoine Ignace, baron de St. Joseph,) an eminent merchant of Marseilles, was born in 1749. For some time he was at the head of a commercial house in Constantinople; and during the years 1781-2-3, was engaged in arranging the terms of commercial intercourse between France and Russia, in which his views were readily taken up and appreciated by the courts of Versailles and St. Petersburg. He founded an establishment at Cherson, and contributed mainly to the present facilities enjoyed by France in her commercial relations with the countries on the Black Sea. In 1781 he was rewarded by Louis XVI. with letters of nobility. He filled some offices connected with public trade under the directory; and after the eighteenth Brumaire, was admitted into the legion of honour. He was mayor of Marseilles from 1805 to 1813, and effected great improvements in that town. He died in 1826. An Essai Historique sur le Commerce et la Navigation de la Mer Noire, reprinted in 1820, is by him. (Suppl. Biog. Univ.)

ANTHONY, (St.) one of the most celebrated personages of the Eastern and Romish calendars; was born at Heraclea, in Upper Egypt, in A. D. 251. His parents were noble and rich; and while young he was left, with his sister, possessed of their whole property. According to his biographer, he had shown little inclination to letters; but he had been early imbued with the piety which characterised his parents, and his zeal increased with his age; so that when still little more than a youth, on hearing the exhortation of Christ to the young man to sell his property and distribute it to the poor, read in the church, he returned home and imitated it literally, reserving only a small portion of his riches for the support of his sister. Monks were at this time few and scattered. But in a solitary spot in the neighbourhood of Heraclea, an old man led the life of an anchorite, and Anthony resolved to imitate him. He accordingly sought a convenient place in the neighbourhood of his native town, where he adopted an austere course of discipline, and devoted his time to prayer and the study of the Scripture. After residing at this place some time, he left it to seek a still more lonely asylum among the dead in the catacombs. At the age of thirty-five, he quitted the tombs, and retired still further into the desert, where he took up his residence among the ruins of a deserted castle on a mountain. Here he remained during twenty years; and the fame of his sanctity drew around him crowds of devotees, whom he collected together into monasteries. When the persecution under Maximinus raged in Egypt, Anthony quitted the desert to encourage the martyrs by his presence and exhortations. When he returned, he left his former abode, which had become populous, to seek solitude, and advancing still further into the desert, settled on another mountain; but wherever he went, he was followed by crowds of people, until the whole desert was covered with monasteries; and at the death of the saint, the number of monks who had adopted his rule of life, are said to have amounted to fifteen thousand. During his life St. Anthony directed all these foundations, and visited them frequently, either in person or by his letters. In 355, he was persuaded a second time to quit the desert, and repair to Alexandria, by the prayers of St. Athanasius, in order to clear himself from the imputation which the Arians had cast upon him of being of their creed. He lived to the great age of one hundred and five years, and died A. D. 356, on his return from this visit. His festival is celebrated on the 17th of January.

St. Anthony is regarded as the patriarch of the monks. He is known popularly for the numerous contests which he is said to have sustained against the evil one, many of them more fantastic than terrible, and all too trivial to be repeated; but they have frequently furnished matter to the imagination of the artist. His body was transferred from its first resting

place to Alexandria in 561, and from thence to Constantinople about a century later. At the end of the tenth century it was again removed, and was deposited in a Benedictine priory near Vienne, in France.

The life of St. Anthony was written by his friend Athanasius, and was translated into Latin by Evagrius. Both the original and the translation are given in the Benedictine edition of Athanasius, tom. i. p. 793. The Latin of Evagrius, with a collection of collateral documents, and accounts of the different translations of the body of the saint, will be found in the Acta Sanct. of the Bollandists, Mens. Jan. vol. ii. p. 121, &c. Many of St. Anthony's letters, addressed to the different monasteries of the Thebaid, and written in Coptic, are preserved. Some were translated into Greek and Latin, and a few have been printed in the Bibliotheca Patrum. Seven only of those printed by Abraham Echellensis in 1641, are said to be genuine. Two of the originals, in the language of the Thebaid, were inserted by Mingarelli in his Ægyptiorum Codicum Reliquiæ, in 1785.

ANTHONY, (Derick,) whom Walpole, in the Anecdotes of Painting, ed. 1782, vol. i. p. 205, calls Anthony Deric, was the chief graver of the mint and seals to King Edward the Sixth, and the queens Mary and Elizabeth. His father, William Anthony, was a native of Cologne, and may also have had an office in the Mint, as this his son was born at St. Catherine's, by the Tower. His appointment, by letters patent, to his office, is noticed by Walpole. See for the other particulars here given, Harl. MS. 5810, f. 17, b.

ANTHONY, (Dr. Francis,) a famous empiric and chemist, born 1550, was the son of an eminent goldsmith in London. He took the degree of M.A. in the university of Cambridge, and afterwards applied himself with great industry to the theory and practice of chemistry. He went to London, and in 1598 published his first treatise on a medicine drawn from gold. Not having obtained a license to practise medicine from the College of Physicians, he was summoned by them, and fined, and on refusing to pay his fine, was committed to prison, from which, however, he was discharged in 1602. Nevertheless he continued his practice with great reputation; but was attacked by Dr. Gwenne, and other antagonists, whom he answered by publishing a defence of himself and his Aurum Potabile, in 1610.

This excited new adversaries, and the controversy about Aurum Potabile grew very warm; increasing the hostility of the faculty towards the doctor, and at the same time, his practice. His character in private life seems to have been irreproachable. Unaffected piety, untainted probity, great modesty, and boundless charity, procured him many friends, and enabled him to sustain the animosity of the regular members of the medical profession. He died in 1623. (Biog. Brit.)

ANTHONY, (John,) son of the preceding, continued his father's practice, and made a handsome living by the sale of the Aurum Potabile. He was author of Lucas Redivivus, or the Gospel Physician, (printed in 1656.) He died in 1655.

ANTHROPOGRAPHUS. See Dionysius.

ANTIBOUL, (Charles Louis,) a French lawyer, and member of the Gironde party, was deputy to the national convention for the department of the Var. He was executed in 1793. (Biog. Univ.)

ANTIC. See Bosc.

ANTICLIDES, of Athens, was the author of the Νοστοι, a prose work, founded upon an older poetical one, but with this difference, that while the last-mentioned related to the events which befel the Grecian chiefs on their return from Troy, the work of Anticlides had reference to the fortunes of other leaders of other expeditions: amongst which those of the generals that served under Alexander held a prominent place. The work must have been a voluminous one, for the sixteenth book is quoted by Athenæus, xi. p. 466. He compiled likewise an archæological glossary for the purpose of explaining words connected with particular customs, and half forgotten traditions. To this author, and not to Anticles, Plutarch probably alludes in ii. p. 1136.

ANTICO, (Lorenzo,) in Latin, Antiquus. An Italian grammarian of the beginning of the seventeenth century, who taught grammar at Padua. His works are, De Eloquentiâ compendiarii libri tres. Venice, 1594. De Institutione Grammaticæ Commentarii tres. Padua, 1601. (Biog. Univ.)

ANTIDAMAS, of Heraclea, is known only from a reference in Fulgentius, who says that he wrote a history of Alexander, and some treatises on morals.

ANTIDOTUS, a Greek painter, pupil of Euphranor, lived in the 104th Olympiad, 364 years B.C. He was more

remarkable for the laborious finishing of his pictures, than for invention. His colouring was cold, and his outline hard and dry. Among the few pictures of his which have been noticed, were a Warrior ready for Combat; a Wrestler; and a Man playing on the Flute. He is most celebrated for having been the master of Nicias of Athens. He is mentioned in Pliny, lib. xxxv. ch. 11. (Bryan's Dict. Biog. Univ. Lemprière's Clas. Dict.)

ANTIDOTUS, a comic writer, of whose plays only three fragments have been preserved by Athenæus.

ANTIGENES, one of Alexander's generals. He was put to death by Antigonus, about 315 B. C. (Q. Curt. v. c. 14.)

ANTIGENES. One of this name is found amongst the historians of Alexander, mentioned by Plutarch; and another is the grammarian quoted in Apollon. Lex. Homer, where, however, Villoison has edited Αρχηγενης, because he says in Prolegom. p. 20, that the latter name is found in Eustathius.

ANTIGENIDAS, a musician of Thebes, the pupil of Philoxenus, and the master of Ismenias, whom he taught to despise the applause of the populace, as we learn from Cicero, Brut. 11. Either he or another Theban musician of the same name was the master of Alcibiades.

ANTIGNAC, (Antoine,) a French song writer of some reputation, born 1772, died 1823. He left—Chansons et Poësies Diverses. Paris, 1809. L'Epicurien Français, ou les Dîners du Caveau Moderne. (Biog. Univ. Suppl.)

ANTIGONUS, (Gonatas,) son of Demetrius Poliorcetes, was king of Macedon. In 272 B. C. he was expelled from his kingdom by Pyrrhus; but on his death, Antigonus regained it, and died, after reigning thirty-four years, B. C. 243, leaving his son Demetrius to succeed him.

ANTIGONUS, (surnamed Dôson,) because he promised much and never gave, was son of Demetrius II., the son of Demetrius Poliorcetes. He was king of Macedon B. C. 231, and died B. C. 221, leaving the throne to Philip, who was afterwards at war with the Romans.

ANTIGONUS, son of Aristobulus, king of Judæa, was taken prisoner by Pompey, B. C. 61. He was afterwards put to death by order of Mark Antony, B. C. 35, when Herod was placed on the throne. (Joseph. 14.)

ANTIGONUS, (Sochæus,) a Jew, born at Socho, lived 300 B. C. He was the founder of the sect of the Sadducees. (Brucker.)

ANTIGONUS, one of Alexander's most celebrated generals. In the division of the provinces, after the king's death, he received Pamphylia, Lycia, and Phrygia; but he afterwards increased his power, and during his life was master of all Asia Minor, as far as Syria. After the naval battle near the island of Cyprus, in which Demetrius, his son, defeated Ptolemy's fleet, Antigonus assumed the title of king. His power was now so great that Ptolemy, Seleucus, Cassander, and Lysimachus, united to destroy him, and he died of wounds received in battle 301 B. C. in his eightieth year.

ANTIGONUS, (commonly called Carystius, to distinguish him from others of the same name,) was born at Carystus in Eubœa, and is supposed to have flourished during the reign of Ptolemy Philadelphus, about B. C. 250, Ol. 132, 3. (See H. Dodwell, Dissert. de Ætate Peripli Hannonis, § 21. Vossius, de Histor. Græc. lib. i. cap. 12.) Nothing is known of his life, except that he wrote—1. Ἱστοριων Παραδοξων Συναγωγη, Historiarum Mirabilium Collectio. 2. Βιοι; or, Lives of the Philosophers, often quoted by Athenæus and Diogenes Laertius. 3. Περι Ζωων, De Animalibus, (Hesych. in Βιοι.) 4. Περι Λεξεως, De Dictione. (Athenæus, Deipnos. lib. iii. p. 88; lib. vii. pp. 297, 303.) 5. An Epic Poem, called Αντιπατρος, of which two lines are quoted by Athenæus, Deipnos. lib. iii. p. 82. Of these, the first only is still extant, and consists of one hundred and eighty-nine chapters, of which a great part is taken from the work, De Mirabilibus Auscultationibus, attributed to Aristotle, and also from that by Callimachus (of which only a few fragments remain) entitled, Θαυματων των εις ἁπασαν την Γην κατα Τοπους οντων Συναγωγη, Miraculorum quæ sunt in singulis totius Orbis Terrarum Locis Collectio. As might be expected from the title, the work contains a great many fables and absurdities, together with much that is curious and worth reading. He tells us that bees are generated by the putrid carcase of an ox, wasps by a horse, scorpions by a crocodile (cap. 23), and snakes by the spinal marrow of a man (cap. 96); that horses have a bony heart (cap. 75); that all animals, except man, when bitten by a mad dog, become mad themselves (cap. 102); that the chamelion assumes the colour of the ground, tree, leaves, &c., on which it happens to be walking (cap. 30); that the crocodile is the only animal that

moves its upper jaw (cap. 70); that eunuchs never become bald (cap. 117); that fire is extinguished by a salamander (cap. 91); that the lioness brings forth only once during her life; and that the young vipers eat their way through the uterus of the mother (cap. 25). The work was first published, Basil, 8vo, 1568, together with Antoninus Liberalis, Phlegon Trallianus, Apollonii Hist. Mirab., and M. Antoninus de Vitâ suâ, Gr. and Lat., edited by Xylander. The last and best edition is that by Breckmann, Lips. 1791, 4to, Gr. and Lat., with very copious and learned notes, some additions to which were published in Marbod. Lib. Lapidum, 8vo, Gott. 1799.

Of the other writers who bore the same name Fabricius has given the list following. 1. The Cumæan, a writer on agriculture, mentioned by Varro, Pliny, and Columella.—2. The painter, and a writer on painting.—3. The carver and statuary. —4. The mathematician, known by the Scholiast on the Tetrabilon of Ptolemy.— 5. The historian of Italy, to whom Dionysius and Festus allude. —6. The physician, whose recipe for a head-ache, and an ointment for the eye, have been preserved by Galen and Marcellus the empiric; and he is perhaps the individual mentioned in the preface to the lexicon of Erotian, and by the Scholiast on Nicander.

ANTILLON, (Isidore,) a Spanish patriot, who, previous to the invasion by the French in 1808, was professor of astronomy, geography, and history, at the Royal College for the young nobility at Madrid. He was active in the cause of his country during the whole period of the peninsular wars, and was co-editor of various journals, the object of which was to sustain the spirit of the Spanish people. After the restoration of Ferdinand to his throne, the liberal principles advocated by Antillon made him obnoxious to the government, and he was on the point of being brought to trial, when he died, in 1820. He was the author of various maps, and treatises on geography and science, as well as politics. (Suppl. Biog. Univ.)

ANTIMACHUS, the son of Hyparchus, was born about Ol. 83, at Colophon, or Clarus, although the latter is supposed to owe its origin to the confusion of *Clarus* and *Clarius*, in Cicero, Brut. 51. He was one of the authors that ennobled his birth-place, and whose history was written by their countryman Nicander, as we learn from the Schol. on Theriac, 3. He was the pupil of Paryasis, the author of the epic poem on Hercules, and of Stesimbrotus. From the elegy of Hermesianax, preserved in Athenæus, it appears that he fell in love with Lyde, and wrote an elegy on her early death. Of his interminable epic, the Thebais, which probably served as a model for the Dionysiacs of Nonnus, twenty-four books were taken up in describing the events which took place previous to the arrival of the seven chiefs at Thebes; at least if any reliance can be placed on Porphyrion's Commentary on Horace, A. P. 146. He wrote likewise an Encomium on Lysander, according to Plutarch, i. p. 443, which, however, he destroyed because the prize of a gold crown was awarded to his competitor, Nicostratus of Heraclea. To the same Antimachus have been attributed by some, though denied by Wolf and others, an edition of Homer, and a few of his various readings have been preserved to this day, in the Venetian Scholia, published by Villoison. The fragments of the Thebais and Lyde were first collected by Schellenberg, a pupil of Wolf, whose work has been reprinted by Giles, Lond. 1838, together with the Notes of Bishop Blomfield, which appeared in the Classical Journal, and a few additional fragments recently discovered by Bekker and Cramer in various MS. grammatical treatises. The whole number amount to only one hundred and thirty, but they afford sufficient evidence to verify the judgment of Quintilian, who placed Antimachus only in the second class of epic poets.

2. Antimachus of Teos was an epic poet, who, says Plutarch in Romul. i. p. 49, Xyl., was thought to have witnessed the eclipse of the sun that took place in Ol. 6, 3. One of his verses was imitated, according to Clemens Alex. Strom. vi. p. 622, by Augias, an obscure comic writer of Athens. It was to this effect—"Presents will cozen hearts and hands."

ANTIMACO, (Marco Antonio,) one of the most celebrated Greek professors of Italy during the sixteenth century, was born at Mantua, about 1473. He resided in Greece for five years, until he could write and speak the language as easily as Latin or Italian. In 1532 he became professor at Ferrara, where he died in 1552. He translated Gemistus Plethon, and part of Dionysius of Halicarnassus. Bâle, 1540. Several epigrams by him, in Greek and Latin, are in a collection of letters addressed to Vettori, and pub-

lished by Bandini, at Pavia, in 1758. (Tiraboschi.)

ANTIN, (d'.) See GONDRIN.

ANTINE, (d'.) See D'ANTINE.

ANTINORI, (Ludovico Antonio,) a learned Italian antiquary, born about 1720 at Aquila, in the Abruzzi; was archbishop of Lanciano. Several memoirs by him were published by Muratori in his Thesaurus. He had collected extensive materials for the history of the Abruzzi, but was prevented from publishing any of them by his death in 1780. Four volumes, however, of a work intended to extend to fifteen, appeared at Naples in 1781-2-3-4, under the title—Raccoltà di Memorie istoriche delle tre Provincie degli Abruzzi. (Biog. Univ. Suppl.)

ANTIOCHUS, son of Phintas, king of the Messenians, who died B. C. 744, and was succeeded by his son Euphaes.

ANTIOCHUS, the name of various Syrian kings, whose history is connected with that of Greece and Rome :—

Antiochus I. (surnamed Soter,) was son of Seleucus I. He fell in love with Stratonice, his step-mother, who was resigned to him by his father. In 275 B. C. he conquered the Gauls, who were ravaging Asia, in a great battle; and in B. C. 262, was killed near Ephesus. (Val. Max. Polyb. Appian.)

Antiochus II. surnamed Theos by the Milesians, for ridding them of their tyrant Timarchus, was son and successor to Antiochus I. He married Berenice, daughter of Ptolemy, and was poisoned by Laodice his former wife, whom he had repudiated, B.C. 246. (Appian.)

Antiochus, (surnamed Hierax,) son of Antiochus II. and Laodice; was made king of Cilicia by Ptolemy Euergetes, in opposition to Seleucus Callinices his brother. War was carried on for a long time between the brothers, and ended in the entire defeat of Antiochus. He died B. C. 227.

Antiochus III. (surnamed the Great,) was brother to Seleucus Ceraunus, on whose death he was proclaimed king of Syria by the army. He was defeated by Ptolemy Philopater, at Rhaphia. He had afterward a long series of successes, made war against Persia, took Sardis, and restored the kingdom of Syria to its ancient splendour of dominion. On the death of Ptolemy, Antiochus united with Philip, king of Macedon, to deprive his infant son Ptolemy Epiphanes of his kingdom; but the Romans, to whom he had been confided by his father, prevented the execution of this design. Annibal arrived at the court of Antiochus, and advised him to attack the Romans in Italy; he, however, carried the war into Greece; but finally was obliged to make peace, on the terms of surrendering the whole of Asia on one side of the Taurus, and paying a large yearly tribute. He was killed, B. C. 187, in an attempt to plunder the temple of Belas, in Lusiana. (Strab. 16. Liv. 34. Appian.)

Antiochus IV., son of Antiochus the Great, was brought up at Rome as a hostage. He was surnamed Epiphanes, and afterwards, for his extravagances, Epimanes. He reigned eleven years, and practised such cruelties in Judæa as caused the revolt of the Maccabees. He died in a fit of madness, B. C. 164, in returning from an attempt to plunder the temple of Elymais, in Media, which contained vast treasures. The Persians ascribed his death to this impious act—the Jews, to his profanation of the temple at Jerusalem. (Polyb. Justin. xxxiv. c. 3.)

Antiochus V. (surnamed Eupator,) son of Antiochus IV.; became king in B. C. 164, and was killed three years afterwards, at the age of twelve, by his uncle Demetrius. (Justin. xxiv. Joseph. xii.)

Antiochus VI. (surnamed Dionysius,) son of Alexander Balas; was placed on the throne by Tryphon, in place of Demetrius Philadelphus, about B. C. 144, and after a reign of two years, was put to death by him.

Antiochus VII. (surnamed Euergetes, or Sidetes,) son of Demetrius Soter, was proclaimed king B. C. 140, and expelled the usurper Tryphon. He reduced the Jews to subjection, and afterwards made war against Phraates, king of Parthia, in which he was defeated. He was killed in the temple of Elymaïs, B. C. 127.

Antiochus VIII. (surnamed Grypus,) son of Demetrius Nicanor and Cleopatra. His brother Seleucus was destroyed by her, and he would have shared the same fate, had he not discovered his mother's design, and compelled her to drink the poison prepared for himself. He was assassinated B. C. 97.

Antiochus IX. (surnamed Cyzecenus,) was son of Antiochus Sidetes and Cleopatra. His brother Grypus disputed the kingdom with him, and they divided it between them—the one taking Syria and the other Cœlo-Syria. Nevertheless civil war continuing to rage, he was defeated in a great battle by Seleucus VI. on which he killed himself, B. C. 95.

Antiochus X. (called Eusebes,) son of the preceding, continued the war against Seleucus VI. He married Selene, the widow of Antiochus Grypus, and is supposed to have died about B. C. 75.

Antiochus XI. (surnamed Epiphanes and Philadelphus,) claimed the kingdom with Philip, on the death of their brother Seleucus VI. They were defeated by Antiochus X., and he died B. C. 93.

Antiochus XII. succeeded to Demetrius III. He was killed in war with the Arabs, about B. C. 85.

Antiochus XIII. (Asiaticus,) son of Antiochus X. and Selene, was sent to Rome, by her, to claim the kingdom of Egypt, and in returning he was plundered by Verres in Sicily. He was restored to the throne of Syria by Lucullus, but deprived of his sovereignty by Pompey, B. C. 64, when Syria became a Roman province.

ANTIOCHUS, king of Commagene, in Asia, was an ally of Tigranes, against the Romans. He concluded peace with Lucullus, B. C. 69, but was afterwards engaged in war, and defeated by Pompey; and again by Ventidius, one of Mark Antony's generals.

ANTIOCHUS II., son of the preceding, was put to death at Rome by order of Augustus, B. C. 29.

ANTIOCHUS.—1. Of Syracuse, was the son of Xenophanes, and an historian of Sicily and Italy, anterior to the time of Timæus. His narrative was brought down to Ol. 87, and extended through nine books. The last is quoted by Clemens Alex. Protrept. p. 22.—2. Of Ascalon, was a philosopher, who seems to have partially mixed up the dogmas of the Academy with those of the Porch. He attended Lucullus in his expedition against Tigridates, and wrote an account of it, quoted by Plutarch, i. p. 178, Xyl. Attracted by the grace and fluency of his style, Cicero was not only led to the study of philosophy, but at his suggestion, after the death of Sylla, took part in public affairs, as we learn from Plutarch, i. p. 442. His philosophical work, Περι των Κακοηκων, is mentioned by Sext. Empiric. Pyrrhon. i. p. 33.—3. Of Alexandria, wrote a work on the poets who were ridiculed by the writers of the new comedy at Athens. To the same individual, Fabricius, Bibl. Gr. attributes the work on the Mythological Stories connected with different cities, mentioned in Photius, Biblioth. cod. 190.—4. Of Cilicia, a sophist, whose Αγορα, probably a kind of miscellany, is quoted by Phrynichus, and to which J. Pollux and the Schol. on Hermogenes are supposed to allude. Philostratus, in Vit. Soph. speaks in terms of praise of his declamations and reflections.—There is also an unknown Antiochus, the author of three epigrams in the Greek Anthology.

ANTIOCHUS, a sculptor, son of Illas, who is said to have made the famous statue of Pallas, preserved in the Ludovisi gardens at Rome.

ANTIOCHUS, (St.) was born of an equestrian family in Mauritania; and after some years spent in the acquisition of both sacred and profane learning, he finally gave his attention to the study of medicine, not with a view to enrich himself, but merely that he might be useful to mankind. He passed some time in Asia Minor, exercising his profession gratuitously, and converting his patients to Christianity. During the persecution under the emperor Adrian, A. D. 118, he was seized in the island of Sardinia, and it is reported by tradition, that after being tortured and miraculously delivered, he was at last taken up into heaven. The Romish church celebrates his memory on the 13th of December. (Martyrologium Romanum. Bzovius, Nomenclator Sanctorum Professione Medicorum.)

ANTIOCHUS, a saint and martyr, by profession a physician, was born at Sebaste in Armenia, and was put to death during the persecution under the emperor Diocletian, A. D. 303. After being tortured, by command of the præfect Adrianus, and thrown among wild beasts, that are said to have spared his life, he was at last beheaded. The tradition adds, that milk instead of blood issued from his neck, and that Cyriacus, the executioner, struck with admiration at the fortitude of the saint, and at the miracle, immediately professed himself a Christian, and suffered martyrdom with him. The 15th of July is the day on which his memory is celebrated. (Acta Sanctorum. Martyrologium Romanum.)

ANTIOCHUS, an old physician, mentioned by Galen as an example of the good effects produced by paying attention to diet, &c., without the aid of medicines. He lived to nearly the age of a hundred, always enjoyed good health, and even when upwards of eighty years old was able to visit his patients on foot. He appears to have been a contemporary of Galen, who gives a detailed account of his diet and mode of living, De Sanit. tuendâ, lib. v. cap. 4. Perhaps he is

the same person as the Antiochus quoted by Aëtius, Tetrab. i. serm. iii. cap. 114; and by Paulus Ægineta, lib. vii. cap. 8.

ANTIOCHUS, a monk of Seba, in Palestine, lived early in the seventh century. He wrote one hundred and ninety homilies, under the collective title of Pandectæ Divinæ Scripturæ, and a poem on the loss of the real cross, at the taking of Jerusalem by the Persians, which is inserted in the Supplement to the Bibliotheca Patrum. (Biog. Univ.)

ANTIPATER, son of Cassandra, contested the crown of Macedon with his brother Alexander, on the death of Philip his elder brother, about B.C. 290.

ANTIPATER, or ANTIPAS, was governor of Idumea, under Alexander Jannes, and Alexandra his widow. He rendered Julius Cæsar considerable assistance in the Alexandrine war, and was appointed by him procurator of Judæa. He died of poison, B.C. 49. He was the father of Herod.

ANTIPATER. Of the other different persons who bore this name, the following alone merit the least notice.

1. The son of Iolaus. He was born at Paliura, a city of Macedonia; and after being the pupil of Aristotle, became first the friend, and then prime minister, to Philip, the father of Alexander the Great, by whom such was the opinion formed of his talents, that when the monarch rose one day later than usual, he said, "he had slept, only because he knew Antipater was awake." After the death of Philip, he was appointed by Alexander to rule in conjunction with Olympias over Macedonia. But as his best plans were frustrated or foiled by the ambition or perverseness of the widowed queen, Antipater on his death-bed is said to have cautioned all states against permitting a woman to take the least part in public affairs. During the absence of Alexander, he performed the part of viceroy in a manner at once honourable to himself and the empire, by defeating the Peloponnesian forces under Agis, on the same day that Alexander routed the army of Darius—an event that led the latter to say, that the battle which took place in Arcadia was, when compared with the one on the banks of the Granicus, a contest of mice, as we learn from Plutarch.

Upon the death of Alexander, Antipater was compelled to oppose the united powers of Greece, bent on recovering the liberty they had lost in the time of Philip. Defeated in the neighbourhood of Lamia, he was obliged to shut himself up in that town, and would have been taken there, had not Leonatus come to his assistance from Asia; where, after forcing the enemy to raise the siege, he appeared again in the field, and with the aid of Craterus, defeated the Greeks at Cranon; from whence he marched to Athens, and compelled the Athenians to adopt a less popular form of government; and he would probably have destroyed the place, as Philip did Thebes, had he not been restrained by a regard for the native land of Phocion. On his return to Macedonia, he continued to be occupied in the affairs of his country to such an advanced age, that the orator Demades, when writing to Antigonus, requested the latter to appear as a god in Greece, which as Plutarch, in Phocion, ss. 30, observes, was hanging by an old and rotten thread. He died about B.C. 317. Justin (xii. 14) assigns various reasons for supposing that Antipater was implicated in the murder of Alexander, by sending to his sons Philip and Iolas, the cup-bearers of the prince, a poison called Styx-water, and obtained from Nonacris in Arcadia, and the knowledge of which Pliny (H. N. xxx. 16) would lead us to believe was obtained from Aristotle; and was said to be of so corrosive a nature, as to eat through every substance, but the hoof of a horse, ass or mule, according to Justin, Ælian, and Arrian respectively. He appears to have left a collection of letters in two books, Eudocia says twenty, relating to Alexander the Great; from which, says Fabricius, both Pliny and Plutarch, in all probability, derived their information. He was the only one of the successors of Alexander who refused to call the hero of Macedon a god. He wrote likewise the history of the campaigns of Perdiccas, to whom he was occasionally opposed.

2. A philosopher of Tarsus, who, (says Plutarch, in Marius, ss. 46) when he was reckoning up at the close of life the good things that had happened to him, did not forget his having sailed to Athens in safety. Being asked to dispute with Carneades, he refused to do so; but said he would talk with a reed (pen), and hence he was called καλαμοβοας, "reed-brawler." He was the pupil of Diogenes of Babylon, and the master of Panætius, and is placed by Seneca and Arrian amongst the Stoics. Of his works, little more than the titles have been preserved, with the exception of a fragment on Marriage, quoted by Stobæus, (Tit. 67 and 70.)

3. *L. Cælius*, born about B. C. 128, wrote a history of Rome, which, says Cicero (Epist. Attic, xiii. 8), M. Brutus abridged. Only a few fragments of a work, that the emperor Adrian, as stated by Spartianus, in his life, preferred to Sallust, as he did Ennius to Virgil, and Cato to Cæsar, have been preserved and printed at the end of Havercamp's Sallust, and more recently by Krause, in Vitæ et Fragmenta Veterum Hist. Romanor. Berolin. 1833. According to Livy, (xxvii. 27,) Antipater's history was tripartite; for one portion detailed what was the common rumour; another what his son had witnessed, probably in the second Punic war; and the third, what his researches in other quarters enabled him to state.

4. A philosopher of Cyrene, who although blind, could still make his calamity the subject of a joke, as we learn from Cicero, Tusc. v. 37.

5. An epigrammatist of Sidon, who is said by Cicero (de Orator. iii. 50, and de Fato, 3) to have been able to compose in all kinds of verse extemporaneously. It is related of him that he was attacked with a kind of fever on the day of his birth, which recurred at each successive anniversary, and by which he was carried off on his birth-day.

6. A Stoic philosopher of Tyre, to whom, says Plutarch, (in Cato, Min. p. 761,) the elder Cato attached himself, and whose moral and political principles became the rule of his own.

7. Another Stoic of Tyre, who was contemporary with Cicero, and died a little before the son of the Roman orator visited Athens. He is thought to have written the treatise on the Philosophy of Moral Duties, to which Cicero alludes, de Offic. ii. 24, and it probably formed a part of the work, On the World, of which the seventh book is quoted by Diogen. Laert. vii. 139.

8. The epigrammatist of Thessalonica. He flourished in the time of Augustus Cæsar, and was one of the celebrated pantomime dancers of the day. He seems to have followed Piso, the proconsul of Macedonia, to Rome, where he wrote many epigrams to and on his patron. One of his pieces is more than usually curious, as it describes the first application of a water-wheel to a flour-mill.

9. Antipater, the father of Nicolaus Damascenus, the historian, was celebrated (says Suidas) no less for his wealth than virtues. At his death, he strictly enjoined his son Nicolaus not to forget to procure the incense-cup he had vowed to Jupiter.

10. The rhetorician and pupil of Adrian, mentioned by Eudocia (in Violet. p. 57), and perhaps the same as the grammarian quoted by Diogenes Laertius and the Scholiast on Aristophanes.

11. The sophist of Hierapolis, and the secretary of the emperor Severus, whose history he wrote, and composed some Olynthiac and Panathenaic speeches, probably in imitation of Demosthenes and Isocrates: at least to some such writer, we must attribute the spurious orations attributed to the great Athenian speaker.

12. The historian of the life of Aureolus Tyrannus, whom he appears to have flattered so extravagantly as to be considered by Trebellius Pollio (in Claudian, ss. 5) the disgrace of historians.

13. An historian of Rhodes, known only by a quotation of Stephan. Byzant.

ANTIPATER, a physician at Rome in the second century, belonging to the Methodic sect, (Galen, tom. xiv. p. 684, ed. Kühn.) He is several times mentioned by Galen, and his medical formulæ frequently quoted, (tom. xiii. pp. 136, 931, 983, &c.); and a very interesting account of his death (which Galen had prognosticated from the inequality and irregularity of his pulse) is given, De Locis Affectis, lib. iv. cap. 11; (tom. viii. p. 293, &c.)

ANTIPHANES, the comic writer, flourished a little antecedent to the time of Alexander the Great; who was not much pleased with the then favourite of the Athenian people, by whose suffrages he carried off eleven prizes in the dramatic contests; although he might have fairly calculated upon a greater number, as he is said to have written 280 plays, and to have lived seventy-four years. Of his parentage little is known. Some say he was the son of Demophanes, others of Stephanus, which is the more probable, as he had a son called Stephanus, and grand-children, we know, were accustomed to take the name of the grandfather; and as he was descended from slaves, it is probable that his mother's master was Demophanes. Equally uncertain is the place of his birth, whether Smyrna, or Rhodes, according to Dionysius. All this uncertainty would, however, in all probability have been cleared up, had the work of Dorotheus of Ascalon upon Antiphanes, which is mentioned by Athenæus, (xiv. p. 662, F.) come down to us. Amongst the more modern critics, Koppiers, a pupil of Valckenaer, has

written a good deal upon Antiphanes in Observat. Philolog. Lugd. Bat. 1771; and more recently, Fynes Clinton has printed some of the fragments in the Philological Museum, No. iii. p. 35.

2. Suidas makes mention of a second Antiphanes, a comic writer, who was junior to Panætius, and a third of Carystus in Eubœa, who was said to be contemporary with Thespis.

3. Antiphanes of Berge in Thrace wrote a work so little worthy of credit, that according to Strabo (i. p. 81), the very word, to Bergaize, became the nickname for a retailer of incredible stories, like that of the fictitious Munchaüsen; who copied an anecdote mentioned in Plutarch, (ii. p. 78. Xyl.) where Antiphanes is reported to have said that in a certain city the cold was so intense, as to freeze the very words in the moment of utterance, and which were only heard in the summer, when the frost had disappeared. Plutarch indeed attributes the story to the dramatist, but it seems more in character with the Bergean.

4. A writer of epigrams, a few of which are preserved in the Anthologia Græca. He was born at Megalopolis.

ANTIPHANES, an ingenious statuary of Argos, mentioned by Pausanias, whose statues of Erasus, Aphidas, and Elatus, were still seen and admired in the temple of Delphi, in the age of the Antonines.

ANTIPHANES, a physician of Delos, whose age is unknown, who is mentioned by Clemens Alexandrinus as having said that "the only cause of diseases to man was the variety of his food." (2 Pædagogi, cap. 1. p. 140.) He is mentioned by Galen, (De Composit. Medicam. secundum Loca, lib. v. cap. 5;) and Cælius Aurelianus quotes (De Morb. Chron. lib. iv. cap. 8) a work of his called Panoptes.

ANTIPHILUS, a painter, the contemporary and rival of Apelles; was born in Egypt, and was pupil of Ctesidemus. He is distinguished by great facility of style; one of his most beautiful works represented a youth employed in blowing a fire, from which the whole house seemed to be illuminated. A satyr dressed in the skin of a panther, was also admired. Pliny, lib. xxxv. ch. 10, mentions many of this artist's works, and enumerates those he had seen. Antiphilus was the designer of a figure which he called *Gryllus*, a name that continued afterwards to be applied to that species of caricature. When at the court of Ptolemy, to which he was attached, his jealousy was excited by the arrival of Apelles, whom he accused of having been implicated in the conspiracy of Theodotus, governor of Phœnicia, affirming that he had seen him at dinner with Theodotus, and that by the advice of Apelles, the city of Tyre had revolted, and Pelusium had been taken. The accusation was totally groundless, Apelles never having been at Tyre, and having no acquaintance with Theodotus. Ptolemy, however, in his resentment, without examining into the affair, concluded him guilty, and would have punished him with death, had not an accomplice of the conspirators declared his innocence, and proved that the accusation originated in the jealousy and malevolence of Antiphilus. Stung with confusion at having listened to so infamous a slander, Ptolemy restored Apelles to his favour, presented him with a hundred talents, to compensate the injury he had sustained, and Antiphilus was in his turn bound in chains, and condemned to slavery for life. Pausanias mentions a statuary of the same name, of whom he saw many works at Olympia, in the place called *the Treasury*. (Bryan's Dict. Lemprière's Clas. Dict. Biog. Univ.)

ANTIPHO, the son of Sophilus, a schoolmaster, was born Ol. 75, at Athens, in the borough of Rhamnus, and is reckoned amongst the ten orators, to which that city gave birth. Unwilling, however, to appear often as a public speaker, he chose rather to write speeches for those engaged in law-suits; and, according to Philostratus, used to boast that "there was no sorrow so severe that his painless speeches could not root out from the mind." But though Antipho seldom appeared in public, yet when he did so, in the opinion of his pupil Thucydides, viii. he excelled all his contemporaries in the conception and expression of his thoughts; and as a moral character, was inferior to none. He was the first, says Quintilian, iii. 1, to compose a written speech, and amongst the first to publish a treatise on rhetoric, which consisted of at least three books, as may be inferred from Ammonius and Pseud-Apsines; and contained in all probability specimens of the manner in which a speech ought to commence; at least the Proems of Antipho are twice quoted by Suidas. According to the author, probably Cæcilius, whom Photius and Pseudo-Plutarch followed, Antipho was a very successful general, and served the office of hierarch so nobly as to fit out at his own expense sixty (in

Greek ἑξηκοντα,) triremes. But the story carries its own refutation on the face of it. He might indeed have equipped six or seven (ἑξ η και ἑπτα,) vessels, and even this is not very likely, if it be true that he was ridiculed by Plato the dramatist for his love of money. Towards the close of his life, he was connected with Peisander and others in new modelling the form of government in favour of the Four Hundred; and as he was thus opposed to the democratic party, it was only natural for him to be accused of treason when he returned from an unsuccessful embassy to Sparta; and though his defence was an able one, yet it did not save him from being found guilty, when his goods were forfeited, his body denied burial, and his house razed to the ground, and a pole stuck up on the spot, with the inscription, "This was the ground of the traitor Antipho." The oration to which Thucydides alludes was extant in the time of Harpocration; and it was that perhaps which gave rise to his being called the Nestor of the bar. Respecting his style, however, there seems to be an equal disagreement amongst the critics of ancient and modern times. Dionysius says that his language was austere and antiquated, and by no means agreeable; while Cæcilius, on the other hand, speaks of him as possessing all the requisites of a finished orator. So too amongst the moderns, Jensius sets down all the extant orations as spurious; while Reiske considers only the first and last as connected with real events, and rejects the rest as merely sophistical exercises. Ruhnken, however, shows that the 4th, 5th, and 10th, are quoted as genuine by Harpocration; nor is the least hint thrown out respecting the spuriousness of the others; although it is true that in the time of Cæcilius, twenty-five of those attributed to Antipho were rejected as forgeries.

2. Contemporary with the orator, or rather a little posterior to him, was Antipho, the dream and miracle expounder, who wrote various treatises, of which little more than the titles have been preserved. According to Origen against Celsus, iv. p. 176, he denied in his work upon Truth the existence of a Providence, and thus anticipated the doctrines of Epicurus; while from his conversation with Socrates, as detailed in Xenophon's Memorab. i. 6, it appears that he was a sophist, or, as Suidas calls him, a word-cook; an appellation well suited to the individual, who was in the habit of selling his words at the best market, and who considered happiness to centre in all that ministered to luxurious and expensive habits. Such was the similarity of his style with that of the orator, that Hermogenes confessed himself at a loss to decide between their respective productions.

3. The tragedian, who is said to have been beaten to death by Dionysius, tyrant of Syracuse; for when asked, according to Plutarch, ii. p. 68, A. and p. 1051. C. what kind of copper was the best, he answered, that of which the Athenians made the statues of Harmodius and Aristogiton. Of his plays, the titles of only two have been preserved, the Andromache and Meleager; for the Plexippus was not a play, but only one of the characters in the Meleager, as shown by Ruhnken.

4. The mathematician and natural philosopher, whose attempt to square the circle is mentioned by Aristotle in Soph. Elench. i. 10, and Physic. Auscult. i. 2.

5. A collector of anecdotes, quoted by Diogen. Laert. viii. 3.

6. A writer on husbandry, known only from Athenæus.

ANTIQUARIO, (Jacopo,) of Perugia, was a learned Italian, who lived at the end of the fifteenth, and beginning of the sixteenth centuries. He was secretary to Cardinal Savelli, legate at Bologna; and afterwards to Giovanni Galeozzo and Ludovico Sforza, duke of Milan. He published the first, and perhaps only entire edition of the works of Campanus in 1495. As an author he is not much known, but he was an important person in the literary history of his times. He left, however, an Oratio, Milan, 1509; and a volume of Latin letters, printed at Perugia in 1519. He died at Milan in 1512.

ANTIQUUS, (John, October 11, 1702—1750,) a painter of history, was born at Groningen, and learned the art of painting on glass from Gerard Vander Veen, which he practised for some years; but afterwards became a scholar of John Abel Wassenberg, a respectable painter of history and portraits. At twenty-three years of age, he went by sea with his brother Lambert, a landscape painter, to Genoa. During the voyage, John made a portrait of the captain, which was esteemed so much like, that he would not receive any money from the two artists for their passage. Arrived at Genoa, portraits were their resource; and after six months' sojourn, they went to Florence. The

grand duke of Tuscany employed him for six years, and granted him a pension. Upon his being admitted a member of the Florentine Academy, he painted for his admission-picture a large composition, representing the Fall of the Giants. He also made a copy of the Martyrdom of St. Stephen, after Cigoli, which he sold for one hundred ducats. During his six years' residence at Florence, he made four journeys to Rome; during one of which he had a most distinguished reception from Pope Benedict XIII. The artists were held in such high esteem, that when they visited Naples, Solimeni, then head of the Academy of that town, offered them his own house. On his return to Rome, John Antiquus painted several pictures, when he heard the grand duke was dangerously sick. He returned immediately to Florence, but his munificent patron had died. After staying at the principal cities of Italy, and travelling to Venice, for the celebrated general Schullembourg, he returned to his own country. His long residence in Italy had excited in his countrymen a high opinion of his abilities; he was received by the prince of Orange with most flattering marks of attention; and had his residence fixed, and a pension granted to him by that prince. He was employed in the palace of Loo, where he painted a large picture of Mars disarmed by the Graces, and several other considerable works. He was a correct designer, a good colourist, and had a freedom of touch. His study of Italian art gave him a taste discernible in all his works. The prevailing characteristic of his style is that of the Roman school. (Bryan's Dict. Pilkington's Dict. Biog. Univ.)

ANTISTHENES, the first of the Cynic philosophers, was born at Athens about Ol. 89, of a Thracian or Phrygian mother, for authorities differ; but so little was the disgrace he attached to such a circumstance, that when he had conducted himself bravely at Tanagra, he asserted that no man, whose parents were both Athenians, would have acted the same part; while he ridiculed the boast of that people who said they were sprung from the soil, by saying, "so were muscles." He was originally a pupil of Gorgias, whose style he adopted in his dialogues; but he afterwards attached himself to Socrates, and recommended his pupils to follow his example. Like his new master, he was no friend to Plato, whose finical and factitious habits ill accorded with the simple fare and dress of the philosopher, who worshipped nature alone, and taught Diogenes, as confessed by the latter in the words of the Euripidean Telephus, quoted by Plutarch, Sympos. ii. p. 632, Xyl.

> "To put on rags, and seem to be
> The form of abject poverty."

Such was the harshness of his manners and strictures, that he drove away nearly all his followers, and hence he was called, ironically, by Socrates, "the procurer," as stated by Plutarch, ii. p. 632, a passage that enables us to understand why the same term was applied to Socrates by Antisthenes, as detailed by Xenophon, in Sympos. ss. 8, who has preserved, in Memorab. ii. 15, a conversation between the two; while the Antisthenes, mentioned in iii. 14, can hardly be the philosopher, for he is represented by Nicomachides as never having served in the army, and skilled only in scraping money together; unless it be said that, at that period, Antisthenes had scarcely been weaned from the practice and precept of his first master Gorgias. Of his various works, which filled ten volumes, the few fragments that have come down to us have been collected by Orelli, in his Opuscula Græc. Veter. Sententiosa et Moralia. Lips. 1821. According to Cicero, in Nat. Deor. i. 13, Antisthenes, in his work on Physics, overthrew the idea of the existence and power of the gods, by asserting that the gods of the people were many, but that of nature only one. Phrynichus the grammarian, quoted by Photius, cod. 158, praises the purity of the style of Antisthenes, and considers as genuine his speech put into the mouth of Ulysses. But if the one alluded to is that which is found in the collections of the Greek Orators, the opinion is of little value; for the speech in question is evidently taken from a play of Euripides, as appears by the circumstance of finding nearly a dozen Iambic verses in their original poetic dress, while it conveys sentiments similar to those expressed in the Herc. Fur. 189—196. Nor is a greater dependence to be placed upon the judgment of Timor, who not only found fault with the number of the works of Antisthenes, but with their matter, which he said was a mass of trifling; for the Sillographer was in the habit of abusing all the philosophers equally. He is said to have lectured in the gymnasium attached to the temple of Hercules, called Cynosarges; for that was the place where inquiries were carried on respecting the parentage of persons supposed to be ille-

gitimate; amongst whom, it would seem, Antisthenes was numbered, from his mother being a foreigner. He died, after a lingering disorder, at the age of seventy, but not before he saw the death of Socrates avenged by the punishment inflicted upon the accusers of his master. He appears to have been rather more attached to life than became a philosopher; for when, in his last illness, he required the aid of a friend to put him out of pain, Diogenes handed him a dagger, which Antisthenes, however, declined to use, observing that he wanted to be released, not from life, but pain.

Of the other individuals of this name, the one whose works are most to be regretted, is one who wrote upon the Pyramids, as we learn from Pliny, H.N. xxxvi. 12.

ANTISTIUS, (Labeo,) who had been prætor, and even proconsul of the province of Narbonne, is said to have amused himself with painting small pictures, which, instead of exciting public admiration, only brought on him the ridicule of his contemporaries. He died at an advanced age, in the reign of Vespasian. (Bryan's Dict.)

ANTISTIUS, a friend and physician of Julius Cæsar, who was taken prisoner with him, by the pirates, at the island of Pharmacusa, (Sueton. in Vitâ Cæsaris, cap. 4; Plutarch, ibid.) and after his assassination, examined his wounds, of which, in his opinion, one only was mortal, viz. that in the breast. (Sueton. cap. 82.)

ANTJE, AERTJEN, or AART VAN LEYDEN, a painter of history, called also Aert Claesson, (1498—1564,) was born at Leyden, and was pupil of Cornelius Engelbrecht. He fell into the water and was drowned. His portrait is found in the new edition of C. Van Mander, engraved by L'Admiral. There are, by him, the Priests of Baal, engraved in folio by Mulder, with the name of the painter—Aentje Van Leiden, which print is inserted in the Bible of Gerard Hoet; the four Evangelists, in one plate, engraved by B. Dolendo; and, the Shipwreck of St. Paul, a large work engraved by the same. (Heinecken, Dict. des Artistes.)

ANTOINE, (called le Grand Bâtard,) born 1421, died 1504, was a natural son of Philip the Good, duke of Burgundy. After distinguished military services in Africa, and against the Liègeois and the Swiss, he was taken prisoner at the battle of Nancy, in 1476. Louis XI. ransomed him from René, duke of Lorraine, and loaded him with honours. Antoine of Burgundy afterwards served the French crown, under him and Charles VIII., with zeal and fidelity. (Biog. Univ.)

ANTOINE DE BOURBON, (king of Navarre,) father of Henry IV. and son of Charles de Bourbon, duke of Vendôme, was born in 1518. In 1540 he married Jeanne d'Albret, heiress of Navarre, and obtained with her the principality of Bearn and the title of king. He was a weak and irresolute prince, and wavered all his life between the two religions and parties which then divided France. Suspicion of the constable Montmorenci prevented him from asserting his right to the guardianship of Francis II., as first prince of the blood, on the death of Henry II.; and he saw the government entrusted to the Guises, and the prince de Condé, his brother, preferred to himself for the command of the Huguenot forces. During the minority of Charles IX. he yielded the regency to Catherine de Medicis, and was contented with the empty title of lieutenant-general of the kingdom. Reconciled to the Guises, and entirely detached from the protestant party, he now formed, with the duke of Guise and the constable Montmorenci, the union which was called by the Huguenots the triumvirate, and took the command of the royal army. He died in 1562, from the effects of a wound received at the siege of Rouen—detested by the protestants, whom he had deserted, and little regretted by the catholics. A negotiation was at one time pending for a marriage between him and Mary Queen of Scots. (Biog. Univ.)

ANTOINE, (Paul Gabriel,) a learned Jesuit, born 1679, died 1743; was rector of the university of Pont-à-Mousson. His works are:—Theologia Moralis Universa. Nancy, 1731. Avignon, 1818. Theologia Universa, speculativa et dogmatica. Pont-à-Mousson, 1725. Lectures Chrétiennes. Nancy, 1736. Meditations, 1737. Demonstration de la Religion, 1739. They were published at first anonymously, have been frequently reprinted, and have always retained their reputation. (Biog. Univ. Suppl.)

ANTOINE, (Pierre Joseph,) a civil engineer, born 1730, died 1814. He wrote, Navigation de Bourgogne, 1774; Serie de Colonnes, 1782; and several remarks on subjects of local utility, connected with his profession. His brother Antoine was also a civil engineer. (Biog. Univ. Suppl.)

ANTOINE, (Sebastian,) an engraver, a native of Nancy in Lorraine, where he engraved a portrait of R. P. Augustin Calmet, in a large oval, in 1729. The Enterprise of Prometheus, one of the ceilings of Versailles, painted by Mignard, was also engraved by him; and the crown of precious stones, with which Louis XV. was crowned, Oct. 25, 1722. He worked chiefly with the graver in a thin feeble style, without effect; he was also very deficient in the other requisites of the art. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes.)

ANTOINE, (Jacques Denis,) born at Paris, Aug. 6, 1733, was an artist who did much for the reformation of architectural taste in the French capital. One of his first works which attracted notice was the small tetrastyle portico in the court of the Hospital de la Charité, which, although now not at all remarkable, was at the time of its erection a striking novelty, being the earliest application of the ancient Grecian Doric, a style that has found few imitators in France. He was also one of the architects employed in repairing and altering the Palais de Justice, after the fire in 1776; but his great work is the Hôtel des Monnaies, or Mint, a vast pile of building with two fronts—one towards the quay and Pont-Neuf, the other towards the Rue Guénégaud,—each upwards of 370 feet in extent; and notwithstanding faults of detail, and a certain littleness of taste in some respects, it is unquestionably an imposing unbroken mass of building; at the same time, it has no particular propriety of character, having more the air of a palatial residence than of what would indicate the actual purpose of the edifice. Antoine also designed the Mint at Bern, and the palace of the Duc de Bervic at Madrid. He died August 24th, 1801.

ANTOINETTE OF ORLEANS, daughter of Eléonore of Orleans, duke of Longueville, was married to Charles de Gondi, marquis of Belle-Isle, who was killed in 1596. Abandoning herself to grief, she entered a nunnery at Toulouse, and afterwards founded the order of the Filles du Calvaire, among whom she died, at Poitiers, in 1618. (Biog. Univ.)

ANTON, (Gottfried, 1571—1618,) was born at Freudenberg in Westphalia. He was a student, and afterwards professor, at Marburg, from whence he removed to Giessen, at the request of the landgrave Lewis V., who was then about to found a university in that town, and wished to have the benefit of his advice and assistance. Anton was appointed chancellor and first professor of laws in the new institution, to which a large number of students were attracted by his celebrity as a lecturer. In addition to these duties, he was actively engaged in affairs of state, and was sent as ambassador to several courts. His comprehensive juridical science gained him a reputation which has survived him. The most celebrated of his works are:—1. Disputationes Feudales, the best edition of which was published by Stryk, Halle, 1699, 4to. 2. De Cameræ Imperialis Jurisdictione. This treatise, in which the author differed from Herman Vulteius as to the extent of the emperor's constitutional rights, involved him in a hot controversy with the latter, who had the advantage, in point of temper and moderation at least. A complete list of his works is given by Willen, Memoriæ Jurisconsultorum, p. 82.

ANTON, (Robert,) one of the minor poets of the reign of King James the First, calls himself, in the title-page of the only work known of his, of Magdalen College, Cambridge. The work here spoken of consists of a collection of satires, and is entitled, Vice's Anatomy Scourged and Corrected; but there is also a second title, the Philosopher's Satires, which, on a subsequent page, is expanded into the Philosopher's Seven Satires, alluding to the Seven Planets. There is an edition of the date 1616, and another of 1617, or possibly the same edition with a reprinted title-page. The satires possess little claim on the reader's attention, although there are a few slight notices of the eminent poets contemporary with this almost forgotten author.

ANTON, or ANTONIUS, (Paul,) a Lutheran divine, born 1661 at Hirschfeld, in Upper Lusatia, died 1730 at Halle. His principal works are—De Sacris Gentilium Processionibus. Leipsig, 1684. Concilii Tridentini adeoque et Pontificiorum Doctrina publica. Halle, 1697, often reprinted. Elementa Homiletica. Halle, 1700. Collegium Antitheticum. Halle, 1732; and some controversial writings. See Walch, Bibl. Theol. vol. ii. p. 754. (Biog. Univ.)

ANTON, (Conrad Gottlob,) a learned German, born 1745, died 1814; was professor of morality, and afterwards of oriental languages in the university of Wittemberg. He is the author of a number of works, chiefly on Hebrew and oriental literature. (Biog. Univ. Suppl.)

ANTON, (Charles Gottlob,) born 1751, died 1818; practised as an advocate at Goerlitz. He wrote several historical and other works—among them, Essays on the Templars; and on Rural Economy in Germany. He was also an active contributor to a great number of scientific and literary journals. (Biog. Univ. Suppl.)

ANTONA, (Giovanni de,) a painter of portraits. Francisco Zucci, of Venice, engraved an oval portrait of Giovanni Antonio Murani, after a picture by his hand. (Heinecken, Dict. des Artistes.)

ANTONELLA DA MESSINA. See MESSINA.

ANTONELLE, (Pierre Antoine, marquis d',) was born at Arles in 1747. He served in the army for some time, but on the breaking out of the French revolution he became an extreme democrat; was named mayor of Arles in 1790, and was more than once censured in the National Assembly for his violence, but was defended by Mirabeau. He was chosen member of the Legislative Assembly for the department of Bouches-du-Rhone; and in 1792 was despatched with two colleagues to arrest Lafayette. He presided over the revolutionary tribunal which condemned the Girondins, in whose favour he seems to have relented, but was compelled by Fouquier-Tainville to go on. After the fall of Robespierre, he continued to play a conspicuous part, and was concerned in a newspaper called the Journal des Hommes Libres. He was involved in the conspiracy of Babeuf, but acquitted; and was regarded by the Directory as one of their most dangerous enemies. After the affair of the infernal machine, he was obliged to withdraw from France for a time; but on returning to Paris, was allowed to pursue in peace the philosophical speculations to which he was addicted. In 1814 he undertook the defence of the restoration, in Le Reviel d'un Vieillard, in which he declared that France could only obtain liberty under the legitimate king. He died in 1817. He published several political pamphlets on various occasions. (Biog. Univ. Suppl.)

ANTONELLI, (Giovanni Carlo, 1690—1768,) an Italian prelate, known in Italy for some treatises of local interest, relating to Velletri, his native place. He was in several official employments; he was ordained subdeacon, 1718, and priest and bishop 1752.

ANTONELLI, (Niccolo Maria, count of Pergola,) rose through various ecclesiastical dignities to that of cardinal. He was born in 1698, died 1767. He published—De Titulis quos S. Evaristus Romanis Presbyteris distribuit. Rome, 1725. Ragioni della sede Apostolica sopra il Ducato di Parma e Piacenza esposte a' Sovrani e Principi Cattolici dell' Europa. 1742. S. Athanasii Archiepiscopi Alexandriæ Interpretatio Psalmorum. 1746. Vetus Missale Romanum. 1756. Other works by him were collected and published at Rome, in 1756. (Biog. Univ. Tipaldo, vol. i. p. 114.)

ANTONELLI, (Leonard, Cardinal, 1730—1811,) was one of the most able members of the Sacred College, and accompanied Pius VII. to Paris in 1804. He was also a member of the Académie des Inscriptions, and collected a valuable library of books. (Biog. Univ. Suppl.)

ANTONI, (Alexander Victor Papanico d',) born 1714, died 1786; was director of the School of Artillery of the king of Sardinia, and author of a Course of Military Mathematics, Architecture, and Artillery. The most valuable parts of this work are treatises on gunpowder, and the use of fire-arms, which contain the results of a great number of experiments in illustration of the science of gunnery. (Biog. Univ.)

ANTONI, (Vicenzo Berni degli,) a very celebrated Italian lawyer, born 1747, was procureur du roi in Napoleon's Italian kingdom. (Biog. Univ. Suppl.)

ANTONI, (Degli,) or D'ANTONIO. See MESSINA.

ANTONIA, (Minor,) second daughter of M. Antony and Octavia, born (not before) B. C. 36, died 37 or 38 A. D. She married Drusus, the youngest son of Livia (Augusta) and of Claudius Tiberius Nero, who fought against Octavianus at Perusium, B. C. 40, 41. Of many children of Drusus and Antonia three survived their father, Germanicus, Livilla, and Claudius, afterwards emperor. Antonia was prevented by Tiberius and Livia from appearing at the funeral of Germanicus, (see Tacit. Ann. iii. 3,) that the spectacle of her grief might not add to the popular excitement of the time (see AGRIPPINA I.) Her beauty, her long widowhood, above rumour or suspicion, and her abstinence from court-intrigue, procured for Antonia universal esteem, and even conciliated the jealous temper of Tiberius. According to Josephus, Antiq. xviii. 8, she was the first to apprise him of the real designs of Sejanus. Cf. Xiphilin in Dio C.

She educated Caligula and his sisters. With his usual caprice, that emperor procured for his grandmother from the senate all the honours Livia had enjoyed; and shortly after, by his contemptuous neglect, by express command, or even by more direct means, occasioned her death. Claudius, after his accession, assigned to her memory a covered chariot (carpentum) on days of public procession, and the surname of Augusta. For further account of Antonia Minor, see Pliny, N. H. vii. 19; ix. 55. Valer. Maxim. iv. c. 3; and the author of the poem, "Consolatio ad Liviam Augustam de Morte Drusi," vv. 299—344, and the art. "Antonia," in Bayle. Pliny mentions, N. H. xxxv. c. 10, a Templum Antoniæ; see Hardouin's remark.

ANTONIANO, (Silvio, Cardinal,) born at Rome, in 1540, of a family which came from Castello, a village of the province of Abruzzo, in the kingdom of Naples. His father was a woollen-draper. From his infancy he showed a singular disposition to poetry and music. At the age of ten years he played on the lyre, and accompanied himself, singing extemporary verses upon any given subject—a phenomenon not uncommon in Italy. From this circumstance he obtained the surname of Poetino. His rising reputation procured him the protection of cardinal Ottone Trucses, who took him into his house, enabled him to acquire a knowledge of the Greek and Latin languages, and to improve his talent of improvisation, of which he gave one day a striking proof, at a great entertainment given by his patron. Cardinal Alexander Farnese taking a nosegay, presented it to the youth, telling him to give it to him whom he thought most likely to be pope; Silvio immediately addressing himself to cardinal Giannangelo de Medici, who was afterwards Pius IV., in extemporary verses, begged him to accept the emblem of his future dignity. Ercole II. duke of Ferrara, was so pleased with his talents that he took him under his special protection; and at sixteen years of age, gave him the professorship of literature at Ferrara, where the historian relates many remarkable instances of his power of improvisation. After the death of the Ducca Ercole, pope Pius IV., not forgetting the incident of the nosegay, sent for him to Rome, and appointed him tutor and secretary to his nephew, cardinal Carlo Borromeo, with whom he went to Milan, and compiled the Acts of the Council which was held there. On his return to Rome he was made professor of belles-lettres in the college of the Sapienza, and so learned and popular were his lectures, that on the day he began to explain the Oration of Cicero pro Marcello, he reckoned amongst the crowd of his auditors no less than five and twenty cardinals. In 1567 he took orders, and was appointed secretary of the Sacred College. The popes Gregory XIII. and Sixtus V. employed him on several important missions. Gregory XIV. offered him three successive bishoprics, but he refused them all. At last, Clement VIII. made him a canon of the Basilica Vaticana, his chamberlain, and, in 1598, a cardinal. He died in Rome on the 15th of August, 1603. His printed works are—1. Dell' Educazione Cristiana dei Figliuoli, written by the desire of cardinal Borromeo, whilst with him in Milan. Verona, 1584, and reprinted at Naples. 2. Orationes Tredecim, published at Rome in 1610, after his death, by Castiglione, with the addition of his Life. 3. Many Discourses, Dissertations, Letters, and Poems, both in Latin and Italian, which have been several times printed in different collections.

ANTONIANUS, (Silvius,) an engraver on wood, who flourished about 1567. According to Papillon, he ornamented with cuts a small book of fables by Gabriel Faerno, published at Antwerp, entitled Centum Fabulæ ex Antiquis Auctoribus delectæ, et a Gabriele Faerno Cremonensi Carminibus explicatæ. Antuerpia ex Officina Christoph. Plantini, 1567. To each fable he has given a print, of which there are one hundred, all marked with a cipher of A. and S.—a cipher also used, it is said, by Sambucus. (Strutt's Dict. of Eng.)

ANTONIANUS, (John,) a Dominican of Nimeguen, died in 1558, who edited some of the works of the Fathers. (Biog. Univ.)

ANTONIDES, (Hans,) an eminent Dutch poet, surnamed Van der Goes, from his birthplace in Zealand, was born in 1647, of poor parents. When a boy, he took great pleasure in reading the Latin poets, and his first attempts in poetry consisted of imitations from them. He next composed a tragedy, called Trazet, or the Invasion of China, which his modesty would not allow him to publish. However Vondel thought so well of it, that he honoured the young poet by adopting some passages of it into one of his own plays. In 1671, he published his most esteemed work, the Y-stroom, an epic

description of the river Y, in four books. Antonides was intended to be an apothecary, but he was enabled by some patrons to study medicine, in which he took a doctor's degree; but was afterwards presented to a place in the Dutch Admiralty. He married in 1678; after which he wrote little, and died in 1684. After Vondel he is esteemed the most eminent Dutch poet, and his poems have been printed several times.

ANTONIDES, (Hans, Van der Linden.) See LINDEN.

ANTONIDES, (Heinrich,) of Naerden, near Amsterdam, born 1546, died 1604. He was driven from his native place by the violence of the duke of Alba. He wrote, Systema Philosophiæ, 1613, which furnishes much valuable information relating to the beginning of the reformation in the Netherlands; and Initia Academiæ Franekerensis, 1613. He is sometimes called Henr. Antonius van der Linden. (Biog. Univ.)

ANTONIDES, (Johann,) called Alckmarianus, from Alckmar, his birthplace, a learned orientalist. He published, Epistola Pauli ad Titum, Arabicè, cum Jo. Anton. interlineari Versione Latinâ ad verbum, 1612. (Biog. Univ.)

ANTONIDES, (Theodore,) a Dutch divine of the eighteenth century; author of Commentaries on the Epistles of St. James, St. Peter, and St. Jude, and on the Book of Job. (Biog. Univ.)

ANTONILEZ, (Don Jose, 1636 — 1676,) a Spanish painter, born at Seville, where he learned the principles of his art, and afterwards was placed under Don Francisco Rici at Madrid, who was one of the painters to Philip IV. He painted history and portraits, and was also admired for the landscapes he introduced into his works. In the church of La Magdalena at Madrid, are two pictures by him, which are favourably spoken of by Palomino, representing the Miraculous Conception, and the Good Shepherd. M. Durdent, in the Biographie Universelle, says, "It was in landscape that he chiefly excelled; he had a good choice of subjects, and his touch was airy and light. He also exerted himself, but with less success, upon devotional subjects and portrait." Some of his works are at Alcala de Henarez and Madrid, at which latter city he died. (Bryan's Dict. Biog. Univ.)

ANTONINA, born in 499, died after 565, A.D. Her parents were an actress and a public charioteer. The profession of both was esteemed degrading; the personal character of the former was infamous, and, according to Procopius, Antonina resembled her mother, and carried into domestic life the morals of the stage. Yet, in the memoirs of the empress Theodora and of Antonina, the very suspicious nature of the Anecdota of Procopius, a work composed with an avowedly malignant purpose, and in the form of a libel, should be borne in mind. Before her union with Belisarius, Antonina had married a man of rank, although not wealthy, and was the parent of several children; among whom Photius, and a daughter, the future wife of an officer of distinction, named Hildiger, are particularly named. She seems to have filled a high office in the imperial palace—Ζωστη, nearly answering to our "lady of the bedchamber,"—and to have thereby enjoyed the rank and honours of a patrician. She was married to Belisarius in the interval between the Persian and Vandal wars, January 532 to June 533, A.D. while he resided at Constantinople. She was a faithless wife, but a zealous and serviceable friend, following her husband in his African, 533—535, and his Italian campaign, 536—540, A.D. against the Vandals and the Ostrogoths; and on some occasions, like the czarina Catherine I. promoted their success by exertions more suitable to her spirit than her sex. On their first voyage Antonina showed her practical address. During a calm which detained the fleet between Zante and Sicily, the water became tainted, and unfit for use. Even the general would have suffered the extreme hardship of thirst, if Antonina had not preserved water in glass bottles, buried deep in sand in the hold of the ship. In the Italian war, pope Silverius owed his banishment, and Constantine, a distinguished officer under Belisarius, his death to the influence or ill-will of Antonina. Yet the one was a proved traitor, and the other in open insubordination at the time. Antonina levied recruits, collected provisions, escorted convoys, and presided at military councils in person, and throughout the Gothic campaign in Italy seconded with ability and vigour the extraordinary exertions of her husband. She did not attend him to the Persian war in 541; and the reasons of her absence must be sought in the less creditable page of her story. On the departure of the African expedition, June 533, a newly-baptized soldier, who had lately abjured the Eunomian heresy, embarked as an auspicious omen in the galley of the general, and

was adopted by Belisarius as his spiritual son. The young proselyte, Theodosius, became enamoured of, and was beloved by, Antonina; and although the eyes of Belisarius were frequently opened to his disgrace by Macedonia, an attendant of Antonia, and by Photius her son, these discoveries ended in the ruin of the informers, and confirmed the uxoriousness of Belisarius. By the dexterous removal of Theodora's rival, John of Cappadocia, Justinian's minister, Antonina had earned a right to the protection of the empress. She herself was released from confinement, in which her injured husband had retained her; Photius was thrown into a dungeon; Belisarius recalled from the Persian frontier, degraded, disgraced, and heavily fined, and restored to his former favour, and to part of his estate, only by an unconditional reconciliation with Antonina. The death of Theodosius, however, and the lapse of time, enabled the affection of Belisarius to revive, and perhaps Antonina became less abandoned, or more circumspect in her conduct. She had by her second marriage an only daughter, named Joannina, who remained at Constantinople, while her parents were engaged in the Italian war, and whom the empress Theodora espoused to her nephew, if he were not rather her illegitimate son Anastasius, as the sole heiress of Belisarius's wealth. The match was, however, broken off after the death of Theodora, upon Antonina's return to Constantinople, although the virtue, the fame, and perhaps the affections of her daughter were sacrificed to her determination. After the final disgrace and the death of Belisarius, Antonina devoted to the cloister the remains of her life and fortune.

The Anecdota of Procopius are the principal sources for the biography of Antonina. To authentic history these bear the same relation as the Letters of Junius, or the Satires of Churchill. Gibbon (Decline and Fall, vol. vii. 8vo. c. 41, pp. 263—269, Milman,) and Lord Mahon, in his Life of Belisarius, have collected all that is known of Antonina. See also articles BELISARIUS and THEODORA in the present work.

ANTONINI, (Giuseppe,) was auditor and judge fiscal, under the emperor Charles VI., early in the eighteenth century, who wrote a complete History of Lucania, printed at Naples. (Biog. Univ.)

ANTONINI, (Annibal,) brother of the preceding, was born in 1702, died 1755, and taught Italian for many years in Paris, where he published various elementary books, and some editions of Italian Classics. (Biog. Univ.)

ANTONINI, (Filippo,) a learned Italian antiquary, lived in the middle of the fifteenth century. He was the author of—Discorsi dell' Antichita di Sarsina e de Costumi Romani. Sarsina, 1607, and Faenza, 1769. Supplemento della Chronica di Verruchio. Bologna, 1621. (Biog. Univ. Suppl.)

ANTONINUS I. (Pius, 86—161, A.D.) Titus Aurelius Fulvius Bojonius Arrius Antoninus, the son of Aurelius Fulvius, and Arria Fadilla, was born at Lanuvium, on the 20th of September, A.D. 86, U.C. 839. He was descended from an ancient and noble house of Nismes (Nemausus); and derived from the family of either parent many eminent examples both of public and private virtues. The youth of Antoninus was spent principally at Lorium (Castel Guido), on the Aurelian road, where he afterwards built an imperial residence. The liberal nature of Antoninus, his refined manners and handsome person, procured him general esteem; and his large patrimonial estate was improved by repeated bequests from the numerous friends and connexions of the Arrian and Aurelian houses. His first consulship, A.D. 120, was with Catilius Severus, and he was one of the four consular senators appointed by Adrian to govern Italy in his absence; and Campania, where his estates were, was assigned to Antoninus as his peculiar district. As proconsul of Asia, he was even more popular than his grandfather Arrius, and an anecdote has been preserved of his good humour and kindly disposition. In one of his progresses within the province, he rested at the house of the sophist Polemon, then absent from home. The sophist on his return expressed with much rudeness his sense of the intrusion, and Antoninus, at midnight, sought another lodging. Some years afterwards, a player complained to the *emperor* Antoninus that Polemon had driven him from the stage at midday: "He drove *me* from his house at midnight," was the reply, "and I have never laid a complaint against him." (Philostrat. de Vit. Sophist. i. 25, c. 3.) Upon his return to Rome, he became one of the select council of Adrian; and on the death of Ælius Verus, Adrian proposed to adopt Antoninus on condition that he, in his turn, should adopt Marcus Aurelius and L. Verus. After some hesitation he accepted the title of Cæsar, and the tribunitian power, A.D. 138, U.C.

819. Adrian died in the same year, and Antoninus faithfully defended his memory and remains from the anger of the senate. (See ADRIAN.) He now took the names of T. Ælius Hadrianus Antoninus, and received from the senate the appellation of "Pious," A. D. 138. But he declined the honours that had been lavished upon some of his unworthy predecessors, accepting only the titles of "Father of his country" for himself, A. D. 139, and of Augusta for his wife Faustina, and permitting the senate to erect gilded statues to the deceased members of his house, and to celebrate upon his birth-day the games of the Circus.

Antoninus governed strictly as president of the senate; submitting every thing to its deliberations, or, at least, to a select council of its more experienced members, and appearing himself only to execute their decisions. His paternal care was shown in the difference he observed between his private munificence, and his strict economy in the management of the public revenue. He declined the inheritance of those who had children living at the time of their decease; he assisted from his own purse, at a low rate of interest, individuals, communities, and magistrates, who required loans for the discharge of their private or official duties. Unnecessary pensions were withdrawn or reduced, while in all the provinces the more eminent professors of rhetoric and philosophy received an annual salary. The regulations of Nerva and Adrian respecting the public posts were renewed by Antoninus: and no expense was spared for the theatre and the circus, though the combats of gladiators were checked by sumptuary laws. But the great glory of the reign of Antoninus was his provincial administration of the empire. The subjects of Rome were relieved from the burden of all but defensive wars—from the imperial progresses—and from capricious and unequal impositions. No complaints were so readily listened to as petitions against provincial magistrates; and the children of such as had been convicted of fraud, were permitted to succeed to the paternal estate only on condition they refunded to the province what had been unjustly taken from it. It was a principal motive for the imperial residence at Rome, that it was central and convenient for every part of the empire; and the journeys of Antoninus seldom extended beyond Rome and Lanuvium. At the beginning of his reign, as an example of the economy he meant to observe, he remitted to Italy the whole, to the provinces the half of the "aurum coronarium," the inauguration-gift to the new Cæsar. He was intimately acquainted with the trade, resources, and tribute of each province. Every petition was seen by him before it was submitted to the council or the senate; even the Jews were partially relieved from the oppressive enactments of the late reign; nor had any class of his subjects cause for complaint, except the freedmen and the informers.

In favour of the Christians, Antoninus renewed the prohibition of Adrian against summary and tumultuous persecutions, and directed his rescript especially to the cities of Larissa, Athens, and Thessalonica, (Melito, in Euseb. iv. c. 26.) But, if the edict (*προς το κοινον*, sc. *συνεδριον*, *Ασιας*) to the municipalities of all Asia be genuine, the protection afforded by Antoninus was not merely negative, but a direct recognition of the christian communities among the legalized creeds of the empire. However, the language of the edict is suspicious, its authenticity questionable, and the silence of the apologists upon so important a concession hardly to be explained. See upon the opposite sides of the question, Kestner, Die Agape: oder der geheime Weltbund der Christen, p. 399; and Eichstädt, Exercitat. Antoninæ, No. 4.

None of the procurators of Adrian were displaced; and those whose government he approved remained in office seven, and, in some instances, nine years. Antoninus dissembled his knowledge of several conspiracies formed against him in the early part of his reign; and where discovery was unavoidable, he punished only the principal actors, without degrading their families, or forfeiting their estates. But although Antoninus avoided unnecessary wars, he maintained the dignity of the empire on all its frontiers. Insurrections were suppressed in Egypt, Achaia, and Palestine. In Britain, Lollius Urbicus drove the Caledonians into the northern extremity of the island, and raised a new rampart of earth, beyond the wall of Adrian, between Edinburgh and Dumbarton. Capitolinus enumerates the foreign princes whom an audience, a message, or a letter of Antoninus, retained in peace or restored to their dominions; and Appian, whose history was completed about the tenth year of Antoninus, had seen ambassadors refused the honour they came to solicit, of being admitted into the rank of subjects.

Antoninus married, before his adoption, Annia Galeria Faustina (105—141 A.D.) daughter of Annius Verus, prefect of the city. They had four children; the sons died young; and of the daughters, the younger, Faustina, alone survived her parents. (See M. Aurelius.) The elder Faustina died in the third year of the reign of Antoninus. Her levity had caused him some uneasiness, but he did not, like Augustus, betray to the public the disorders of his household. Her memory was honoured with statues, circensian games, a temple, and a priesthood. But a memorial more suited to the character of Pius was the maintenance and education of a certain number of young females—puellæ Faustinianæ—in the name of the late empress. He declined, however, a proposal to have the months, September and October, called Antonianus and Faustinianus.—In his intercourse with his subjects Antoninus followed the example of Augustus. His table, his diet, and dress were simple. In the city his favourite amusement was the theatre; but he reluctantly presided at the exhibition of the gladiators. In the country his leisure was employed in agriculture, the sports of the field, or the society of the learned. His economy enabled him to be liberal without appropriating to his own pleasures the revenues of the state. His table was served by his own slaves; his farms and preserves managed by his own bailiffs and purveyors. He personally directed the education of his adopted sons, Marcus and Lucius, and for the promising abilities of the former, secured the instructions of the ablest teachers of the age. (See Marcus Aurelius, and Apollonius of Chalcis.) His taste and munificence were displayed in the temple of Adrian, in the restoration of the Greek Basilica (Græcostasis), in repairing or constructing the pharos and the baths at Ostia, the ports of Gaeta and Tarracina, in an aqueduct at Antium, and temples at Lanuvium. He encouraged and assisted the provinces to restore the edifices that war or accidents had destroyed; and if the aqueduct and amphitheatre at Nismes, and the lesser temple at Balbec, are correctly assigned to Pius, his public works, in grandeur at least, equalled those of the most flourishing periods of the republic and empire. The games he exhibited were remarkable for the number and singularity of the animals produced upon the stage. If the names in Capitolinus are rightly explained, the hyena, the ibex, the river-horse, and the crocodile, were exposed to the wonder of the populace, and a hundred lions at once let loose in the arena.

In the seventy-fifth year of his age, and the twenty-second of his reign, Antoninus died at his villa of Lorium, of fever. When the symptoms became dangerous, he commended to the pretorian prefects, and to the principal officers of the household, his daughter and her husband, and directed the golden image of Fortune to be transferred from his own chamber to that of the Cæsar. The word given by him, for the last time, to the cohort on duty, was "Æquanimitas." In his delirium, it is remarkable that his thoughts ran upon subjects most foreign to his nature and habits—the recollection of injuries, and the intention of revenge. His death resembled a tranquil slumber; his ashes were deposited in the mausoleum of Adrian, and divine honours, a temple, a flamen, an incorporated priesthood, and circensian games were eagerly voted to his memory. His funeral oration was pronounced by his adopted sons, and all public business suspended until the obsequies and consecration of Antoninus were completed. But the most sensible monument of his virtues was the name of Antoninus borne by succeeding emperors for more than a century after his decease, and the most enduring, the Antonine Column.

The materials for the life of Antoninus are unfortunately scanty. Dion Cassius and the epitomators fail exactly where their assistance would have been most desirable; and the intricate account of Capitolinus is rather a character than biography. There is a history of the emperors Titus and Marcus Antoninus by M. Gautier de Sibert, Paris, 1769; and there are some excellent remarks upon the age of the Antonines in Ttschirner's Fall des Heidenthums, Leipsig, 1829, 8vo; and in Wieland's prefatory Essay to his Translation of Lucian, Ueber Lucians Lebensumstände, Character, und Schriften; compare also Montesquieu de l'Esprit des Lois, xxiv. 10; and Grandeur et Décadence, c. 26.

ANTONINUS. (See M. Aurelius, Elagabalus; Caracalla.)

ANTONINUS LIBERALIS. Respecting the name and age of this writer there is much uncertainty. Saxius, in Onomasticon, i. p. 308, conceives that he flourished in the time of the Antonines; but no better reason has been assigned for fixing upon this period than that the matter of the Metamorphoses is such as

was suited to the decline of the study of Greek literature in Italy. The volume contains an account of forty-one transformations, extracted from authors no longer in existence, especially Boeus and Nicander, and sometimes in their very words, as shown by the introduction of Ionic forms of speech into Attic Greek. It was first published by Xylander, at Basle, 1568, from a Palatine MS. at present in Paris, but which is in a less perfect state than when it was first transcribed by Xylander. The latest edition is by Koch, Lips. 1832, which contains all that is to be found really valuable in the preceding commentaries; together with the remarks of Bast, taken from his Epistola Critica, in French and Latin, and a few notes from the pen of Godfrey Hermann, and the editor's deceased friend Schluttig.

ANTONINUS HONORATUS, bishop of Constantine in Africa in the fifth century, is known by a letter of encouragement which he sent to Arcadius, a Spanish bishop, who was banished, with three others, by Genseric, for refusing to acknowledge the opinions of Arius. It is to be found in the Bibliotheca Patrum, in Ruinart's Commentary on the Persecution under the Vandals, and other works. The four bishops suffered martyrdom in 437. (Biog. Univ.)

ANTONINUS, (Placentinus,) a christian martyr in the sixth century, said to be the author of a tract, entitled, Itinerarium de Locis Terræ Sanctæ quæ perambulavit, printed in the Act. Sanct. Mens. Mai. tom. ii.

ANTONINUS DE FORCIGLIONI, (St.,) archbishop of Florence, where he was born in 1389; was a Dominican, and in 1446 became archbishop of Florence. He distinguished himself by his temperance and simplicity of life, as well as by his zeal and charity, which latter virtues were especially shown in the great plague and subsequent famine at Florence, in 1448. He died, much lamented and honoured, in 1459, and was canonized by Adrian VI. in 1523. His principal works are—Historiarum Opus ceu Chronica, libri xxiv. Venice, 1480. Summa Theologiæ Moralis, often reprinted. Summula Confessionis, first printed in black letter, soon after the invention of the art. These works were frequently printed during the fifteenth and sixteenth centuries.

ANTONIO, (St. 1195—1231,) a native of Lisbon, though surnamed of Padua, where he passed a large portion of his life. His baptismal name was Fernando, which he changed into Antonio, that he might escape the researches of his parents, whom he left to enter the cloister. He first joined the order of canons regular, but afterwards assumed the habit of the Franciscans. He embarked for Africa, with the intention of preaching to the Mahomedans; but immediately changing his intention, he retired to the hermitage of St. Paul, near Bologna. Being accidentally led to preach in public, he acquitted himself so much to the surprise of the assembled friars, that he was commanded by the general of the order to devote himself to the pulpit. His career was short, but brilliant. The manner in which he described the torments of hell, held his congregation breathless with terror. But his imagination was much greater than his judgment, and his enthusiasm than either: he is sometimes puerile, generally pedantic. His sermons at Padua, during the Lent of 1231, were wonderfully successful; all Padua, clergy as well as laity, of every order and condition, flocked to hear him; the villages and towns, many miles distant, sent their multitudes to listen to his preaching—no church could hold them, he preached therefore in the open air, and his daily hearers are said to have amounted to thirty thousand. Not a shop was left open, no business of any kind was transacted, the streets were a solitude, and the multitude whom he addressed were silent as if they were speechless, or even motionless.

ANTONIO DE LEBRIJA, (1442—1522,) so called because he was born in that Andalusian city, studied at Salamanca and in Italy, and made great progress in Hebrew and Greek, no less than in Latin. On his return to Spain, he filled a professor's chair at Salamanca, with great benefit to his pupils, and great honour to himself. By cardinal Ximenes he was drawn to the new university of Alcala de Henares, and he was one of the chief editors of the famous Complutensian Polyglott. Of his numerous works, as exhibiting either good latinity or considerable learning, the best known and the most esteemed are, Two Decades of the History of Fernando and Isabel; Letters; Latin Poems; Notes on Difficult Passages of Scripture; and Comments on Ancient Authors.

ANTONIO, (prior of Crato,) was the illegitimate son of Luis, duke of Beja, brother of Joam III. king of Portugal.

On the death of Sebastian at Alcazar Seguer, (1578,) whom he had accompanied in that disastrous expedition, Dom Antonio was, like the rest, a prisoner, but as his quality was unknown, he purchased his ransom on very easy terms, and returned to Lisbon to claim, after the death of the cardinal Henrique, the throne of Portugal. His claim he founded on the assertion that his father had married his mother, that he was begotten and born in lawful wedlock, and, as no one would believe his bare word, he suborned witnesses to swear to the fact. There were, in all, five claimants for the succession, but none had the least right except the duke of Braganza, and Philip king of Spain. The right of the latter was the clearest, so far as connexion with the royal family of Portugal was concerned; but by a law of Lomego, the princess who married a foreigner lost her claim—but did her offspring lose it? There was precedent in Philip's favour, and he recurred to the sword; with what success, everybody knows. Antonio made a stout and a long-continued resistance; the greater part of the Portuguese nation was for him, not that anybody believed in his legitimacy, but through dislike to a foreign ruler. But his own bad qualities lost him the support of his former adherents; he was defeated almost without a battle, and compelled to seek refuge in France. At length, hearing that Philip was unpopular, he sought assistance in England, but with little success; and a few years afterwards, in 1595, he himself died in France, where he had sought refuge.

ANTONIO, (Nicolas, 1617—1684,) of Seville, the celebrated literary biographer, or rather bibliographer, of Spain. Having studied at Salamanca, he returned to Seville, and literally buried himself in the great Benedictine library of that city while compiling his great work. In 1659 he was employed in a confidential mission to the Two Sicilies, where he remained twenty-two years, but he still proceeded with his task so far as his collection of materials would allow him. On his return to Spain, he was honoured, and, to a certain extent, enriched by his sovereign; but he was so liberal to the poor that he was ever in want. Unknown to him, the cardinal of Arragon applied to the pope, who gave him a canonry in the cathedral of Seville, where he ended his days. Of his great work, Bibliotheca Hispana Vetus ac Nova, the modern part was published first; the ancient not until after his death, when cardinal Aguine gave it to the public. It is a noble monument both of learning and of criticism, and its style is very good. By Bayer of Valencia the Bibliotheca Nova was augmented and improved. Madrid, 1783.

ANTONIO, (the Infanta, 1755—1817,) brother of Charles IV. king of Spain, and consequently uncle of Fernando IV. From his early years, this prince was absorbed in exercises of piety, in alms-giving, or in the useful arts, some of which he practised as well as patronized. But these pursuits unfitted him for the stirring scenes which followed the invasion of Spain by the armies of Buonaparte. When his nephew Fernando went to Bayonne to meet the French monarch, he was left president of the junta of government. Unfit for the intrigues of state, he soon resolved to quit his post, and follow Fernando to Bayonne. Like the other princes of his house, he was carried to Valençay, where he remained until the downfal of Napoleon.

ANTONIO. There are several artists of this name :—

1. *The Cavaliere Giovanni*, or *Giannantonio*, called *Il Sodoma*. See Sodoma.

2. *Marc*. See Raimondi.

3. *Da Trento*. See Trento.

4. *Antonio*, or *Antoniano, of Urbino*, called *Il Sordo di Urbino*. See Viviani.

5. *Pietro, de Pitri*, an engraver, who is supposed to have been an Italian, and to have resided at Rome. He engraved a frontispiece to a collection of altar-pieces by Mariotti, which Gio. Giacomo de Rossi published at Rome; it is from Ciro Ferri, a slight spirited etching, in a style something bordering upon that of Pietro Aquila. The drawing is good, and the extremities touched in a masterly style. It is inscribed, *Pietro Antonio de Pitri, sculpt*. (Strutt's Dict. of Eng.)

ANTONISZE, (Cornelius,) a painter and engraver, born at Amsterdam, about the year 1500. He excelled in representing the interior views of towns, which he did with uncommon fidelity. In the Treasury Chamber at Amsterdam is a picture by him, representing a view of that city as it was in 1536. He afterwards painted twelve pictures of views in the same city, with its convents, churches, and other public buildings, which he engraved on as many blocks of wood. These prints are rare, but are still to be found in the collections of the

curious. (Bryan's Dict. Strutt's Dict. of Eng.)

ANTONIUS, (Marcus,) surnamed "the Orator," son of Caius Antonius, who is otherwise unknown, born 142 B.C.; quæstor in 112; and assigned to the proconsul of Asia. The time of his first office is ascertained by his having been summoned to appear before L. Cassius, the city prætor, whose tribunal, from the severity of the judge, was called "the rock of the accused," upon a charge of criminal intercourse with a vestal. Though he might have pleaded the Lex Memmia, he returned to Rome to meet his accusers. His confidence, and the fidelity of a young slave who offered himself to the torture, led to the acquittal of Antonius. He was prætor in B. C. 104, since, in the next year, he was in Cilicia with a proconsular commission to put down the numerous bands of pirates that infested the Mediterranean. Either, however, the force entrusted to him was inadequate, or Antonius was more eminent as an orator than a soldier. For some partial successes he triumphed in 102, and soon afterwards his only daughter was carried off, in the neighbourhood of Rome, by a band of the pirates, who exacted a large sum for her ransom. In 100 B. C., when the city was under arms against L. Apuleius Saturninus, Antonius was stationed without the walls to prevent the tribune, and the prætor Glaucia, receiving reinforcement from the predial slaves and peasantry. In 99 he was consul with A. Posthumius Albinus. He probably remained in Italy upon the expiration of his office, since there is no account of his provincial administration. In 98 he delivered his celebrated defence of M. Aquillius, accused of corruption by L. Fufius. The defendant refused to employ the customary arts for exciting the compassion of the judges; but, in his peroration, Antonius tore open the gown of Aquillius, and pointed to the honourable scars upon his breast. Even C. Marius, who had been consul with Aquillius, B.C. 101, commiserated the altered fortunes of the accused; and though the evidence against him was strong, he was acquitted. In 97, Antonius was censor, with L. Flaccus. He embellished the Rostra with a portion of the spoils of his Cilician campaign. He was accused by the tribune M. Duronius, whom he had expelled the senate for abrogating a sumptuary law for limiting the expense of private entertainments, of having obtained office fraudently and corruptly. The charge, apparently, was not proved, for the Fasti make no mention of a deposition from office in this year. In 91 (92) Antonius held a command, without distinguishing himself, in the Marsic war. The eagerness with which Marius and Cinna, upon their return to Rome in 87, sought his life, warrant the supposition that Antonius had been equally zealous with his friend Crassus (see CRASSUS) in his opposition to the popular party. He was concealed in the house of a dependent of humble condition. A slave, sent to a tavern for wine better than his master usually drank, added that it was for Antonius the great orator. The vintner immediately gave information to Marius, who despatched P. Annius with a company of soldiers to bring him the head of Antonius. The eloquence of Antonius delayed, for a few moments, his fate; when the tribune, wondering at the tardiness of his men, entered the chamber, and with his own hands executed the sentence. Marius was still at table when the head of Antonius was laid before him. Having feasted his eyes upon it, he ordered it to be exposed on the Rostra. Antonius was at the time of his death in his fifty-sixth year.

Antonius wrote a brief treatise upon the principles of his art, (De Ratione Dicendi,) but it was either an imperfect or an immature production, and he regretted its publication. He had, probably, a country-house near Misenum, whither, in the vacations of public business, he repaired for study or recreation. His associates were the most eminent members of the senate, and the most celebrated rhetoricians of Greece, with some of whom he had become acquainted at Athens or Rhodes, when on his way to his province of Cilicia. Greek he studied "late in life, and not deeply," yet his acquaintance with the rhetoricians and historians,—the philosophers and poets he neglected,—was extensive and intimate. His reputation as a pleader commenced early and increased steadily, until the Marsic war silenced the courts of justice, and diverted the attention of the popular assemblies. He committed none of his speeches to writing, assigning the singular reason that "so, if he let slip any rash or rude expressions, he could deny them more easily." It was, however, incorrectly said of him that he spoke without notes. His most celebrated speeches were, for M. Aquillius, 98 B.C.; for Norbanus, 94, for Gratidianus; Cn. Manlius; and Q. Rex.

ANTONIUS, (M. Creticus,) eldest son of Antonius the Orator, and father of the triumvir; quæstor in 80, and prætor in 75 B.C. Through the influence of P. Cethegus, and of the consul Cotta, he was in 74 appointed to the command of the armament against the Cilician pirates. He abused the powers entrusted to him by oppressing the provinces, especially Sicily, and the allies; and he was even suspected of a secret partnership with the Cilicians. On pretence that they had assisted Mithridates, he wantonly attacked the Cretans; but, although supported by the maritime towns of the Ægean, and by the Byzantines, he was totally defeated, the greater part of his fleet destroyed, and himself allowed to escape on the most ignominious terms. The surname *Creticus*, given in derision, was the most lasting monument of his misconduct and incapacity. He died of shame soon after, leaving to his heir neither estate nor good name. He married—first, Numitoria, daughter of Q. Numitorius Pollus, who betrayed his native town Fregellæ in the troubles that followed the death of C. Gracchus (Cic. Philipp. iii. c. 6); she died without children. Secondly, Julia, daughter of L. Julius Cæsar, consul in B.C. 90, by whom he had sons, Marcus, Caius, and Lucius. Compare Plutarch, Antonius, c. 1, who describes him as rather weak than wicked, and something of a humourist.

ANTONIUS, (Caius, Hybrida, *i. e.* according to Pliny, H. N. viii. 79, Semiferus,) younger son of the Orator. In 87 B.C. he attended Sylla as military tribune into Greece. Upon the return of his commander, he plundered the province of Achaia, for which, in 76, he was impeached before M. Lucullus, by Julius Cæsar. Antonius kept out of the way, and Cæsar did not press the conviction. But six years later, he was expelled the senate for the offence, for having neglected to appear, and for insolvency. He was, probably, ædile soon after Cicero's ædileship, B.C. 69, since they were colleagues in the prætorship 66, and in the consulship B.C. 63. For the circumstances of his consular election, see CATILINE, CICERO, &c. To detach him from Catiline, the province of Macedonia was allotted to him, and, after the detection of the conspiracy, fear as well as interest retained him in the party of the senate; but he never acted cordially with Cicero. His debts and his habits of life made him desirous of a revolution, while his position obliged him to support the existing institutions. Hence, when towards the end of 63 he went into Etruria to cooperate with Q. Metellus Celer, and prevent Catiline's escape into Transpadane Gaul, he devolved the command of the consular army upon his lieutenant Petreius, upon pretence of gout. The lieutenant conquered, and the imperator Antonius was honoured with a triumph. Antonius travelled in his province with the triumphal fasces borne before him, and his government showed that the subjects of Rome, at least, had gained nothing by the detection of Catiline. The presence in his suite of one Hilarus, a slave, and afterwards a freedman of Cicero's, gave some colour to the report that Cicero's resignation of Macedonia was not without its conditions. Whatever were the terms they were not kept, since the latter complained loudly of his ex-colleague's ingratitude. Antonius robbed both the provincials and the barbarians, but was surprised by the Dardans, and narrowly escaped at the head of his cavalry, leaving his plunder in their hands. He was threatened with a recall and with impeachment for malversation. Cicero, however, managed to baffle both these propositions; but in 59 Antonius was prosecuted, for his share in Catiline's conspiracy, by M. Cælius Rufus; and, at the same time, by C. Caninius Gallus, his future son-in-law, for extortion. Cicero was now not at leisure to defend him, and he was fined and banished. He chose Cephallenia (Corfu) for his residence, and was allowed to act as governor of that island. Antonius was neglected in the general restoration of the exiles by Cæsar, and was probably not recalled before 47, when the dictator returned from the east to Italy. He was present in the senate on the 1st of January, 44, but did not long survive, leaving behind him the character of wanting nothing but strength and steadiness of purpose to have been another Catiline.

ANTONIUS, (Marcus, triumvir, B.C. 81—29,) eldest son of Antonius Creticus, and Julia, daughter of L. Julius Cæsar, consul in 90. Mark Antony, for the name is more familiar in this form than in its more euphonic Roman dimensions, was born about 81 B.C. (see Appian, Bell. Civ. v. 8). The example of his father, (see ANTONIUS CRETICUS,) and of his stepfather, P. Cornelius Lentulus, (see LENTULUS SURA,) was more powerful in forming the character of Antony than the instruc-

tions of his mother. (See Plutarch. Anton. c. 2.) A handsome person, a ready wit, his prodigality and his poverty, made him an acceptable companion to the dissolute young nobles of Rome. His connexion with the younger Curio was broken off by the intervention of Cicero; and this, with the execution of Lentulus, seems to have laid the foundation of the implacable enmity between the orator and the future triumvir. In 58 B. C. Antony became the associate of P. Clodius; but an intrigue with Fulvia, the tribune's wife, whom he afterwards married, caused them to part in anger. In 57, 56, he accompanied Aulus Gabinus, whose cavalry he commanded, in his campaign against Aristobulus in Palestine; and in 55 he followed the same leader into Egypt, upon the expedition so much disliked by the senate, for the restoration of Ptolemy Auletes II. At the end of 54 he repaired to Cæsar, then in winter-quarters, after his second invasion of Britain. (Bell. Gall. v.) Antony returned to Rome at the end of 53, with money and recommendations from Cæsar; and in 52 was elected quæstor. He went back immediately to Gaul, and took an active part in the seventh campaign of Cæsar. In 50 he was chosen augur in place of Hortensius; and on the 10th December, began his memorable tribunate. On the 23d he laid before the assembly of the people the duplicity of Pompey throughout his public life; on the 1st of January, 49, the tribunes, Antony and Cassius, demanded that the proposals of Cæsar should be considered; and on the 7th, in a hired carriage, in the disguise of slaves, the representatives of the people were on their way to the pro-consul's camp at Ravenna. During Cæsar's first Spanish campaign, Antony governed Italy with the title of proprætor. At the beginning of 48 he conveyed the legions Cæsar had left behind to the Illyrian coast; he fought with distinction at Dyracchium, but at Pharsalia the troops he commanded did not come into action until the battle was decided by the right wing. Antony returned to Italy with his former commission, to watch over the internal police, to guard against the return of the exiles, the emigration of the neutral, and to secure the coast from the navy of the Pompeians. From the third dictatorship to within a few months of the murder of Cæsar, a coolness prevailed between Antony and his patron. The ostensible cause was Antony's inability to pay for the house and gardens of Cn. Pompeius; and for which, since they belonged to the treasury, Cæsar was inexorable in exacting the purchase-money. The real one was, probably, the irregularities of Antony during his vice-government of Italy, which made Cæsar unpopular, and his plans for introducing monarchy more difficult. Though aggrieved, Trebonius found no encouragement from Antony, when at Narbo, in August 45, he darkly hinted at a conspiracy against the dictator; and shortly after, Cæsar having occasion, perhaps, for a good officer in the Parthian war, restored him to favour. The memorable ides of March, 44, while they nearly involved him in the fate of his patron, opened out to Antony new and wider prospects, which he had both the means and the ability to realize. In the important hours between the 15th and 17th of March, Calpurnia placed in his hands the money, the personal property, and the papers of Cæsar; and his own promptitude secured the public treasure in the temple of Ops. He was, therefore, more than a match for the conspirators, when, on the 17th, the senate assembled in the temple of the Earth. "If you declare Cæsar a tyrant," he dextrously argued, "his acts are void, and with them your appointments under him to offices and provinces." Cæsar's acts were therefore confirmed; an amnesty proclaimed; and a public funeral decreed to the corpse, which the conspirators, a few hours before, had intended to cast into the Tiber. The well-known speech of Antony at Cæsar's funeral, is perhaps more correctly represented by Appian (B. Civ. ii. 144—148) than by Dio, (44, c. 36—50,) or by Plutarch (Anton. 14. Brut. 20). It was not a continued oration, but a dramatic and highly artistic exhibition. The result is well known; the conspirators fled beyond the walls, and Antony, as consul, was obliged to put down the storm he had raised. The next day he resumed the mask; the senate believed, or affected to credit his moderation; nor did he completely lay it aside until the state of the opposite factions rendered disguise no longer possible. But the papers of Cæsar, after his acts were declared valid, were the most formidable instrument in Antony's hands. With the assistance of the late dictator's private secretary, Faberius, he could insert into the genuine memoranda whatever suited his interest or his pleasure. He observed at first some moderation, and brought forward such enactments only, and projects of

laws, as Cæsar was known to have designed. But, afterwards, schemes the most opposite to the dictator's known intentions—private bills, exemptions to cities and provinces, that seriously affected the revenues and the dignity of the state, restoration of exiles, and sales of public lands, were unblushingly announced as the plans of Cæsar. The house of Antony on the Carinæ was an auction-mart of titles, privileges, offices, and kingdoms; and Fulvia was equally active with her husband in the sale of the republic. Cicero's assertion, however, (Philipp. i. 13—20,) that until the 1st of June Antony supported the senate, and afterwards betrayed its cause, is incorrect. The time that elapsed between Cæsar's funeral and the 1st of June was employed by Antony in a journey into Campania, for the purpose of collecting and organizing the veterans, from whom, after the execution of Amatius, or Herophilus (the pretended Marius), he induced the senate to allow him a bodyguard, which soon amounted to 6000 men. The appearance of Octavianus, end of April, 44 B.C., was a most undesired event to Antony; it deprived him of his claim, his strong hold upon the Cæsarians, as a kinsman and chief magistrate, to avenge the dictator's death. To Octavianus, the undoubted heir of Cæsar, he must account for the sums, and restore the papers he had received from Calpurnia. In their first interview Antony showed no disposition to concede, nor Octavianus to retract, any of his demands. Both equally endeavoured, with bribes and promises, to secure the veterans; and, by active recriminations, each to subvert his rival's popularity. Antony prevented the adoption of Octavianus from being confirmed by the assembly of the curies, his election to the vacant tribuneship of Helvius Cinna, his payment of the legacies of Cæsar, and the full celebration of the games of Venus Genetrix. But Octavianus was, upon the whole, more successful in gaining the goodwill of the soldiers and the people. Some hasty severities at Brundusium alienated from Antony three out of four of the legions which he had summoned from Macedonia. The senate and Octavianus formed a temporary union; Decimus Brutus was in possession of Cisalpine Gaul, which province, as it commanded Rome and Italy, Antony had designed for himself; his popularity at home was on the decline; and after hastily summoning, and as hastily dismissing the senate (28th November, 44,) he joined his legions at Tivoli, and marched into Cisalpine Gaul. By the end of the year, Decimus Brutus was besieged in Mutina (Modena). After a deputation from the senate to Antony, 5th January, 43, ordering him to desist from the siege, Modena was relieved in the following April, (20—29,) (Ovid. Trist. iv. 10, 6, "cum cecidit fato consul uterque pari;") and Antony, at the head of his cavalry, made a rapid and arduous march into Transalpine Gaul. By the 28th of May, however, he had united his forces with those of Lepidus. He was subsequently joined by Pollio and Plancus, and recrossed the mountains at the head of seventeen legions and 10,000 horse—a formidable rival, or a useful ally to Octavianus, who had already abandoned the cause of the senate. Upon a small island, formed by the confluence of streams in the neighbourhood of Bologna, the second triumvirate, after a secret consultation of two days, was formed, November 27, B.C. 43, and the lists of the proscribed were forwarded to the consul Pedius at Rome. After his personal antipathy had been satiated by the death of Cicero, Antony proved the most placable of the confederates. He obtained, in the division of the provinces, the whole of Gaul on either side the Alps, with the exception of the Narbonnese. In the war with the conspirators, Antony was conspicuous for his military talents; and after the engagement at Philippi, in the autumn of 42, for more humane and generous feelings than Octavianus. In the new division of the provinces, the east, with the care of replenishing the treasury, was assigned to Antony. From Philippi he proceeded to Athens, where he cultivated the arts and philosophy; and to Ephesus, where, to humour his passion for display and profusion, he was received as the god Bacchus. But the Asiatic Greeks could not avert the object of Antony's visit, and the extraordinary impositions which the arrears of the army required, were rendered doubly oppressive by his own improvidence and the rapacity of his followers. Yet of the 200,000 talents exacted from the province of Asia alone, no part found its way into the treasury at Rome. At Tarsus, whither she was summoned to answer for having, in the late war, supplied ships to Cassius, he met, for the second time, with Cleopatra. He had seen her before in Egypt, on his expedition with Gabinius, but that was a transient impression; but from the

meeting in the market-place at Tarsus to his death, the fortunes of Antony were united to one whose vices were the less excusable, because they arose from selfish calculation, and whose arts were the more destructive, because they were prompted solely by personal hopes and fears. Antony wintered at Alexandria—a season of insane and turbulent revelry. None of the objects for which he went into the east were accomplished; the treasury was still empty, the veterans unpaid, the Parthians on the frontier, and the oppressed provincials, ready to admit its most dangerous enemy into the fairest portion of the empire. The Perusine war, B. C. 41, 40, at length recalled Antony from Egypt. At Athens he found Fulvia and his mother Julia, with many exiles, who had joined in the premature attempt of the former to put him at the head of the Cæsarians. Fulvia's death at Sicyon, however, relieved him from his principal difficulty. By the intervention of Mæcenas, Ahenobarbus, Cocceius Nerva, and other common friends, peace was again concluded between the triumvirs, and cemented by the marriage of Antony and Octavia.

In 39 was the celebrated conference at Misenum, between Sextus Pompeius and the triumvirs. In the following year the Parthian war was successfully begun by Antony's lieutenant Ventidius. In 36 an open rupture with Cæsar was prevented by the prudence of Octavia; but her pains were ill repaid, for Antony sent her back with his children to Italy, and on his arrival in Syria discovered the true cause of her dismissal, by appointing Cleopatra to meet him at Laodicea. His disastrous campaign with the Parthians, in which he narrowly escaped the fate of Crassus, was greatly owing to the presence of Cleopatra during the preparations for the war. He took the field too late in the season, and with an army badly supplied with magazines. In 35 he inflicted a new and wanton provocation on Octavianus. To repair his losses in the late war, Octavia was bringing out a reinforcement of men, money, and clothing, but on the news of her approach Antony returned to Alexandria, and ordered Octavia to remain at Athens. (See Octavia.) In 34 he insulted the majesty of Rome itself, by exhibiting at Alexandria, after the capture of Artavasdes the Armenian, a Roman triumph. Cleopatra was now declared "queen of kings," and her sons "kings of kings," especially Cæsarion, whose legitimacy as the son of Julius would affect the adoptive title of Octavianus Cæsar. But none of these acts offended the prejudices of the Roman people so much as the divorce of Octavia, and the publication of Antony's will. It confirmed his profuse gifts to Cleopatra and his children; alienated some of the most valuable possessions of the empire; and directed that, should he himself die at Rome, his body should be conveyed to Alexandria, and be laid in the same tomb with Cleopatra. In vain, after defending him in the senate, the consuls of 32, Ahenobarbus and Sosius, demanded at Ephesus the dismissal of the Egyptian queen. She accompanied him to Samos, to Athens, and into winter-quarters at Patræ. Every stage of their progress from Ephesus to the bay of Corinth was marked by a renewal of the revels of Alexandria. An improvident winter, and an inactive spring, thinned the ranks of his best seamen, and his convoys and outposts fell into the hands of Agrippa. (See Agrippa). Yet, even after the loss of his fleet, Antony, had he put himself at the head of his legions, might still have divided with Octavianus the Roman world. He returned, however, to Alexandria. Shame and remorse, not unmixed with suspicions of Cleopatra, the desertion of friends, and the surrender of provinces, deprived him of his wonted energy in extremities. He allowed Octavianus to take Parætonium, and invest Alexandria; while in a solitary dwelling in the great harbour he felt or emulated the melancholy of Timon. Upon the investure of Cæsarion and Antyllus with the manly gown, however, he returned to his usual life; and some bold and well-directed sallies showed something of his former spirit. But the desertion of his fleet and his cavalry, the conviction of Cleopatra's treason, and the defeat of his infantry, reduced him to despair. The pathetic scene of his last moments is known to every reader of Shakespeare and Plutarch; and since we must abbreviate, we should imperfectly represent what is so well known. Antony fell by his own hands, in his fifty-second year. His character must be taken rather from the facts, than the expressions of historians. He offended the national prejudices of his countrymen, but he was not unbeloved by the subjects of the empire. Both his faults and his virtues arose more from impulse than from principle; but the impression he made on the world was one of no ordinary strength, since it has, in

some measure, overcome the reserve of *Augustan* historians, and the fierce exaggerations of his personal enemy, M. Cicero.

ANTONIUS, (Caius,) son of Antonius Creticus, in B. C. 54 engaged, as *subscriptor* with his younger brother Lucius, in the impeachment of Aulus Gabinius for malversation in the province of Syria. In 51, (see Pigh. Ann. tom. iii. p. 431,) Caius was quæstor to Q. Minucius Thermus, proprætor of Asia; and was recommended to him by Cicero, whose enmity to the Antonii was of later date, to be left in charge of the province until the successor of Minucius should arrive. In 49, Caius went as Cæsar's lieutenant to Illyricum. He was besieged in the little island Coricta, on the Illyrian coast, by M. Octavius, the lieutenant of M. Bibulus and the senate. Partly from the failure of his provision, partly through the treachery of T. Fulfio, he was compelled to surrender, and did not recover his liberty until after the battle of Pharsalia. He was made one of the pontifices by Cæsar, and was city-prætor with Marcus Brutus in 44. Before his tribunal, Octavianus declared his intention of claiming the estate of his uncle. On the 7th July, Caius exhibited for his colleague, M. Brutus, the prætorian games, to the reception of which, as a test of public feeling, the conspirators looked forward with anxiety. The province of Macedonia, to which Brutus was appointed, and in which he was superseded by M. Antony, was finally given to Caius. But he was too ill-provided with military force to maintain himself against the conspirators. He was driven into Apollonia, and towards the middle of March, 43 B. C. was compelled by his soldiers to surrender. After an ineffectual attempt to recover his freedom, by exciting the soldiers of Brutus to mutiny, he was put into close confinement; and when the news arrived of the proscription of Decimus Brutus and Cicero, he was put to death by order of M. Brutus.

ANTONIUS, (Lucius,) youngest son of Antonius Creticus; subscriptor in 54 B. C. with his brother Caius, in the trial of A. Gabinius; tribune in 44, and, throughout his year of office, serviceable to the measures of Marcus. He was the principal of the seven commissioners appointed to carry into effect the Agrarian law, by which Marcus hoped to detach the veterans and the people from the aristocracy and Octavianus, (Philipp. v. 3, 7.) Cicero especially feared and hated these commissioners, although towards him the behaviour of Lucius was temperate, and his estates were untouched. Yet the terms in which he speaks of Lucius, are, "Gladiator Asiaticus," (Philipp. v. 7, 20.) "Mirmillo Asiaticus, latro Italiæ," (Philipp. xii. 8, 20.) A gilt equestrian statue was, however, erected to Lucius for his services in the partition of the lands. He was present at Rome when Octavianus arrived; and, with his consent, the youthful Cæsar addressed the assembly of the people, and promised the payment of his uncle's legacies. On one occasion, if Cicero's statement may be trusted, (Philipp. vi. 4, 10,) Lucius, with the most vehement remonstrances, and even menaces, diverted, at Tivoli, his brother Marcus from all thoughts of accommodation with the senate. On the 15th April, 43, Lucius, during the battle at Forum Gallorum, (Castel Franco,) was left in charge of the works at Modena, and attempted a diversion of the enemy by an attack on the camp of Octavianus. He was declared a public enemy with his brothers before the last engagement at Modena. In the march over the Alps, he led the advanced guard, and he occupied the passes, after the retreat of Lepidus's officer, Culleo. After the formation of the triumvirate, Lucius was employed in raising the necessary supplies for the war, and the payment of the troops. An inscription makes mention of —— Antonius and P. Sulpicius as censors, in the year 42. This must have been Lucius. In 41, he was consul, and on the first day of the year, celebrated a triumph over the Alpine tribes, over which, however, he had gained no victory. On pretence of maintaining the rights of Marcus, then absent, for which the word *Pietas* was placed upon his medals, he engaged in the Perusine war. Perusium surrendered towards the end of the winter, 40 B.C.; and Lucius was sent with the title of lieutenant, but really as an exile, to Spain; from which time there is no farther mention of him.

ANTONIUS, (Αντωνιος,) a physician and epicurean philosopher, who lived about the end of the second century, A. D. He wrote a book (not now extant), Περι της επι τοις Ιδιοις Παθεσιν Εφεδρειας, De Præsidio adversus Proprios Affectus, which gave occasion to Galen to compose his work, De Cognoscendis Curandisque Animi Morbis. He is probably the same person whom Galen calls φιλομαθης and φιλοσοφος, and to whom he has dedi-

cated his book, De Pulsibus. (Galen. Opera, tom. v. p. 1, sq., and tom. xix. p. 629, ed. Kühn.)

ANTONIUS CASTOR, a physician at Rome, contemporary with Pliny, in the first century after Christ, by whom he is mentioned as famous for his knowledge of botany, and as having a little garden full of all kinds of plants, in which he used to work when more than a hundred years old, in perfect enjoyment of health, and in full possession of all his faculties. (Plin. Hist. Natur. lib. xxv. cap. 5.) A physician of the same name, praised by Galen, and called, ὁ ῥιζοτομος, *herbarius*, is perhaps the same person. (Galen. de Medicam. κατα τοπους, lib. ii. cap. 1. p. 557, ed. Kühn; et de Medicam. κατα γενη, lib. vi. cap. 15, p. 935.)

ANTONIUS, called in the Romish Calendar *Beatus Antonius Confessor*, was born at Milan A. D. 1424. He was of the rich and noble family of De Torre, (in Latin *Turrianus*,) finished his education at Padua, and embraced the profession of medicine, which he practised with great success. He was accustomed, whenever he prescribed for his patients, to make the sign of the cross, to exhort them to repent of their sins, and to pray for their soul as well as their body. He afterwards entered into holy orders, but still continued the exercise of his profession, healing the poor gratuitously, and giving away in charity the money he received from the rich. He travelled about in Italy, France, and Spain, and finally settled at Aquila, in the kingdom of Naples (Aquila in Vestinis), where he died at the age of seventy, A. D. 1494. His memory is celebrated in the Romish church on July 24; and in the Acta Sanctorum, under that day, may be found further particulars of his history, and an account of miracles said to have been performed by himself during his life, and by his relics after his death.

ANTONIUS MUSA. See Musa.

ANTONIUS, (Gottfried.) See Anton.

ANTONIUS PRIMUS. See Primus.

ANTRACINO, (Giovanni,) an Italian physician, died 1530, practised with great reputation at Rome. On the death of Adrian VI. whom he had attended in his last illness, and who was exceedingly unpopular, a crown was hung at Antracino's door, with the inscription—Liberatori Romæ, S. P. Q. R. He is also known as the author of some Latin poetry. (Biog. Univ. Suppl.)

ANTRAIGUES. See Entrigues.

ANTYLLUS, (Αντυλλος,) an eminent physician and surgeon, whose date and birth-place are both unknown. He is supposed to have lived about the beginning of the fourth century, A.D. as he is quoted by Oribasius, the physician to the emperor Julian. Nothing is known of his life, but as the *thirtieth* book of one of his treatises is quoted, (Oribas. Medicin. Collect. lib. vi. cap. 21,) he appears to have been rather a voluminous writer. None of his works remain beyond some fragments preserved by Oribasius, Aëtius, Paulus Ægineta, &c. which have been collected and published separately by Sprengel, Halæ, 1799, 4to. They are curious and valuable, and shew that the writer was a man of talent and originality. He seems to have written largely on the gymnastic art, and in the extracts preserved by Oribasius (Medicin. Collect. lib. vi. cap. 21, &c.) we read of some sorts of exercises not mentioned by Galen, or any former author. He gives directions about venesection, the choice of the vein to be opened, &c. (ibid. lib. vii. cap. 7, 9, &c.) and recommends arteriotomy (cap. 14.) He speaks of operating for the cataract by the method of extraction, which he recommends when the cataract is small, but not in other cases, on account of the danger of forcing out at the same time the humours of the eye, (Rhazes, Contin. lib. ii. cap. 3.) He gives a clear and accurate description of the mode of performing tracheotomy, (Paul. Ægin. De Re Med. lib. vi. cap. 33,) which is the earliest detailed account of the operation that we possess, though it had before been recommended in extreme cases by Asclepiades about a hundred years B.C. (Cæl. Aurelian. Morb. Acut. lib. iii. cap. 4.) He has left a great many ointments, medicines, &c. some of which are judiciously composed. He gives many directions about the operation of lithotomy, which he performed after the manner of Celsus. (Rhazes, Contin. lib. iv. cap. 2.)

ANUND, surnamed Braut, or the destroyer of forests, king of Sweden in the seventh century. He is said to have burnt large tracts of forests to encourage agriculture. (Biog. Univ.)

ANUND II. king of Sweden, succeeded his father Olaus in 1024, and is said to have perished in war with Canute in 1034. (Biog. Univ.)

ANVERSA, (d'Ugo,) a Flemish painter, who flourished in the sixteenth century. (Lanzi, Stor. Pitt. iii. 28.)

ANVILLE, (N. de la Rochefoucald,

duc d',) a distinguished officer in the French navy. In 1745, he commanded an expedition to North America, with the object of retaking Louisburg from the English; some of his vessels were lost, others taken, and he fell ill and died before his return.

ANVILLE, (Jean-Baptiste Bourguignon d', born at Paris, July 11, 1697, died Jan. 28, 1782.) During his long career, as well as after his death, D'Anville enjoyed the well-earned reputation of being the greatest geographer of his age. Preceded by Guillaume de l'Isle, in the bold work of reforming the old geographical routines, he accomplished this great task with wonderful skill, and by the perfection of his works caused the examples which had directed him in the way to be in a manner forgotten; whilst, on the contrary, none of D'Anville's followers have equalled him; and however great and just the fame in our days of Gosselin and Rennel, their fairest title is to have approached D'Anville in the lesser circle in which their criticisms have been exercised.

While at school, the taste of young Bourguignon was so strongly pronounced, that the time allotted for recreation, and even his school-hours, were often employed in drawing maps. There is preserved a little sketch of Græcia Vetus executed by him in 1712, when he was only fifteen years old. His studies were far from suffering from this bias; on the contrary, he read eagerly the authors of antiquity; but they interested him only in a geographical point of view. Their rhetorical or poetic beauties passed under his eyes unperceived or despised; and the very incorrect style of his writings offers a perpetual proof of his negligence in this respect. When he left school, he sought the society of the learned; and he found in the celebrated abbé de Longuerue a guide, under whose directions he gave himself up with new ardour to the examination of all the geographical materials furnished by ancient and modern writers. Longuerue even employed him to make a series of maps for his Description de la France Ancienne et Moderne, which were published in 1719, at the same time with a Map of the Theatre of the War in Spain (Arragon) ordered by the regent, the duke of Orleans, who appointed young D'Anville geographer in ordinary to the king. After these first attempts, D'Anville passed several years in the study of books and maps, and in collecting the materials and knowledge of which at a later period he was to make such admirable use. He had reached his thirtieth year before he gave any new works to the public: these were, the maps for the Afrique Occidentale of Père Labat, for the Relation d'Abyssinie of Jérôme Lobo, and for the Voyage de Desmarchais en Guinée. The Jesuits chose him to execute their great atlasses of China and Tartary, which accompanied the descriptions of Du Halde and Gerbillon. He also made the maps to Charlevoix's History of St. Domingo; to the Oriens Christianus of Lequien; to the Ethiopie Occidentale of Labat; various maps for the Lettres Edifiantes; those of the Ancient and Roman Histories of Rollin; those of the History of the Emperors by Crevier; and many others, for various works of very different degrees of merit. At the same time D'Anville published himself other works of great importance, such as his Map of Italy, accompanied by a volume, in which are discussed the bases of its construction; and afterwards in succession large charts, each in several sheets, of the two Americas, of Africa, and of Asia, as well as of the different countries abroad, where the French East-India Company had establishments, with various Memoirs, containing the geographical analysis of most of these charts.

These works established the reputation of the geographer, which had been long gradually increasing, and the Academie des Inscriptions elected him a member in 1754, when he had reached his fifty-seventh year, and was in the greatest vigour of his talent. After this period he published his Notice de la Gaule; his Mémoires sur l'Egypte; his Géographie Ancienne abrégée; his Traité des Mesures Itinéraires Anciennes et Modernes; his work on the European States formed after the fall of the Western Empire; and a multitude of particular memoirs, with which he enriched the collection of the Academie des Inscriptions. The death of Philippe Buache having in 1773 vacated the two places of first geographer of the king, and adjoint-geographer of the Academie des Sciences, D'Anville, then seventy-six years old, was invested with both these titles; and he published afterwards his Antiquité Géographique de l'Inde; his book entitled L'Euphrate et le Tigre; his Considérations générales sur la Composition des Ouvrages de Géographie (a rapid outline of the conditions of study and capacity necessary to form a perfect geographer, and which he had

himself so admirably accomplished); and several shorter memoirs, of which the last bears the date of 1779. The catalogue of the works of this indefatigable labourer counts no less than 211 maps, and seventy-eight treatises or dissertations.

He had assembled, in the course of his long career, a valuable collection of maps, both engraved and in manuscript, amounting to nearly nine thousand articles, which were bought by the French government in 1779, to form the nucleus of the Dépôt Géographique of the Foreign Office; but they were left in the possession of the illustrious old man till his death. Barbié de Bocage, under D'Anville's active direction, classed and catalogued them, a work which it took nearly a year to execute. Soon after this D'Anville lost the use of his faculties, which had already showed signs of weakness; and after dragging on a painful state of existence during two years, he died at the age of eighty-five, one year after the decease of his wife, with whom he had lived fifty-one years. He had two daughters, one of whom became a nun, and the other was married to M. Hébert de Hauteclair, (directeur des ponts et chaussées et du pavé de Paris.) His eulogy was pronounced at the Académie des Inscriptions by Dacier, and at the Académie des Sciences by Condorcet.

His love of study had preserved D'Anville from the common indiscretions of youth; and his extreme sobriety, joined with the regularity of his domestic habits, enabled him, in spite of a delicate constitution, to devote through his long life nearly fifteen hours a day to work without impairing his health. The works he left, all impressed with the marks of deep meditation, and a complete erudition in the sources relative to his subject, would fill six volumes in quarto. An edition in this form was undertaken by Demanne, one of the keepers of the Bibliothèque Royale at Paris, who inherited the original plates of D'Anville. Two volumes of this edition appeared in 1834; but its publication was interrupted by the death of the publisher, and seems to have been abandoned.

D'Anville never travelled; he knew very little of geometry, and still less of astronomy; yet everybody is agreed on the preeminence of his merit in works which are founded on those two sciences. An uncommon spirit of criticism, an admirable accuracy of judgment, and a still more wonderful sagacity, the entire and profound knowledge of all that had been done before him, gave him such advantages in the preparation of his maps, that he often arrived at truth amid a chaos in which none but himself could have perceived it, or even guessed at it. D'Anville himself, modest in other respects, had a high opinion of his own knowledge in these matters, and said naïvely of geography what Augustus said of Rome—"I found it bricks, and I have left it gold." He was sensitive to the criticisms of others, particularly when it concerned ancient geography, which had always been the object of his predilection, and when somebody ventured to deny his results, he cried in a rage, "On profane toute l'antiquité!" This great geographer formed no scholars: he did all with his own hand, and his maps, so neatly engraved by Guillaume de la Haye, are only a servile and exact reproduction of the original manuscripts. His only brother, Hubert-François Bourguignon Gravelot, designed the borders. Nobody received from his mouth the traditions of his doctrines; but his Considérations sur la Composition, &c., and still more the excellent models afforded by all his works, contain the best instructions which he could have left.

ANWARI, one of the most celebrated poets of the golden age of Persian literature. He was born of indigent parents in the district of Abiverd in Khorasan, in the early part of the twelfth century of the Christian era, and received a gratuitous education at the Manssuriyah college in the city of Toos: but his poetical genius soon developed itself, and an accidental sight of the splendid equipages of a court poet in the retinue of the Seljookian Sultan Sandjar, fired his youthful mind with emulation. On the morrow he laid at the feet of the sultan an eulogistic poem, which he had composed during the night; and Sandjar, who was a munificent patron of literature, immediately loaded Anwari with honours and benefits, and invited him to his court, then the general resort of men of science and learning from all parts of Asia. The poets Selman, Zeheir, and Rasheedi, who had previously contested the favour of the monarch, speedily yielded the palm to Anwari; and "this Persian Pindar," (to use the words of Von Hammer,) "raised the name and renown of Sandjar high above the regions of earth to the light of the highest heavens!" In the warlike expeditions of the sultan, Anwari became a constant attendant; and when Sandjar besieged his rebellious vassal Atsiz the

Khwaresmian, in the fortress of Hazarasp, he maintained a poetical warfare, by means of verses fastened to arrows, with his old rival Rasheedi, then a partizan of Atsiz, and an inmate of the beleaguered castle. But the captivity of Sandjar, who in the latter part of his reign was taken prisoner in a rash expedition against the Turkomans of the Levant, gave a different impulse to his muse; and the poem, entitled, The Tears of Khorasan, in which, addressing Ahmed, the ruler of Samarkand, he laments the misfortunes of his patron, and the desolation of his native country, has been unanimously considered one of the most beautiful productions in the Persian language. After the death of Sandjar, Anwari still continued at the court of his successors; but envy of his poetical merits, and the long favour he had enjoyed under Sandjar, had raised him up enemies; and his unfortunate propensity for astrological predictions gave them an opportunity of ruining his credit. He had foretold that from a certain conjunction of the planets, in A. H. 581, (A. D. 1185,) would result a hurricane, which would overthrow mountains, and devastate the whole of Asia; a prophecy which some authors consider to have been amply fulfilled by the commencement in that year of the conquests of Zenghiz-Khan: its failure, however, in a literal sense drew on him not only the merciless satire of his contemporaries, but the displeasure of the reigning sultan, Togrul Ebn Arslan-Shah (the last of the Seljookians), who rebuked him as an impostor with such severity, that Anwari, unable to support both the incessant attacks made on him, and the loss of court favour, withdrew from the royal residence of Merv, and took refuge at Balkh, where, however, fresh persecutions awaited him: and it was only on making a solemn and public renunciation of astrology that he was permitted by the inhabitants to fix his residence in their city, under the patronage of the cadi Amad-ed-deen, who pitied and sheltered him. He survived for six years the overthrow of the Seljookian power by the Khwaresmians, and died peaceably at Balkh, A. H. 597, A. D. 1200, apparently in extreme old age, as the siege of Hazarasp (above referred to) by Sandjar, at which date he appears to have been firmly established in favour, is placed by historians A. D. 1138, sixty-two years before his death. The reputation of Anwari, as a poet of the first rank, has been ratified by the concurring judgment of his contemporaries and of succeeding ages: as a writer of *ghazels*, or odes, he is perhaps inferior to Hafez; but the eulogistic pieces, which constitute the greater part of his works, are unequalled and unapproached throughout the range of oriental verse: and to him is ascribed by the unimpeachable testimony of his opponent Rasheedi, the merit of having been the first who purified Persian poetry from the indelicacy which before his time too often disfigured it. (D'Herbelot.) Besides his poems, he is said to have been the author of numerous treatises on judicial astrology and alchymy. An excellent translation of the Tears of Khorasan into English verse by Captain Kirkpatrick, accompanied by the Persian text, is given in the Asiatic Miscellany, i. 286; and another of his poems has been rendered into German by M. de Chèzy, (Fundgruben des Orients, i. 86.) The life of Anwari is given by Dewlet-Shah Samarkandi, in his Lives of the Persian Poets.

ANYSIS, king of Egypt. He was blind at his accession to the throne. He was driven from it by Sabacos, king of Æthiopia. Larcher places the commencement of his reign about 1012 B. C. (Biog. Univ.)

ANYTE of EPIDAURUS, as Fulvius Ursinus inferred from Pausanias, x. 38, or of Tegea, as Holstein was led to infer from an epigram, is known only, as one of the poetesses of Greece, by twenty-three of her Epigrams to be found in the Greek Anthology. Of the events of her life nothing is known; for the Anyte mentioned by Pausanias belongs to the period of fabulous history; and of her age, only thus much, that according to Tatian, p. 114, her statue was sculptured by Euthycrates and Cephisodemus, who flourished (says Pliny) about Ol. 120.

ANYTUS, best known as one of the accusers of Socrates, was the son of Anthemion, by trade a currier, but of a wealthy family, and one that had taken an active and distinguished part in public affairs. According to Diodorus Sic. (xiii. 64) he was appointed to the command of a fleet of thirty sail sent by the Athenians to the succour of Pylos, when besieged by the Lacedemonians, (Ol. 92); but prevented by the severity of the weather from doubling Cape Malia, he returned to Athens, and was tried for betraying the interests of the state; when, to avoid a verdict of guilty, he tampered with the judges, and was the first to introduce the practice of bribery, as remarked by Diodorus and Plutarch (i. p. 200 B.)

on the authority probably of Aristotle, quoted by Harpocration in Δεκαζειν. He subsequently took part with Thrasybulus in the expulsion of the thirty tyrants, as stated by Lysias and Isocrates, and with Cephalus in restoring the democratic form of government, as may be inferred from comparing Andocides with Dinarchus. He is likewise introduced as one of the speakers in the Meno of Plato, where he is represented as being on friendly terms with Socrates, and the decided opponent of their common enemies—the sophists, with whom Athens then abounded. From the knowledge of this fact, Freret, in his Dissertation inserted in the Mémoires de l'Académie des Inscriptions, t. 47, is led to infer that Anytus had no hand in the condemnation of Socrates, despite all that is said to the contrary in the Apology of Plato; which he conceives to be either the spurious production of some Platonic philosopher, or else the wilful perversion of facts by Plato himself, who is here, as elsewhere, at variance with the more faithful author of the Memoirs of Socrates, where no similar charge is brought against Anytus. The ingenious academician, however, seems to have forgotten that he, who has been once even a bosom friend, may become the bitterest of foes, especially when a man's self-love has been wounded, as it was in the case of Anytus. For it was only after Socrates had begun to have some influence over Alcibiades, that the latter treated with marked insolence the individual, whose love was something more than Platonic; and it is only fair to infer, that Anytus would readily lay hold of any pretext to render Socrates obnoxious to the cannibal mob of Athens, already sufficiently irritated by his refusal to condemn the unfortunate officers, who neglected, after the naval victory at Arginusæ, to pick up the dead bodies of their countrymen; nor less exasperated, by finding that Theramenes and Critias, two friends of Socrates, had played the most conspicuous part amongst the thirty tyrants; by whom Anytus was driven from Athens, and thus led to join Thrasybulus in restoring to the people their former liberty. It may, however, be fairly conceded to Freret, that all the stories told by Diogenes Laertius, Ælian, Plutarch, and Themistius, of Anytus being banished, and considered, like the parricide Orestes, an outcast in society, and denied the rights of fire, water, and converse with man, and of his eventually hanging himself in despair, or of being stoned to death by some admirers of Socrates at Heraclea, are a tissue of fables; for which not the smallest ground is furnished by the contemporary historians of their murdered master; one of whom distinctly mentions Melitus, as an accuser of Socrates, and thus confirms, at least in part, the tradition, which it is the object of Freret to disprove.

AOUST, (the marquis Jean-Marie d', born 1740, died 1812,) was a violent partizan of the French revolution. He was a member of the assembly of the states-general, and of the national convention, voting for the death of Louis XVI.; and after the 18th Brumaire, was named by Buonaparte mayor of Quincy, where his property was situated. (Suppl. Biog. Univ.)

AOUST, (Eustache d',) eldest son of the preceding, was born in 1763. He rose to the rank of general of division in the revolutionary army, and commanded in Spain, when he suffered a defeat in 1793. On returning to Paris, he was accused of treason and incapacity, and condemned to death, and executed in 1794. (Suppl. Biog. Univ.)

APACZAI, Apatzai Tsere (John,) a man of remarkable learning in the seventeenth century; was born in the village of Apatza in Transylvania. He was educated at Utrecht, and returning to his native land, taught geography, natural philosophy, and astronomy, in the university of Weissenburg; but having declared himself in favour of the philosophy of Descartes, and for certain doctrines of the presbyterians, he was obliged to leave it. He died in 1659. He wrote—Dissertatio continens Introductionem ad Philosophiam Sacram. Utrecht, 1650. Magyar Encyclopediat, &c. Utrecht, 1653. Magyar Logica. Weissenburg, 1656. Oratio de Studio Sapientiæ. Utrecht, 1655. Dissertatio de Politia Ecclesiastica. Clausenburg, 1658. (Biog. Univ.)

APAFFI. See Abaffi.

APAME, daughter of Artabazus, satrap of Bactriana, wife to Seleucus, one of Alexander's generals, who gave her name to several towns, particularly to Apamea in Syria.

APAMEENSIS, (Johannes,) a Syriac monk, who took his cognomen from the city of Apamea in Cœlo-Syria, and was a member of one of the numerous monasteries which, in his day, were built on the banks of the Orontes. He appears to have lived during the sixth century, as far at least as can be gathered from the inci-

dental mention made of him by various writers of his own country. He has sometimes been mistaken for Chrysostom by European authors, from the circumstance of both writers being mentioned in Syriac by their common name of John. He appears to have written On the Passions; On the Government of the Soul; On Perfection; Epistles; and three volumes (a somewhat indefinite term when speaking of MSS.) on other subjects.

APCHON, (Cl. Marc Ant. d', 1723—1783,) changed the profession of a soldier for the church, and was bishop of Dijon, and archbishop of Auch. He is known as the author of Instructions Pastorales.

APEL, (John, 1476—1536,) a contemporary of Luther, was a professor at Wittemberg, and a supporter of the Reformation. Having married a nun, while he was canon of Wurzburg, he was arrested by the bishop, and was indebted to the imperial troops for his release. He then retired to Nuremburg, his native place, of which he was appointed syndic, as also counsellor to the elector of Brandenberg. He wrote—1. A Defence of his Marriage, addressed to the bishop of Wurzburg, Defensio Johannis Apelli pro suo Conjugio, cum Præf. Lutheri. Wittemb. 1523, 4to. 2. Methodica Logices Ratio ad Jurisprudentiam accommodata. Norimb. 1535, 4to. 3. Dialogus Isagog. in Inst. Justiniani, first printed at the end of Ulr. Fabricii Processus Judiciarius. Bas. 1542, 4to. In this work (p. 168), Apel gives an account of a manuscript treatise on Roman law, which has been since printed, and is known by the different titles of Brachylogus and Summa Novellarum. Saxius (Onomast. ii. p. 537) treats Apel's statement of his discovery of the manuscript as a fiction, and considers him the real author of the work. The arguments by which Saxius attempted to support this opinion were refuted by A. W. Cramer (Dispunct. Jur. Civ. p. 94), and Weis (Progr. de Æt. Brachyl. Marb. 1808); and the question is now clearly established by the researches of Savigny, who has discovered manuscripts of the thirteenth century containing this work. According to Savigny, the Brachylogus was compiled in Lombardy, about the beginning of the twelfth century, and, as he conjectures, by Irnerius. (Savigny, Gesch. des Röm. Rechts im Mittelalter, vol. ii. c. 14).

APEL, (Johann August, 1771—1816,) a German lawyer, but better known as the author of numerous novels, tales, legends, and other ephemeral productions, in prose and verse. One of his tales—Der Freischutz, was the foundation of the drama which was once so extremely popular. The German critics praised him only for the elegance and correctness of his style. He wrote some dramas in imitation of the Greek, which led him into a controversy with Hermann, on Greek metres. His elder brother, Friedrich August Ferdinand, was also an author.

APELLES, (about 332 B. C.,) the most illustrious painter among the ancients, was born, according to some authors, in the isle of Cos, but by others is said to have been a native of Ephesus or Colophon, and was the son of Pithius, and the brother of Ctesiochus. He is also variously stated to have been the pupil of Ephorus of Ephesus, and of Pamphilus of Amphipolis, in Macedonia. If he were instructed by the latter, it seems likely that Apelles was of an exalted family, since it was Pamphilus who obtained the ordinance that the art of painting should not be practised, throughout Greece, by slaves, and should only be studied by persons of education and distinction. In all probability, as stated by M. la Salle, in the Biographie Universelle, Ephorus gave him his first lessons in the art, and Pamphilus was his second master. He omitted nothing that might enable him to reach perfection in his art. He visited all the most celebrated schools; amongst others, that of Sicyon, which then enjoyed a high reputation. Apelles combined in himself all the excellences of the artists that had preceded him, and is generally supposed to have carried the art of painting to the highest attainable perfection. He not only excelled in composition, design, and colouring, but he possessed an unbounded invention, was select and beautiful in his proportions and contours; and above all, his figures were always distinguished by a grace that was considered to have almost proceeded from inspiration. No painter ever applied to the study of his art with more persevering assiduity. He never allowed a day to pass without practising some branch of it, whence arose the proverb, *Nulla dies sine linea*. The cities of Greece, of the Archipelago, of Asia, and of Egypt, possessed some of his most admirable works. His extraordinary genius, and his general accomplishments, secured him the patronage of Alexander the Great, whose portrait he painted

several times, and received from the king the exclusive privilege of painting his likeness. Among others of his works was a portrait of Alexander holding a thunderbolt, which Pliny, who had seen it, asserts was so admirable that the hand of the king grasping the thunder seemed to come out of the picture. This production was placed in the temple of Diana at Ephesus; and Plutarch reports that it was a common saying that there were two Alexanders, one invincible, the son of Philip—the other inimitable, the work of Apelles. On another occasion the painter, according to Ælian, does not appear to have been so fortunate in pleasing his royal master, for the latter was dissatisfied with a portrait of himself on horseback. Apelles caused a horse to be brought, and the animal upon approaching the picture neighed at the sight of it, giving the painter the opportunity of observing, "It would seem that the horse is a better judge of painting than your majesty."

The most esteemed work of Apelles was a painting of Venus rising from the sea, wringing her wet hair, called Venus Anadyomene. It was purchased by Augustus from the inhabitants of Cos, where it adorned the sanctuary of Æsculapius, at the price of the hundred talents of tribute which they paid to the republic, and he placed it in the temple of Julius Cæsar. This work was not entirely finished at the death of Apelles, and on its removal to Rome the lower part of it was a little defaced, and it is said that in that city there were no painters capable of restoring it. Ovid has celebrated this picture in the following lines:—

> "Si Venerem Cois nunquam pinxisset Apelles,
> Mersa sub æquoreis illa lateret aquis."

Pliny states that Alexander permitted his favourite mistress Campaspe, whom Apelles had seen in a bath, to sit to him for his Venus; though others assert that the beautiful Phryné was his model. When he painted the portrait of Campaspe he became enamoured of her, and the king permitted him to marry her. The artist was an admirer of beauty, and sought the most exquisite forms to paint from, and it was he who discovered the famous Laïs, who, still young and unknown, was drawing water at a fountain. It is said that on one occasion he had found it impossible to depict the foam at the mouth of a horse, and, in despair, dashed a sponge charged with colour against the picture, which, by chance, produced the exact effect he intended.

After the death of Alexander he went to the court of Ptolemy, driven to Egypt, it is said, by stress of weather. His enemies hired a buffoon belonging to the king to play a trick upon him, by inviting him to the royal table to supper. The artist was no favourite with Ptolemy, who was highly incensed when he arrived. Apelles said he should not have ventured into his presence without his own invitation, and being required to point out who had bid him come, the artist instantly sketched on the wall, from memory, so faithful a likeness of the buffoon, that the king immediately recognised it, and afterwards loaded Apelles with honours and wealth. His hazardous situation, through the envy of Antiphilus, has already been recorded in the life of that painter. The mind of Apelles appears to have been as noble as his genius was transcendent, the strongest proofs of which are his generous acts towards his brother painter Protogenes. Having gone to Rhodes to visit that artist, whose celebrity had excited his emulation, on his arrival Protogenes was absent. Apelles, without stating his name, contented himself with drawing with a pencil a subject of wonderful precision and purity, and retired. Protogenes returning recognised the hand of Apelles as alone capable of producing so perfect a sketch; but he endeavoured to surpass it, and added a design still more light and exquisite. Apelles came a second time, and seeing the work of Protogenes beside his own, he filled the vacant space which remained with an outline so delicate that the Rhodian painter confessed himself beaten, and paid Apelles every sort of honour. The latter was not behind in acknowledging the great abilities of Protogenes, who, although admired by his countrymen for his genius, was allowed to pine in want, from the lack of purchasers of his works. Apelles demanded what price he put upon his pictures, and the Rhodian having named a very inconsiderable sum, Apelles, indignant at the injustice done to such admirable productions, paid him fifty talents for one picture, announcing publicly that he would make it pass and sell as his own. This liberality was soon followed by the citizens, and Protogenes reaped, afterwards, an ample reward for his labours. The price of fifty talents, however, seems so enormous as to throw an appearance of great improbability on the story, so far as the amount is con-

cerned; for, at the lowest computation, it would give upwards of twelve thousand pounds of English money.

On his return to Greece, Apelles painted a picture in commemoration of the persecution he had undergone at the hands of his enemies at Alexandria. The composition was an allegorical representation of *Calumny*, and Lucian gives the following description of it:—"On the right of the picture was seated a person of magisterial authority, to whom the painter had given large ears, like those of Midas, who held forth his hand to Calumny, as if inviting her to approach. He is attended by Ignorance and Suspicion, who are placed by his side. Calumny advanced in the form of a beautiful female, her countenance and demeanour exhibiting an air of fury and hatred; in one hand she held the torch of discord, and with the other dragged by the hair a youth personifying Innocence, who, with eyes raised to heaven, seemed to implore the succour of the gods. She was preceded by Envy, a figure with a pallid visage and an emaciated form, who appeared to be the leader of the band. Calumny was also attended by two other figures, who seemed to excite and animate her, whose deceitful looks discovered them to be Intrigue and Treachery. At last followed Repentance, clothed in black, and covered with confusion at the discovery of Truth in the distance, environed with celestial light." "Such," says Bryan, "was the ingenious fiction which indicated the vengeance of Apelles, and which may be regarded as one of the most admirable examples of emblematical painting that the history of the art affords. Raffaelle made a drawing from Lucian's description of this picture, which was formerly in the collection of the duke of Modena, and was afterwards placed in the French Museum."

This illustrious painter was accustomed to exhibit his works publicly, and in order to hear the criticisms of his visitors used so to place himself that he might not be seen. On one of these occasions a cobbler found fault with the representation of a slipper, which Apelles accordingly corrected. Emboldened by this acquiescence, the artisan upon his next visit, objected to the drawing of the leg, but the painter coming forward reproved him in the well-known sentence, which has since become proverbial—*Ne sutor ultra crepidam.*

Apelles is said to have put his name to only three of his pictures—a Sleeping Venus, Venus Anadyomene, and an Alexander; and never to have used more than four colours—white, yellow, red, and black,—but with such skill and judgment that none of the ancients ever surpassed him in delicacy of colouring, or sublimity of expression. He wrote three volumes on painting, which were still extant in the age of Pliny. He was honourably entitled the *Prince of Painters*, and painting was itself denominated *The Art of Apelles*. The date and place of his death are alike unknown. (Bryan's Dict. xviii. Biog. Univ. Fuseli's Lectures.)

APELLES, APELLOS, or APELLAS, for the name is thus variously spelt, the author quoted by Athenæus, ix. p. 369, is thought to be the same as the Cyrenian mentioned by Marcianus Heracleot. p. 63, and to whose work on Delphi reference is made by Clemens Alexandr. in Protrept. p. 31. Of some other persons of the same name a list is given by Menage, on Diogen. Laert. p. 342, and by Grotius, on Rom. xvi. 10, but none are connected with any fact of importance; while the Jew Apellas lives only in the verse of Horace.

APELLES, a heretic in the second century, was a native of Syria. At Rome he formed an acquaintance, not of the most honourable kind, according to old writers, with a woman called Philumena, who pretended to prophetic inspiration; and afterwards broached a series of extravagant doctrines, which found disciples chiefly in Egypt and Asia. A book, entitled the Prophecies and Revelations of Philumena, was ascribed to him, but much of his history is doubtful. His followers were called Apellites, Apelleians, or Apellicians.

APELLICO, a Tean by birth, and an Athenian by adoption, is best known by the zeal with which he collected the works of Aristotle, as we learn from Athenæus, v. p. 214, and by the folly with which he endeavoured to supply defects in the original MS. caused by the damp and worms. According to Posidonius, he was equally slippery in politics and in morals; he either stole himself, or bribed others to steal, the autograph documents preserved in the temple of Ceres in Athens, and from similar sanctuaries in other states whatever was of value in the eye of an antiquarian. To avoid the punishment due to such sacrilege, he at first fled from Athens, but afterwards returned to it, where by paying court to not a few he was improperly

enrolled as a citizen, in conjunction with his friend Athenion. After his death his library seems to have fallen into the hands of Mithridates, and when the latter had been vanquished by Sylla, it was carried by the conqueror to Rome. (Ol. 173, 4.)

APENS, (C.,) a Dutch engraver, who flourished about the year 1673. He resided at Groningen, in the Netherlands, about the year 1670. He engraved a portrait of Samuel Maresius, Theologian, in 4to, dated A. D. 1673.

APER, (Marcus,) one of the principal speakers in the dialogue De Causis Corruptæ Eloquentiæ. All that is known of him is derived from the part he sustains in that imaginary conversation. He was a native of Gaul, had been a traveller in his youth, had visited Britain, and afterwards followed with success the profession of an advocate at Rome. He passed through the offices of quæstor, tribune, and prætor, and appears to have been generally employed for the defendant in criminal prosecutions. (See Dialog. de Orat. cc. 7—9.) He is supposed to have died about 85 A. D.

The name of Aper would acquire much more importance in biography could it be ascertained that he was the author of the dialogue in which he takes a principal share. He would then, in literature, be a contemporary worthy to associate with Tacitus, Quintilian, and Pliny. The question of the authorship of the dialogue is discussed at some length by Bähr, Geschicht der Römisch. Literat. 8vo, 1832, pp. 558—562, who gives a copious list of the advocates of the different claimants. Like M. Antonius, the orator (see Cic. de Orat. ii. c. 1, ff.) Aper gave, or pretended to give, nature and impulse the preference over study and preparation in the art he professed. (De Orator. i. c. 2.)

APHAREUS, the son of Hippias, was both an orator and a writer of tragedies; which, according to Pseudo-Plutarch, in Isocrat. p. 839, amounted to thirty-seven, or rather thirty-five, for two were doubted as being the genuine productions of the adopted son of Isocrates. He is said to have gained the prize four times between Ol. 102, 4, and 109, 3. One of his speeches is quoted by Dionysius Hal. p. 102.

APHNIMARANUS, a Syrian ecclesiastic, who flourished under the patriarchate of Georgius, about the end of the seventh century of our era, and who founded the monastery of Zaphara, in the district of Mosul. The name signifies, "Our Lord Converted."

APHRAATES, or PHARHADES, called Aphrahet by Abraham Ecchelensis, a Syrian divine, of Persian origin, and known among his contemporaries by the epithet of the Persian Sage. He flourished at the same time with Ephrem Syrus. His works consist of two volumes of Sermons or Homilies, and a book of Moral Verses, twenty-two in number, written in the peculiar taste for verbal ingenuity which has always distinguished the East. The first of these begins with the letter Olaph (the first of the Syriac alphabet), avoiding that letter throughout the remainder of the poem; the second begins with Beth, in like manner avoiding all words in which that letter occurs; and so on through the twenty-two letters of the alphabet.

APHTHONIUS, a rhetorician of Antioch, flourished, according to Saxius, about A. C. 315, and was therefore considerably junior to another of the same name, the father of Sabinus the sophist, and the contemporary of Aristides, one of whose declamations is quoted by the rhetorician, who is thought by Heumann to have been the professor of eloquence at Alexandria, mentioned by Philostorgius, iii. 15, especially as Aphthonius, in Progymn. ss. 12, has drawn a comparison between the acropolis of Alexandria and Athens respectively. Besides the Progymnasmata, which is little more than the refiction of a rhetorical treatise under the same title by Hermogenes, and the ground-work of Clarke's method of writing Latin themes, Aphthonius employed himself in putting into more elegant prose some simple fables of Æsop, written in Choliambics. The fables have been indeed attributed to another person; but they are just the kind of thing which a teacher of rhetoric would do, as shown by the similar practice of Theo, and they probably formed a part of the lost exercises (Μελεται) mentioned by Photius, cod. 133. The Progymnasmata were first published by Aldus, Ven. 1505, amongst the Rhetores Græci, together with some Scholia, which their recent editor, Walz, attributes to Maximus Planudes. There is likewise another commentary on Aphthonius by Doxopater, who from the mention of the deposition of Michael Calaphates is referred by Walz to a period not earlier than A. D. 1041. Of Doxopater's homilies, Walz says, very justly, that they afford a conspicuous proof of the author's loquacity and the dishonesty of

Trophonius, who has frequently transcribed Doxopater *verbatim*. Of the third anonymous Scholia on Aphthonius, first published by Walz, the author, says the editor, is the same person as he whose Scholia on Hermogenes are printed in the seventh volume of the Rhetores Græci, Stuttgard.

To the preceding Aphthonii may be added a third, mentioned by Symmachus as a scribe of the emperor Honorius; and a fourth, Ælius Festus, a fragment of whose writings is quoted by Isaac Vossius in his work De Viribus Rhythmi et Poematum Cantu, p. 90.

APIAN, (Peter,) in German Bienewitz, was born at Leysnick in Misnia, in 1495, and made professor of mathematics at Ingolstadt in 1524, where he died in 1552, aged fifty-seven. He was greatly distinguished as a mathematician and astronomer, and has left behind him the following works:—1. Tractatus Cosmographiæ, 4to, Landshut, 1524, frequently reprinted till nearly the close of the sixteenth century, and in its matter and arrangement very similar to the modern school books on the Use of the Globes. 2. Folium Populi, fol. Ingolst. 1533, containing an account of a curious instrument which he designated by that name, and which was intended to show the hour in all parts of the earth by the sun's rays, and was extended to show as well the unequal hours of the Jews. 3. Introductio Geographica, cum Epistola Joannis de Regiomonte ad R. P. et D. Bessarionem Cardinalem Nicenum, atque Patriarcham Constantinopolitanum, de Compositione et Usu cujusdam Meteoroscopii Armillarii, cui recens jam Opera Petri Apiani accessit Torquetum Instrumentum pulcherrimum Sane et Utilissimum, fol. Ingolst. 1533. This is quite a different work, of much higher scientific pretensions, than his treatise De Cosmographia; the *torquetus*, a sort of quadrant, is in reality an Arabic instrument, and is mentioned by Grostest in his treatise De Sphærâ. 4. Instrumentum Primi Mobilis, fol. 1534. This work contains trigonometrical tables, with one hundred astronomical problems. 5. Instrumentum buch durch Petrum Apianum erst von new beschriben, fol. Ingolstad. 1533. 6. Inscriptiones Sacro-Sanctæ Vetustatis non illæ quidem Romanæ, sed totius fere Orbis, fol. Ingolstad. 1534 (see Biog. Univ.) 7. Astronomicum Cæsareum, fol. Ingolstad. 1540. This was his principal work, and contains a number of interesting observations, with the descriptions and divisions of instruments. In this work he predicts eclipses, and constructs the figures of them in plans. In the second part of the work on the Meteoroscopium Planum, he gives the description of the most accurate astronomical quadrant, and its uses. To it are added observations of five different comets, viz. in the years 1531, 1532, 1533, 1538, and 1539; where he, for the first time, teaches that the tails of comets are always projected in a direction from the sun. 8. Besides these works, he prepared for the press several others, viz. Ephemerides for various years; a Treatise upon Shadows; books on arithmetic and algebra; on gauging; Ptolemy's works in the original Greek; the Perspective of Vitello; Universal Astrolabe of Numbers, &c.; all of which are enumerated in his Astronomicum Cæsareum.

His son Philip, who succeeded him in his mathematical chair at Ingolstadt, died at Tubing in 1589, where he had been forced to retire, having embraced the Protestant religion. He was the author of—1. De Cylindri Utilitate. 2. De Usu Trientis Instrumenti Astronomici Novi, 4to. Tubing, 1586. Tycho has preserved, in his Progym. p. 643, his letter to the landgrave of Hesse, in which he gives an opinion on the new star in Cassiopeia, of the year 1572.

APICIUS. There were three celebrated epicures of this name:—

1. *Apicius*, contemporary with Sylla and Nicomedes III. of Bithynia. He was mentioned by Poseidonius in the forty-ninth book of his continuation of Polybius. He was the accuser of Rutilius Rufus. See Ernesti Clavis Ciceronian. and Athenæus, lib. i. c. 12, and iv. c. 66.

2. *M. Gavius Apicius*, who lived in the times of Augustus and Tiberius, called by Plin. H.N. 10, 68, "Nepotum omnium altissimus gurges." Apion the grammarian wrote a treatise, Περι της Απικιου Τρυφης. (Athenæus, 7, 12.) The second Apicius is mentioned by Seneca, Consolat. ad Helviam. x. After having expended upon his table 807,291*l.* 13s. 4d. and squandered immense grants and salaries, he put an end to his life by poison, when only 80,729*l.* remained of his former wealth. (Cf. Martial, ep. iii. 22.) His luxurious habits are described by Seneca, De V. B. xi.; epp. 95, 120; Martial, ep. ii. 69; iii. 80; x. 73. Juvenal. Sat. iv. 23. He kept an academy of gourmands, and discovered the tongue of the phœnicopterus (redwing *turdus iliacus*) to be a delicacy. Several

kinds of pastry and cakes were named after him *Apiciana*.

3. The third *Apicius* lived under Trajan, and was famous for having the secret of preserving oysters. (Suidas, Οστρεα.) He sent some of this fish from Europe to Trajan, beyond the Euphrates, during the Parthian war, which were fresh on their arrival. One of these culinary sages made a voyage to Africa to eat crayfish; and finding them not so good as those caught at Minturnæ, returned without deigning to land. For a scandalous imputation on Apicius II. see Tacit. Ann. iv. 1, and Dio. 57, 19.

Under the name of Cælius Apicius, there is extant a treatise De Re Culinaria, in ten books. The style is incorrect, and replete with barbarous words and phrases. Hence it has been conjectured that Apicius, like our own "Mrs. Glasse," is the title of a collection of culinary rules and recipes, by one M. Cælius, or Cæcilius; or, at best, an extract with interpolations from some work no longer in being, of one of the Apicii. See Funcius de Immin. L.L. Senectut. x. § 29, ff. Fabric. Biblioth. Lat. ii. c. 25. Those who are curious about the Res Culinariæ Veterum, may consult with advantage the Flora Apiciana of J. H. Dierback. Heidelberg, 8vo, 1831.

APINUS, (Johann Ludwig, 1668—1703,) a German physician, was professor of surgery and physiology at Altdorf, and author of one or two medical works.

APINUS, (Sigismund Jacob, 1693—1732,) a distinguished philologist, and son of the preceding. The most valuable of his works are—Dissertationes de Intellectu puro; De Regulâ Lesbiâ. Altdorf, 1715. De Variis Discendi Methodis, &c., Altdorf, 1719. Vitæ Professorum. Nuremb. 1728. (Biog. Univ.)

APION, a celebrated Greek commentator on Homer, and one of the most learned and laborious of grammarians, and hence called Μοχθος, *labor*, and Πλειστονικης, *the many-conqueror*, was the son of Posidonius, as stated by Julius Africanus, quoted in Eusebius, P. E. x. 10. Heliconius, according to Suidas, called him a Cretan; but he was born at Oasis, in the land of Apis, to whom perhaps he traced his origin and name; although Josephus accuses him of abjuring his country, and pretending to be a native of Alexandria. He was the pupil of Didymus, "the brazen-bowelled," and it is probably to this circumstance Tiberius Cæsar alluded, when he called him "the Cymbal of the world;" whereas, says Pliny, to whom we owe the anecdote, in Pref. Hist. Nat. he was rather the drum of the town-crier. Despite, however, of this sneer at a fellow bookworm, Pliny speaks of Apion's work on the Pyramids as being worthy to be placed amongst those of the twelve authors on a subject, which has subsequently, and especially within the last forty years, excited at once and baffled the curiosity and researches of the learned. As a specimen of his manner of interpreting Homer (whose soul, he said, he had invoked—in imitation probably of Ulysses in the Odyssey—to reveal the place of the poet's birth, but which he was sworn not to divulge) it may be stated that, as the two first letters of the Iliad taken together denote 48, he inferred from thence that Homer wrote the exordium of the Iliad after he had completed both poems; and thus meant to show that, as the two contained forty-eight books, a single Homer, and not two persons of that name, as some grammarians asserted, was the author of both epics. The fullest particulars of the life of Apion have been preserved in the pages of Josephus and Philo, from whom we learn that he was sent on an embassy by the people of Alexandria, to complain to Caligula of the Jews who were settled there, and by whom a counter-embassy was sent, headed by Philo, to justify their conduct. Animated by the hatred which the Egyptians ever bore to the Jews, Apion, amongst other charges, insisted chiefly on the refusal of the Jews to consecrate images to Caligula, and to swear by his name, while all other subjects of the empire were ready to dedicate altars and temples to him. Nor did he stop here; for in his work on the Antiquities of Egypt, he is said to have lost no opportunity of reviling the Jewish people, in whose behalf Josephus nobly stepped forward; and it is from him we learn that Apion, who was not living when the answer appeared, died in great torture, after having unsuccessfully undergone the very act of circumcision for which he had ridiculed the Jews. Although, says Pliny, he boasted of his power to confer immortality upon those to whom his books were dedicated, yet he is himself known only by the chance quotations of other writers. His treatises on the Roman Dialect, the Luxury of Apicius, and the Knowledge of Metals, are mentioned respectively by Athenæus and Pliny; while Aulus Gellius has translated his story of the Lion and Androclus. As another specimen of the nature of his

inquiries, we are told by Aulus Gellius that Apion explained the reason for wearing a ring on the third finger of the left hand, by stating that the anatomists of Egypt had discovered that there was a nerve which ran from that finger alone to the heart. Of his Notes on Homer, some fragments are to be found in the Venetian Scholia, Suidas, the Etymologicon Magnum, &c.

APOCAUCUS, a person of low birth, but unbounded ambition, held the office of protovestiarius of the eastern empire, at the period when the emperor Andronicus the younger was succeeded by his son John Palæologus. His intrigues, and his contentions with Catacuzenus, the great domestic, and regent during the emperor's minority, continued long to distract Constantinople. At length Apocaucus succeeded in gaining the mind of Anne of Savoy, the emperor's mother; his rival was ejected from the regency, and a civil war ensued. Apocaucus was now master in the capital, and his tyranny knew no bounds. The prisons of Constantinople were not spacious enough for the reception of all those who fell under his wrath, and he ordered the old prison of the palace to be enlarged. While occupied in superintending the works of this new edifice the prisoners broke loose and murdered him, June 11, 1345. The empress avenged his death by a fearful massacre of the assassins. (Gibbon, lxiii.)

APOLLINARIUS, (St.) bishop of Hierapolis in Phrygia, about 177 A. D. presented to Marcus Aurelius an apology for the Christians, and wrote against the pagans and heretics of that time, especially the Montanists; but his writings are lost.

APOLLINARIUS, or APOLLINARIS, as the name is spelt by Socrates and Sozomenus, a grammarian of Laodicea in Syria, in the fourth century. Suidas (v. Απολλιναριος) says that he flourished during the reigns of Constantine and Julian the Apostate; that he lived onwards to that of Theodosius; and that he was the contemporary of Basil, Gregory of Nazianzen, and Libanius the sophist. In the heat of Julian's persecution of the Christians, when the emperor interdicted them from the reading of the Greek profane authors in their schools, Apollinarius undertook to write works to supply their place. With this view, he made a translation from the Bible in Greek heroic verse, which was to take the place of Homer, and which, like the Iliad, was divided into twenty-four books, distinguished by the twenty-four letters of the alphabet. Suidas says that this work comprised the whole Hebrew Scriptures (πασαν την των Εβραιων γραφην); while Sozomenus (v. 18) says that it consisted only of the Jewish history up to the time of Saul (την Εβραικην αρχαιολογιαν μεχρι της του Σαουλ Βασιλειας); and the historian Socrates (iii. 16) describes this work as being a translation of the books of Moses only. But we learn from the two historians that he did translate other parts of the Scripture, some of which he gave in the form of comedies, in imitation of Menander; others as tragedies, in the manner of Euripides; and others in the shape of odes, like those of Pindar. Suidas says that he excelled equally as a grammarian, a poet, a philosopher, and an orator. He wrote for the use of the Christians, treatises on grammar and rhetoric. His son (see next article), whose genius seems to have been as universal as his own, joined in the attempt to supply the wants of their scholars when deprived of the use of ancient Greek writers; and, according to Socrates, for this purpose he turned the four Gospels, and the Acts of the Apostles, into the form of Platonic dialogues. The elder Apollinarius wrote a book addressed to Julian, Υπερ Αληθειας (de Veritate), in which he defended Christianity by reason, without any reference to Scripture. The emperor is said to have returned to the bishops who sent it to him, the sarcastic and epigrammatic reply—Ανεγνων, εγνων, κατεγνων,—"I have read it, understood it, and condemned it." (Sozom. ib.) Suidas attributes to the elder Apollinarius, besides epistles and various commentaries on the Scriptures, a work against the heretic Porphyrius, in thirty books; but this is said, on better authority, to be the work of the son. The only work preserved bearing the name of Apollinarius, is a translation of the Psalms into Greek hexameters; but it seems not quite certain whether it be the work of the father or of the son. Two or three editions of this work appeared in the sixteenth century, and it was afterwards inserted in the Bibliotheca Patrum.

APOLLINARIUS, (the younger,) son of the preceding, was also by profession a grammarian, but he became an ecclesiastic, was first reader in the church, and afterwards bishop of Laodicea. He is supposed to have died about 382. As has been stated in the preceding article, he was at first a useful member of the christian church, but at a later period he

imbibed certain opinions relating to the humanity of Christ, which were not less dangerous than the heresies that he had formerly combated, and which became still more extravagant in the hands of his disciples. These opinions were condemned by a council at Alexandria in 362; again at Rome in 377; and in 378, after which Apollinarius was deposed from his bishopric. Sozomen. vi. 25, tells us that Apollinarius exercised his poetical talents in composing popular songs, which were sung about the streets, and even by the women amid their daily avocations, and which contributed not a little to spread his name and opinions.

APOLLINARIUS SIDONIUS. See SIDONIUS.

APOLLODORUS. Of this name, so frequent in Greek history, the best known is the native of Athens, who was the pupil of Aristarchus the grammarian, and of the philosopher Panætius. But though he was, like the rest of the school of Aristarchus, a very voluminous writer, yet time has preserved only some scattered fragments of his works, together with a portion of his Bibliotheca, which contains an account of the different persons connected with the mythology of Greece. It commences with the creation, and ends abruptly with the history of Theseus. Tanaquil Fevre, the father of the celebrated Madame Dacier, and one of its editors, considers the present work to be only an abridgement of a larger one, On the Gods of Greece. Clavier, its last French translator, goes even a step farther, and believes that Apollodorus never wrote at all a work under the title of the Bibliotheca, and appeals to Steph. Byz. in Δυμη, to show that at the end of the fifth century there was a tradition current of some person having abridged Apollodorus. He considers, moreover, the work we now have to be the prose representation of another in verse, and that it is not only filled with poetical expressions, but exhibits even fragments of poetry—a remark that our ears do not enable us to confirm in the passages he quotes, nor any where else. He seems to have been misled by knowing that Apollodorus wrote, in trimeter Iambics, a Poetical Chronology in four books, commencing with the fall of Troy, and derived probably from the authors who detailed the adventures of the chiefs on their return home. He is said to have written also, in the same measure, a work on geography, which Scymnus of Chios, and Dionysius of Charax, took as their models. Such was the reputation Apollodorus once enjoyed, that some epigrammatist, either in praise or ridicule of him, has put the following sentiments into his mouth:—

"From my brains draw of Time the coiled up fold,
And thou shalt know what fables taught of old.
No need hast thou in Homer's page to look,
Or Lyric, Tragic, Elegiac book,
Nor search of Cyclic bards the lengthy strains;
In me thou'lt find what all the world contains."

It was first published from a MS. in the Vatican at Rome, 1550, by Ægius of Spoleto, accompanied with a Latin translation, and notes which exhibit considerable learning. Its latest and best editor was Heyne, who printed it twice at Gottingen; first, in 4 vols. 8vo, 1782, and again, in 2 vols. 8vo, in 1803; and, strange to say, the former is the more complete work of the two, as it contains what the other wants—the collection of the fragments of Apollodorus; for which, however, an Index Verborum was perhaps intended to compensate. It has been twice translated into French; the last time by Clavier, in 2 vols. 8vo, Paris, 1805, enriched with the MS. notes of Sevin and Coray. Of the other individuals of the same name, Fabricius has given a list that may be thus abridged:—

1. A writer on agriculture, mentioned by Aristotle, Polit. i. 7.

2. Writers of comedy. Of these there were three: one of Athens, another of Carystus, and a third of Gelo. According to Suidas, the Athenian was the author of forty-seven comedies, five of which carried off the prize. Of the other two, the titles of about thirty plays have been preserved; but it is very difficult to assign each to its respective author. Schweighæuser indeed considers, not without reason, the Athenian and Carystian to be the same person. One of the plays of the Carystian was imitated, says Donatus, by Terence, in his Phormio, and probably another of the same dramatist in the Hecyra; and hence perhaps for the Εννεα, quoted by J. Pollux, x. 153, and the Ἱερεια, by Athenæus, vi. p. 243, D., we must read in both places Εκυρη.

3. A writer of dreams, and a native of Telmissus, mentioned by Artemidorus.

4. Grammarians.—One of Cyrene, quoted by the Scholiasts on Aristophanes and Euripides; another of Cuma, whom Clemens Alexandr. in Strom. i. calls the first of critics; and a third of Tarsus, who was also, according to Suidas, a tragic writer.

5. A writer of hymns, known only by

a solitary quotation of Erotian, in Τερθρον.

6. The philologist of Aspendus, who was buried at Ephesus, as shown by an inscription discovered on his tomb, erected by his brother.

7. Philosophers.—1. A follower of Democritus, and a native of Cyzicus, as may be inferred from Diogenes Laert. in Democrit. ix. 38; and, according to Pliny, a writer on magic. 2. The Epicurean, called Κηπο-τυραννος, *the king of the garden*, which was the name of the place at Athens frequented by Epicurus, whose life and doctrines seem to have made the subject of the forty volumes of Apollodorus. 3. The Peripatetic to whom, says Fabricius, was perhaps written the letter of Lynceus, quoted by Athenæus, ix. c. 14. 4. The Pythagorean and arithmetician mentioned by Athen. x. p. 458, and for which Apollodotus is wrongly written in Plutarch, ii. p. 1094, Xyl.; and a similar mistake, says Fabricius, is in Clemens Alexandr. Strom. ii. p. 417, with regard to the follower of Democritus. 5. The friend of Socrates, but of manner so rough that he was called the madman, and who, to show his respect for his poor teacher, or ridicule of costly burials, brought Socrates a dress of the finest wool, in which he was to die after drinking the cup of hemlock, as we learn from Ælian, V. H. i. 16. 6. The Stoic, whose treatise on Ethics is mentioned by Diogenes Laertius, and a fragment of one on Physics preserved by Stobæus. On the latter work Theon, a Stoic of Alexandria, wrote a book, as stated by Suidas. He is called Εφιλλος by Diogenes Laertius, but *Syllus* by Cicero, de N. D. i. 34, which would lead to Αθηλυς; for, like Plato, he was probably no friend of the fair sex.

8. Rhetoricians.—The first of these taught Augustus Cæsar the science of oratory at Apollonia, and is said by Lucian in Macrob. ss. 23, to have lived to the age of eighty-two; the second is reproached by S. Nilus, in Epist. i. 75, having relapsed into Paganism after he had been converted to Christianity.

APOLLODORUS of Cassandrea. According to Polyænus, vi. 7, 6, he was originally a hater of tyrants, but afterwards became himself a most cruel one. Being a leading man in the state, he obtained a decree for the expulsion of Lachares, for having formed an alliance with Antiochus, with the view of betraying the city into his hands. He opposed likewise, most strenuously, the grant of a body-guard to Theodotus, and assisted Eurydice in restoring her countryman to liberty. At a subsequent period he was tried himself for aiming at sovereign power; when he not only assumed himself the black dress of a criminal, but clothed his wife and children in a similar garb, and threw himself on the mercy of his judges, who, out of pity for the innocent, acquitted even the guilty. Scarcely, however, was he set at liberty than he seized upon the reins of government, through the aid of the very troops of Eurydice, which had been previously withdrawn from the citadel, and settled at Pellene; and, to show either his ingratitude, or notions of strict justice, he punished severely the very parties who had acquitted him. Like Catiline, he is said to have murdered a youth called Callimeles, and, with the assistance of his cook, to have served up some of the limbs before his fellow-conspirators; to whom, after they had pledged the wine-cup, where human blood was mixed with the juice of the grape, he showed the remainder of the boy's body, and thus reacted the scene of the banquet of Thyestes. His cruelties, however, seem to have only led to his more certain destruction. The pirate-leader, Aminias, at the instigation of Antigonus, formed an alliance with Apollodorus, and the better to lull all suspicion of treachery, sent food and wine to Cassandrea, during the siege of ten months which that place sustained against the army of Antigonus. Deceived by the pretended absence of the enemy, the troops of Apollodorus kept a less strict guard than usual. In the mean while, Aminias prepared his scaling-ladders of the height of the walls, and placed about 2000 troops under a hill not far from the town. Finding, after a time, that only a few soldiers at day-break lined the ramparts, Aminias bade ten pirates, under the command of Melotas, to creep up to a place between two towers, and raising the ladders, to give a signal to the rest to rush from their hiding-place; who after scaling the walls made themselves masters of the town, and freed it from the tyranny of Apollodorus.

APOLLODORUS. There were two artists of this name:—

1. A painter of Athens, who flourished in the 93d Olympiad, or about the year 409 B. C. Pliny, notwithstanding his previous high eulogium on Polygnotus, who he says was the first artist that gave ease and grace to his figures, asserts that Apollodorus was the first who contributed to the glory of painting, and that before

he appeared there was no production of the art worthy to attract the attention of the spectator. Bryan thus reconciles this seeming contradiction: "Polygnotus divested his design of the stiffness and formality which existed before him, clothed his females with more elegant draperies, gave superior expression to his heads, and more varied attitudes to his figures; yet his colouring was cold and feeble, and he was little acquainted with effect. But Apollodorus showed more dexterity in the handling of the pencil, was the first who succeeded in the blending of his tones, and in the distribution of his light and shadow, by which he may be styled the inventor of the chiar-oscuro." Two of his pictures were admired at Pergamus in the time of Pliny; a Priest in a suppliant posture, and Ajax struck with Minerva's Thunders. He was the preceptor of Zeuxis, whose celebrity occasioned no enmity or envy in his breast. On the contrary, Apollodorus wrote verses in praise of his talents, in which he complains "that the art of painting has been stolen from him, and that it was Zeuxis that had committed the theft!" He is, however, said not to have been free from vanity, for he considered himself at one time the prince of painters, and never appeared in public without wearing on his head a tiara, after the fashion of the Medes. He wrote a treatise on the rules of painting.

2. A statuary of the age of Alexander, who from his irascible nature was called Apollodorus the Mad. His works were distinguished for their care and elaborateness, yet upon the slightest provocation he would destroy them. His friend Silanion cast a brazen statue of him, which represented him with such exactness, that the resentment of the artist seemed, as expressed, alive in the countenance.

APOLLODORUS. A Greek architect, who flourished at Rome in the first century of the christian era, during the reigns of Trajan and Hadrian. He was of Damascus, but apparently born of Greek parents. Nothing however is known of the earlier period of this architect's life; we are therefore unacquainted with the course of studies which he followed, the particular school in which he acquired the elements of his art, or with the reasons which induced him to settle at Rome. Greece had lost that political preeminence, which had at one time rendered her the most important and flourishing country in the world. Rome had subjugated every leading power in Europe and Asia, and was anxious to adorn her triumphs with all the spoils of those countries, in which the arts had flourished. It was now the object of her emperors to render the city of the Seven Hills as much an object of admiration for the splendour of her edifices, as her warriors had been for the brilliancy of their victories; and the artists of Greece flocked hither to acquire those opportunities for the display of their talents, which were denied them in their own subjugated country. The Romans, who were essentially a nation of warriors, had hitherto neglected the cultivation of the fine arts, and were glad to avail themselves of the intellectual powers of men, who had received a polished and refined education in the groves of Academus, or under porticoes, where the principles of æsthetics, as practised by Ictinus, Apelles, and Phidias, were taught with the utmost success. The name of Apollodorus stands prominent in the list of those foreign artists, who flourished during the reign of Trajan, a most brilliant epoch of Roman art. Pausanias and Dion Cassius particularly mention the baths or gymnasium, a circular theatre or odeon, and the celebrated forum of Trajan, as having been designed by our architect. Of the two former buildings there are no known remains, but the Trajan column, which exists in all its pristine beauty, and the ruins of the basilica, which recent excavations have brought to light, mark the spot where the genius of Apollodorus triumphed, and prove that the forum of Trajan surpassed every other group of edifices in Rome, whether considered for its extent and arrangement, the sumptuousness of its materials, or the exquisite taste displayed in its various enrichments.

Rome already possessed four Fora superbly decorated by preceding emperors with stately edifices, appropriated to the general meetings of the people, the transaction of public or private business, and the judicial proceedings. But these were all surpassed by the one which Trajan erected out of the spoils taken from the Dacian war. The principal entrance was probably from the forum of Octavius Augustus. Here was a magnificent marble arch, adorned with columns and choice sculptures, and surmounted by groups of equestrian figures and trophies, portions of which were subsequently transferred to the arch of Constantine, and now constitute its most admired

decoration, shining out from the barbarous sculptures of the time of the christian emperor, by which they are surrounded. The principal court was of ample extent, surrounded on three of its sides with colonnades of marble, and paved with slabs of the same material. The side which faced the arch was occupied by a splendid basilica, called the Ulpian from the prenomen of the emperor, and statues were erected by him on pedestals around the area in honour, not only of illustrious men of former periods, but of the distinguished statesmen, warriors, poets, artists, and philosophers of his own time. The basilica consisted of a nave 83 feet wide and two aisles on each side, forming a total aggregate width of about 180 feet between the walls, and probably five or six hundred feet in length. The shafts of the columns were of granite 30 feet high, and the bases, capitals, and entablatures, of white marble; the pavement was laid with slabs of pavonnazzo, giallo antico, and light-veined marble: and the roof is mentioned by Pausanias as remarkable for being covered with brass. On the other side of the basilica was an area somewhat smaller than that previously described, having on either side a library, the one for Grecian, the other for Latin manuscripts. There were also magnificent porticoes, a superb temple to the emperor, his equestrian statue, and the celebrated marble column encircled by its spiral band of sculpture, which winds from the base to the capital, illustrating the principal events of the Dacian war by the representation of fortresses erected, stormed, and taken, the conflicts of hostile bodies of warriors, the passage of rapid rivers, the allocutions of the emperor to his army, and triumphant processions after victory. This majestic pillar is constructed of solid marble blocks of gigantic dimensions, the spiral staircase in the centre being cut out of the mass. The total height from the pavement to the top of the pedestal above the capital is 125 feet, and was surmounted by a statue of the emperor holding in his hand a globe, in which, it was supposed, his ashes were deposited: for ancient writers state, that this column served at once for his monument and tomb. Its altitude also was intended, according to the inscription which still exists, to mark the height of the soil, which it was necessary to remove in order to afford space for the forum between the Capitoline and Quirinal hills. The remaining fragments of these buildings, the representations on medals, and the descriptions of ancient writers, can give only a faint idea of the majestic splendour of this series of edifices, which excited the wonder and admiration of the ancients. Ammianus Marcellinus states, that Constantius was so struck with the beauty of the equestrian statue of Trajan, that he expressed his determination to have a similar one executed for himself. Ormisdas, the Persian, who stood near the prince, observed, in allusion to the forum, "First build as splendid a stable to receive your horse, and you may then hope to possess as fine an animal to occupy it." No monument is more famous in history than the gigantic bridge by which Apollodorus, at the command of Trajan, spanned the broad and rapid Danube. The narrowest part of this impetuous torrent was chosen, yet even here the banks were 4770 Roman feet apart. There were twenty piers of stone, 150 feet high and 60 wide. The modern historians, who quote Dion Cassius, are in doubt whether the arches were of stone or wood. As a military bridge they may have been of the latter; but the other works of the Romans, and the point made by Trajan's successor to destroy this work, which would have been so easy to accomplish had the arches been of wood, induce the supposition that they were of solid construction.

Success seems to have rendered Apollodorus impatient of criticism, for being one day with Trajan to whom he was explaining some designs, Hadrian, who was present, offered a remark so displeasing to the architect, that he bade the prince go and paint his pumpkins, and not interfere in matters which he did not understand. This bitter sarcasm was in allusion to a favourite style of fruit-painting upon which Hadrian occupied much of his time. This ill-timed and unbecoming reproof was not forgotten by the prince, who had not the greatness of mind to imitate Alexander in his disregard of a similar taunt, which had escaped the proud spirit of Apelles. When he succeeded to the empire, he at first employed Apollodorus in some important works, but he soon sent him into banishment upon the plea of peculation or some other improper transaction, which it appears probable had no other foundation than the malice of the emperor. Hadrian was not only an admirer of architecture, but was ambitious to prove that he was capable of conceiving and executing a magnificent building. He determined

therefore to erect a double temple to Venus and Rome on the Via Sacra, near the Coliseum. The edifice consisted of two cellas, at the ends of which were placed two large niches, back to back, to receive the statues of the divinities. On either side of the cellas were ample colonnades, and at each end noble ten columned porticoes of the Corinthian order, the columns being of fluted Parian marble sixty feet high. The sacred precinct, which was 550 feet long, by 350 feet wide, was adorned with statues and honorary columns, and enclosed with granite peristyles in which the worshippers might be protected from the heat or rain, and which were approached from the lower level of the Via Sacra by spacious flights of steps. The whole edifice was decorated with a magnificence and richness of ornament, that must have been most imposing. In fact, the emperor was so much pleased with the result, that he forwarded drawings of the temple to Apollodorus in his exile, with the view to humble the architect by the consciousness that a grand edifice could be erected without his assistance. Adversity however had not softened the proud spirit of Apollodorus, nor taught him the danger of wounding the pride of an emperor. He wrote in reply, that the temple was defective in height, and the lowness of the basement did not allow the introduction of the machines for the amphitheatre, which should be there prepared and thence introduced unexpectedly into the area. He also remarked that the statues of the goddesses were disproportionally large, for if they rose up from their thrones they would crush their heads against the ceilings. These remarks sunk deeply into the mind of the disappointed emperor-architect, who had hoped to have extorted some expressions of praise from the mortified exile, and he consequently sent orders for his immediate execution.

If we compare the works executed during the reigns of Trajan and Hadrian, who were certainly greater patrons of the fine arts than any of their predecessors since Augustus, we shall observe that in those buildings executed by the former, especially those which were designed by Apollodorus, greater purity of ornament and elegance of proportion prevailed, but in those directed by Hadrian greater magnificence of conception and profusion of decoration: in fact, as he united the characters of architect and sovereign, he was restrained by no consideration of expense. Hence arises the question, whether it were better for the arts to have a judicious prince, guided by the counsels and talents of an able artist as Trajan by Apollodorus; or a prince, however ardent in his admiration for art, who undertakes to be the artist, like Hadrian. The productions and the untimely death of Apollodorus decide the question; and in fact, reason must tell us that those artists who are protected by a liberal and enlightened prince like Trajan, are more likely to be stimulated in their conceptions by an independence of spirit, an enthusiastic love of art, and a generous ambition, than those who are obliged to study with submissive awe the peculiar tastes and notions of a patron like Hadrian, for he conceives himself qualified not only to judge but to direct the invention of the artist. Such was the state of architecture during the reigns of these emperors, Trajan and Hadrian, an epoch the most prosperous for architecture since the time of Augustus. A ray of its glory descended upon some of the monuments of Antoninus Pius, of which the Corinthian temple in the Campo Vaccino, erected to Antoninus and Faustina, is an exquisite example: but the palmy days of the art were passed, and a rapid decline in taste rendered each successive erection a wider and more glaring departure from the elegance and purity of taste, which so particularly distinguished the productions of the brilliant and the refined genius of Apollodorus. (Canina Descrizione Storica del Foro Romano. L'Architettura Antica [Romana] descritta e dimostrata coi Monumenti, tomo settimo. Burgess, Antiquities of Rome. Caristie, Plan et Coupe d'une Partie du Forum Romain et des Monumens sur la Voie Sacrée. Taylor and Cresy, Architectural Antiquities of Rome.)

APOLLONIDES. History has preserved the memory of six persons of this name:—1. The tragic writer of an unknown period, a few of whose fragments have been preserved by Stobæus and Clemens Alexandrinus. 2. The Stoic philosopher, and the friend of Cato of Utica. 3 and 4. Two epigrammatists, of Smyrna and Nicæa, the former of whom is thought to have lived in the time of Augustus, and the latter in that of Adrian. To the Smyrnean, Schoell, in Histoire de la Littérature Grecque, iv. p. 48, would attribute the Commentary on the Σιλλοι of Timon, which Diogenes Laertius, ix. 109, says was dedicated to Tiberius Cæsar, while, in iii. p. 181, he assigns it, on the autho-

rity of Diogenes, to the Nicæan. 5. He who was called Hor-Apius, probably from his being a priest of Horus and Apis in Egypt, wrote on the religious rites of his country, and on the fruitless labours of its kings, in a work under the title of Semenouthi, as we learn from Eudocia, in Violet. p. 49, who probably obtained her information from Theophilus of Antioch, ii. f. 85, who makes mention likewise of an Apollonius, in iii. f. 127, whom Fabricius would identify with Apollonides.

APOLLONIDES, (Απολλωνιδης,) a native of the island of Cos, and a physician at the court of Persia, who fell in love with Amytis, the daughter of Xerxes, and, under pretence of curing her of a dangerous illness, persuaded her to gratify his sinful passion. For this he was given up by the king Artaxerxes Longimanus into the hands of her mother Amistris, who tortured him in prison during two months, and at last ordered him to be buried alive as soon as Amytis died, about Ol. 80, B. C. 460. (Ctesias, De Reb. Pers. § 42, ed. Baehr.) In order to lessen in some degree the guilt of Apollonides, it should be mentioned that Amytis was a woman of most abandoned character, who, even during the life of her husband Megabyzus, had been convicted of adultery, and after his death carried on her licentious amours without control (Ctesias, loco cit., and § 28 and 30). She is probably the same person who is called Anutis (Ανουτις) by Dinon (De Reb. Pers. apud Athen. Deipnosoph. lib. xiii. § 89, p. 609), and said to have been καλλιστη των εν τη Ασια γυναικων και ακολαστοτατη, "the most beautiful woman in Asia, and the most profligate." There seems to be no reasonable ground for doubting (as some persons have done) the truth of Ctesias's statement.

APOLLONIDES, a physician of Cyprus, of the Methodic sect, the pupil of Olympicus and tutor of Julianus, about the end of the first century, A. D. (Galen. Meth. Med. lib. i. c. 7, pp. 53, 54, ed. Kühn.) A surgeon of the same name is mentioned by Artemidorus (Oneirocrit. lib. iii. cap. 3); and Aëtius quotes a prescription of Apolloniades, which may possibly be a corruption of the same name. (Tetrab. ii. Serm. iv. cap. 48.) It should, however, be noticed, that in the passages of Galen referred to above, it is doubtful whether the true reading is Απολλωνιδου or Απολλωνιου.

APOLLONIO. The works of three painters of this name are recorded:

1. *Andrea Tafi*, who flourished in the early part of the thirteenth century, called Greco Maestro Apollonio del Tafi, of whom Lanzi gives the following account. He was the pupil of Apollonius, a Greek artist, and assisted him in the church of St. John, in some pieces of Mosaic, from scriptural history, which, according to Vasari, are without invention or design; but he improved as he proceeded, for the last part of the work was better than the beginning. Baldinucci has asserted that he was a disciple of Cimabue; but Lanzi observes, "Cimabue is not named in these works, nor in what Tafi afterwards executed without assistance; and as he was old when Cimabue began to teach, I cannot conceive how he can be reckoned the scholar of the latter, or a branch of that root." (Lanzi, Stor. Pitt. i. 22.)

2. *Agostino, di S. Angelo in Vado*, a painter of the Roman school in the middle of the sixteenth century. He was the nephew and heir to Luzio Dolce, and removed and settled in Castel Durante, now called Urbania, in the state of Urbino, where he executed works both in stucco and in oils, particularly at San Francesco. He succeeded both to the practice and the property of his maternal uncle. (Lanzi, Stor. Pitt. ii. 165.)

3. *Jacopo da Bassano*, (1584—1654,) a painter of the Venetian school, grandson, and the ablest disciple of Jacopo da Ponte, called Bassano. His style is that of his master, and his works are only distinguishable from those of Bassano, by a less vigorous tone, a less animated touch, and an inferiority in the delicacy of his contours. Some of his best works consist of a Magdalen, in the Dome at Bassano, and a San Francesco at the Reformati; but his most celebrated work is the titular and various other saints at the church of San Sebastiano, the principal subject of which represents the martyrdom of that saint. Melchiori states his age to have been sixty-eight. (Lanzi, Stor. Pitt. iii. 130.)

APOLLONIS, a lady of Cyzicus, wife of Attalus, king of Pergamus, celebrated chiefly for the filial piety of her sons. Verses made upon her are given by Jacob, in the Exercitationes in Script. Vet. Lips. 1797, vol. ii.

APOLLONIUS, a courtier and general of Antiochus Epiphanes, who committed great cruelties in Judæa, but was defeated and put to death by Judas Maccabæus. Another Apollonius was defeated by Jonathan.

APOLLONIUS. Of the individuals who bore this name antecedent to the time when Alexandria became, what Athens had been, the seat of letters, science, and art, history records only three. The first was a physician of Abdera, who lived prior to Hippocrates; the second was a disciple of the father of medicine, mentioned by Galen, tom. v. p. 83, Bas.; and the third, a son of the flute-player Chæris, as stated by the Scholiast on Aristophanes, and who appears, by Apollonius, in Lex. Homeric., to have been a commentator on Homer. The rest, amounting to upwards of seventy, have left nothing but their names, with the exception of the poet and the grammarian of Alexandria; the philosopher of Tyana, whose life has been written by Philostratus; the geometrician of Pergæ; the rhetoricians of Alabanda; and the Stoic philosopher of Chalcis.

APOLLONIUS of Chalcis in Syria, (Chalcidicè,—χαλκηδονιος in Eusebius is incorrect,)—an eminent professor of the Stoic philosophy in the age of the Antonines, and one of the preceptors of M. Aurelius. He was resident at Athens, when the elder Antoninus sent for him to assist in the education of his adopted sons, Marcus and Ælius Verus. The philosopher came to Rome, but refused to attend his pupils at the palace—the Domus Tiberiana—saying that it befitted rather the pupil to come to his master. Whence it appeared, as Antoninus remarked, to be easier for Apollonius to travel from Greece to Italy, than from his lodging to the Palatine. Apollonius was accused of avarice; and in his account of Demonax, Lucian makes the Cynic exclaim—"Room for Apollonius and his Argonauts;" the object of his journey, like theirs, being a *golden* remuneration. Epiphanius (lib. ii. tom. i. hæres. 56) mentions an Apollonius—Αντωνινου ἑταιρον; but many of this name are mentioned by Philostratus, Vit. Soph. xix. xx.; Eutropius, viii. 12; Dio, lxxi. 35; Lucian, &c. &c.; see also Casaubon. Not. ad Capitolin. in Antonin. Pio. c. x. 4; and Gataker, ad M. Anton. i. c. 8. The character of Apollonius is, however, exhibited in a more favourable light by his imperial pupil, (De Rebus Suis. I. c. 8.) "From Apollonius," he says, "I learned to be free; to leave nothing to chance; to esteem nothing but reason; and whether in sharp pains, in lingering disease, or under bereavement of children, to be always the same. In him, as in a living example, I saw that the same person may be most earnest, and most mild. In giving instruction, he was neither captious nor arrogant; esteeming his skill in conveying truths or problems, as the least among his intellectual gifts. From him also I learned how to receive what are called favours without becoming dependent, or ungrateful."

APOLLONIUS of Laodicea, a Greek astrologer, whose work, entitled Apotelesmata, still remains in MS. in the Royal Library at Paris, MS. Gr. 2419. In the catalogue of the Paris manuscripts this treatise is erroneously ascribed to Apollonius of Perga. He is mentioned with commendation by Paulus Alexandrinus as having corrected many of the errors of the Egyptian astrologers.

APOLLONIUS PERGÆUS. Apollonius of Perga, in Pamphylia, one of the most celebrated of the Greek geometers, was born in the third century before Christ, in the reign of Ptolemy Euergetes. Of his life we know nothing except that he was one of the Alexandrine school, and a successor of Euclid the geometer. He is principally known by a very elaborate work on the Conic Sections, in eight books, of which the first seven only are extant. They were first published by Borelli in 1661, from an Arabic version; the eighth book was afterwards supplied by Dr. Halley in the splendid Oxford edition of 1710, when the whole of the Greek text was published, together with a Latin translation, as well as the Commentary of Eutocius, the Lemmata of Pappus, and the treatise of Serenus on the same subject. Apollonius was also distinguished among the ancient mathematicians for his course of geometry, which, in the Alexandrine school, obtained the title of Τοπος Αναλυομενος, and which Pappus briefly explains by calling it "propria quædam materia post communium elementorum constitutionem, iis parata, qui in geometricis sibi comparare volunt vim ac facultatem inveniendi problemata, quæ ipsis proponuntur." (Collect. Math. edit. 1588, fol. 157, 8vo.) This collection included the *loci solidi* of Aristæus the elder, the *loci ad superficiem* of Euclid, and the *data* and *porismata* of the same writer. We shall notice those by Apollonius in their proper order.

1. *De proportionis sectione.*—The object of this treatise may be defined by the enunciation of the following problem:—"Through a given point to draw a straight line cutting two other straight lines given in position, so that the segments may have a given proportion."

The work itself is lost, but Dr. Halley attempted a restoration of it, published at Oxford in 1706.

2. *De sectione spatii.*—This is a general problem, similar to the former:—"Per datum punctum rectam lineam ducere secantem, a duabus rectis lineis positione datis ad data puncta, lineas quæ spatium contineant dato spatio æquale." This is the only treatise in the Τοπος Αναλυομενος by Apollonius which has descended to us, and it was published by Dr. Halley in 1706, from an Arabic manuscript discovered by Bernard in the Bodleian library at Oxford.

3. *De sectione determinata.*—A general problem:—"Datam infinitam rectam lineam uno puncto secare, ita ut interjectarum linearum ad data ipsius puncta, vel unius quadratum, vel rectangulum duabus contentum datam proportionem habeat, vel ad rectangulum contentum una ipsarum interjecta, et alia extra data, vel duabus interjectis contentum punctis ad utrasque partis datis." Pappus informs us (Collect. Math. fol. 159, 8vo) that the first book contains "problemata sex, epitagmata sexdecim, et determinationes quinque, quarum quatuor maximæ, atque una minima." The meaning of *epitagmata* in this passage has given rise to much discussion among the learned, and Barrow (Lect. Mat. p. 127) went so far as to suspect that Apollonius had never used the word, but that perhaps it had crept in by the carelessness of the transcribers, for επι ταυτα. A little reflection would readily show that this conjecture is quite erroneous, and from an application of the word επιταγμα which we find in the work of Archimedes on the Conoid, we are inclined to believe that Apollonius intended nothing but *lemmata*. (Vid. de Con. et Sper. lib. i. p. 22.) Lemmas, indeed, in this particular instance, would include the necessary distinction of the various situations of the points, the object to which Dr. Simson referred the *epitagmata*. This treatise of Apollonius was first restored by Wildebrod Snell, but in a very imperfect manner; Alexander Anderson likewise solved some of the particular cases of the general problem; and lastly, the masterly hand of Dr. Robert Simson completed a restoration, which has been believed by competent judges to excel the existing works of Apollonius himself: this was published in the Opera Reliqua.

4. *De tactionibus.*—An easy general problem: "Punctis et rectis lineis et circulis tribus quibuscunque positione datis, circulum describere per unumquodque datorum punctorum, qui unamquamque linearum datarum contingat." Vieta restored this tract in a work called Apollonius Gallus, printed at Paris in 1600, and reprinted in the Schooten edition of his works; but although the solutions of Vieta are elegant, yet they are in several respects deficient. There is not a full distinction either of the cases, or of the necessary determinations; no analysis is given, and no attempt to restore the Apollonian solutions by the use of the *Lemmata* in Pappus, which had been assumed in the work of Apollonius. A superior restoration by John William Camerer appeared at Gotha in 1795, containing also a valuable and curious history of the problem, and interesting for the accounts which it gives of the labours of some foreign mathematicians upon this problem, which are little known in this country. He also gives the preface and *lemmata* of the tactions in Greek, from a Dresden manuscript; and on examination we find that the version agrees nearly word for word with that in the celebrated Codex Barocianus in the British Museum. See also Montucla, tom. iii. p. 14; Pappi Collect. Math. fol. 159.

5. *De locis planis.*—This treatise was restored by Francis Schooten and Peter Fermat; the latter indeed gave a geometrical restoration, but synthetical only, without analysis, and deficient also in other material points, particularly in the distinction of the cases, and in ascertaining the determinations. The restoration by Schooten, published in 1657, has similar defects; in a few only of the problems an analysis, and one purely algebraical; and he acknowledges in his preface that his restoration was designed to be an illustration of the geometry of Des Cartes, by furnishing proper examples of his method. With such views, it is scarcely necessary to observe that both these restorations were complete failures; and again are we indebted to Dr. Simson, whose restoration was printed in 1750. Such is the elegance of method, and the ingenuity of demonstration in this work, that he has truly exhibited a copy, or at least so very nearly a copy, of the work of Apollonius, that little regret need be felt for the loss of the original. The preface also is well deserving the attention of those who wish to acquire just notions of the ancient books of analysis.

6. *De inclinationibus.*—Restored very ably by Ghetaldus in 1613, and afterwards (1779) by Mr. Reuben Burrow.

This last claims the preference in point of mathematical skill. The object of this work was the following general problem: "Duabus lineis positione datis inter ipsas ponere rectam lineam magnitudine datam, quæ ad datum punctum pertineat."

After this extended notice of the elementary works of Apollonius, the elegant and enduring ornaments of the Τοπος Αναλνομενος, it is not necessary to enter into an account of his conic sections, which are generally well known, and have been often described. Suffice it to say, that as a collection of curious and difficult geometrical propositions, this work stands unrivalled, and it would be an easy matter to puzzle most of our present analytical mathematicians with the enunciations of some of them. Apollonius was surnamed The Great Geometer among the ancients, and in the industry of working out his geometrical ideas on trial he stands a respectable rival to Archimedes. Proclus, in his commentaries on Euclid, mentions two other works, De Cochleâ, and De Perturbatis Rationibus, but the inaccuracy of this author is so universally acknowledged that we should not be willing to give entire credence to his single testimony. Before we conclude, we must observe that Apollonius was the first who used the words *parabola*, *ellipse*, and *hyperbola*, although it has always been stated that the two former were known to Archimedes; but the first is found only in the title to his treatise on the quadrature of the parabola, and the second has only been used in the ninth proposition of his book on conoids and spheroids—a strong ground for presumption that both are really interpolations.

APOLLONIUS of Tyana, (from about A. D. 1 to 97.) For the history of the work of Philostratus, in which he has recorded the acts and doctrines of this celebrated Pythagorean, see Philostratus. They belong, perhaps, more to a general history of the times than to biography. The life of Apollonius, as represented by Philostratus, is probably a symbolical account of the reaction of paganism in the second century, and, in common with the portraiture of Pythagoras by Porphyry and Jamblichus, was designed to recommend a purer system of morals, and to restore the simpler ritual, and the fontal precepts of the earlier ethnic creeds. It partakes of the nature of a philosophical romance, and a book of travels. It would require, perhaps it would repay, a philological commentary, to separate what Philostratus interpolated, from what he found in the testament of Apollonius, (Διαθηκαι, Philostrat. i. 3,) the note-book of Damis, and the biographies of Maximus, Mœragenes, and others now lost. For the marvellous narrative of the Indian travels of Apollonius, he possibly consulted the works of that "crowd of contemptible historians," who celebrated the Parthian victories of Marcus Antoninus. Some of his stories, however, are disguised, but not improbable facts; and some, perhaps, like the tales in Ctesias, are literal and ignorant versions of the picture and symbol-writings, such as were to be seen on the walls of Chêl-Menar (Persepolis). The historical existence of Apollonius is, however, unquestionable: the pagans compared his life and actions to those of Christ; and our elder divines, and especially Henry More, (Mystery of Godliness, b. iv. c. 2—15; v. c. 7, &c.) injudiciously revived the parallelism. The fathers of the church believed him a magician, (Marcellin. ad Augustin. ep. 3; Augustin. ep. 4, 49; Lactant. D. I. V. c. 3;) and after his death he received divine honours, (Dio. lxxvii. c. 18; Vopiscus in Aurelian. c. 24; Lamprid. in Alexand. 29); and intellectual homage, (see Sidon. Apollin. ep. viii. 4; Sirmond.) The following are perhaps among the real events of the life of Apollonius. Ample details will be found in Tillemont, Histoire des Empereurs, vol. ii.; in Berwick's Life of Apollon.; and in the French translation of Philostratus. Berlin, 1774, 4 vols, 12mo.

He was a native of Tyana, in Cappadocia, born about the commencement of the christian era, of a wealthy and illustrious family, which traced its origin to the first Greek colonists of the city. At the age of fourteen, his father, who was also named Apollonius, sent him to Tarsus for instruction in grammar and rhetoric; but the manners of the Tarsians displeasing him, he was removed at his own request to the neighbouring town of Ægæ. Euxenus, a Pythagorean, from Heraclea on the Euxine (Erekli), was his master in philosophy; but the lessons and the practice of his instructor were at variance with each other, and Apollonius determined to form for himself, from the pure precepts of Pythagoras, a consistent system of doctrine and life. Henceforth, he abstained from animal food, and from the use of every thing that had animal life. His garments were of linen: his shoes, when he did not go barefoot, were of the bark of trees. His

hair and his beard were allowed to grow; and although wine was produced by a harmless and beneficent plant, he refrained from it since its effects disturbed the calmness and composure of the soul. He cultivated assiduously the society of the priests, and assumed the grave and benign demeanour of one whose thoughts were abstracted from all sensual and worldly objects. The town of Ægæ was the resort of philosophers of different sects; and from the doctrines of the Porch, the Academy, and the Garden, Apollonius selected those which harmonized most readily with the Pythagorean. Whether he were a saint, an impostor, or a fanatic, his system, voluntarily adopted at the age of sixteen, presupposes much strength of character, and demanded no ordinary self-denial. Upon the death of his father, Apollonius, then in his twenty-first year, resigned the larger share of his inheritance to his elder brother, a lover of pleasure and of self, who required many things superfluous to a philosopher. Of the remainder, he reserved but little, dividing it among the poorer members of his family. He now imposed on himself the quinquennial silence of the Pythagoreans. During the term of restraint, his abode was partly in Cilicia, partly in Pamphylia. At Aspendus, by one of his brief and pointed letters, he quieted a sedition produced by the corn-monopolists, (b. I. c. 15; Philostrat. V. A.) At the end of the five years he repaired to Antioch, where he publicly lectured on the doctrines of the Samian philosophy. But his method was opposite to that of Socrates. He avoided places of public resort, and promiscuous assemblies, saying, that he required for his hearers not people but men—*ουκ ανθρωπων εαυτῳ δειν αλλα ανδρων*. The shady spaces of groves, especially within the precincts of a temple, or around a gymnasium, were his favourite resort. He dictated rather than discoursed: lightly esteeming the dialectic and rhetorical display of the Platonic and Peripatetic teachers. He adopted the *αυτος εφα* of Pythagoras, saying that in his youth he had doubted and inquired, but in his manhood he knew and taught. Throughout his public ministry, the aim of Apollonius was to restore the original meaning and ritual of the different forms of paganism, under its subdivisions of divine, hero, and dæmon worship. The first hours after sunrise were devoted to personal ceremonies performed in solitude, or in the presence of such alone as had passed through the quinquennial silence. Afterwards, if he were in a Greek city, he discoursed philosophically with the priests upon the nature of the gods, or upon the best modes of restoring or purifying the local observances of religion. If among barbarians, *i. e.* strangers to the Hellenic form of polytheism, he inquired into the origin of their rites, and reformed them when indecorous or fallen into decay. Then he gave instructions to his scholars, resolving their doubts by brief apophthegms and terse decisions, (*δοξαι βραχειαι και αδαμαντινοι*, b. I. c. 17, Vit. Apol.) The noon-hours were given to a public lecture upon the Pythagorean doctrines and polity. Then the cold-bath, exercise, and the "dinner of herbs."

From Antioch, Apollonius proceeded with two attendants only into the far east, to converse with the magicians at Babylon and Susa, and with the brahmins of India. He proposed to his seven disciples to attend him; and when they objected the length and dangers of the journey, "Do you then," he replied, "stay and philosophize at home, but for myself I will go whither God and wisdom call me." At Nineveh he met with the future companion of his wanderings, and his biographer, Damis, who to an untiring faith, and simple honesty, added an acquaintance with the road and the languages on the farther side of the Euphrates; for although Apollonius knew all the dialects of men, and had even learnt from the Arabians to interpret the voices of animals, he did not disdain the services of an experienced guide and linguist. This is probably one of the inconsistencies Philostratus did not find in his original documents; since in his adorned and idealized tale there is still enough of plain story to make the adventures of Apollonius not more extraordinary than those of any other traveller with similar objects would have appeared at the time this journey, if not altogether fabulous, was undertaken. Apollonius himself appears to have disclaimed supernatural gifts: he practised divination indeed, and the interpretation of dreams, but in no greater measure than a well-educated augur or hierophant might have done; and these were arts which had been cultivated for centuries, and reduced to fixed laws of calculation. His eastern journey is, however, so obscure and mixed up with fiction, that it will be sufficient to observe that his intercourse with the Parthian Bardanes (see Tacit. Ann. 11, 8; Joseph. Antiq. xx. 2) at Babylon, fixes the date

of Apollonius's travels to about 48—50, A. D. But both the times and the geography of Philostratus are inexplicable; since he allows Apollonius only four months to go from the Tigris to the seat of the brahmins, near the Ganges, and return by the coast up the Euphrates to Babylon again; and he makes the Ganges and the Indus to be not distant one from the other. "The magi," Apollonius said, "taught him something, and learnt something from him in return;" and that "they were wise, but not thoroughly so." The brahmins he ever after acknowledged as his masters in wisdom; and at a later period of his wanderings contrasted their sound and liberal philosophy with the intolerance of the Æthiopian Gymnosophists, and the envious and selfish spirit of the Greek professors. Upon his return from the east, Apollonius visited Cyprus and Ephesus, where he passed much of his remaining life. It is probable that the zeal of Apollonius in the restoration of paganism procured him the favour of the oracles, and a general introduction to all the sanctuaries and religious confraternities of the Roman empire. And this supposition, in connexion with the intimate correspondence which the managers of the oracles and the various priesthoods maintained with one another for their common interests, if not for political purposes, takes off some of the improbability of what is attributed in his later years to the agency of Apollonius in the conspiracies formed against Nero and Domitian. At Ephesus, the handicraftsmen left their workshops to follow him, some astonished at his wisdom, some at his majestic form, and his peculiar habits of life. The oracles of Colophon, of Pergamum, and of Didymi, declared him a partaker of the wisdom of Apollo. Delegates were sent by many cities appointing him a public guest, or requesting his advice upon the regulation of religious affairs—βωμων τε ιδρυσεις και αγαλματων—or of private actions and life. After freeing Ephesus from the plague, (see Vit. Apoll. IV. c. 10) where a statue was erected to him, with the attributes of Hercules, the averter of calamity—Ηρακλης αλεξικακος, and a short residence at Smyrna, whose citizens he praised for their good dispositions to learning and learned men, Apollonius proceeded to Athens. In the Troad he offered sacrifices to the manes of the ancient Achæans, and passed a night on the mound of Achilles; and it was reported that the shade of that hero appeared to him. At Athens he was refused initiation to the mysteries on the ground of his being an enchanter: he was admitted, however, four years afterwards. He reformed the ritual of Athens, in its several departments of sacrifice, libation, and prayer; and reproved the Athenians for corrupting the Dionysiac festivals with the profusion and cruelty of the Roman games of the Arena. He visited in succession all the temples of Greece, from Dodona to that of the Carnean Apollo at Sparta; the caves of Amphiaraus and Trophonius, and the national games at Elis and the Isthmus. He arrived in Italy just after the publication of Nero's edict against the philosophers, (Plin. H. N. XXX. 5; see MUSONIUS.) Of thirty-four disciples who accompanied Apollonius to Aricia, within sixteen miles of Rome, eight only ventured within the walls of the capital. On the morning after his arrival, Apollonius was brought before the consul, C. Lucius Telesinus, which determines his journey to Rome to A.D. 66, and received permission to visit the temples, and to associate with the priests. The reputation of Apollonius had preceded him; his appearance, and that of his companions, drew general attention; and under his superintendence the paganism of Rome assumed for a time a more rational and earnest aspect. The indiscretion of the Cynic Demetrius, however, brought him into some danger. He was summoned before the notorious Tigellinus, who seems to have dismissed him with some trepidation. When, on his departure for Greece, Nero renewed his edict against the philosophers, Apollonius pursued his journey to the west, having heard that at Gades there were men of no ordinary wisdom, and to behold the tides of the Atlantic, τας αμπωτεις του Ωκεανου εποψομενος, lib. IV. c. 47. He seems to have been privy to the various conspiracies of the legions of the West against Nero. The interval of the civil wars that followed the death of that emperor was passed by Apollonius in various journeys in Africa and Sicily, and in a second progress, in the character of a religious reformer, through Greece and the islands of the Archipelago. At Alexandria, where he was welcomed with solemn processions as a divine being, (A. D. 69-70,) he met with Vespasian, who availed himself of the influence and reputation of Apollonius with the people, and affected to believe his title to the empire confirmed by the sanction of the philosopher. Apollonius, on the other hand, rejoiced at the prospect of a

vigilant and temperate successor to the Cæsars. At this time began his quarrel with the philosophers in the train of Vespasian, and especially with Euphrates, who in the reign of Domitian, caused him to be apprehended on a charge of treason and of magical arts, and who was probably the original of many libels not at all favourable to the sanctity of Apollonius, or easy to reconcile with the veneration that he, apparently, everywhere excited. The sixth book of Philostratus relates the visit of Apollonius to the Gymnosophists of Æthiopia. He was equally in favour with Titus as with Vespasian. After the destruction of Jerusalem, the former refused the crowns of victory offered him by the neighbouring states of Syria and Asia, alleging that he was but an instrument in the hands of a higher power. Apollonius commended his moderation in a brief and characteristic letter, (Vit. Apollon. VI. c. 29.) And when Titus was (A. D. 72) associated with his father in the empire, he sent for the philosopher to Argos to receive directions for his future conduct. Whether his respect were real or assumed, it proves the extraordinary influence Apollonius had acquired in the Roman world. In the latter years of Domitian's reign, Apollonius appears to have secretly fomented the growing discontent, and to have urged Orfitus, Rufus, Nerva, and other grave and respectable senators, to form a combined attempt against that capricious and implacable tyrant. The events that follow are perhaps the most difficult to explain of all that Philostratus has recorded, since they do not belong to the marvellous incidents he has interwoven with his original materials, and yet will not admit of any probable solution. On the information of Euphrates, the proconsul of Asia was directed to send Apollonius to Rome. Without listening to the representations of Damis and the cynic Demetrius, he presented himself before Ælianus, the prætorian prefect, who likewise dissuaded him from appearing before Domitian. He was then placed in easy confinement until the emperor should be at leisure to examine him in person. After his first examination by Domitian, Apollonius was thrown into the common dungeon among the worst criminals, his hair and beard were shorn, spies and informers sent to tempt or provoke him to some rash speech or confession, and a threat was added that unless, like his peculiar Dæmon Proteus, (see Vit. Apollon. i. c. 4, and Odyss. Δ. 456,) he could transform himself into a wild beast, a tree, or running water, he should never be let out. Within three days, however, Apollonius was released, and directed to be ready with his defence at the end of five days. He then ordered Damis to go down to Puteoli, and with Demetrius to await him on the shore opposite Calypso's isle. The simple Assyrian apprehended an apparition; but Apollonius assured him that he would come bodily. Philostratus proceeds to describe the last interview between the philosopher and Domitian. He was questioned upon his diet, his dress, his peculiar life, his reputed miracles, and the graver part of the accusation, his intercourse with Nerva. Apollonius trusted so little to supernatural aid that he prepared a defence, the substance of which is given by Philostratus. The emperor dismissed him with the same mixture of uncertainty and alarm that Tigellinus had experienced on a similar occasion; and on the day of his dismissal, Apollonius rejoined Demetrius and Damis at Puteoli! He returned to Ionia, and his latter days were passed at Smyrna and Ephesus. At Ephesus, during a philosophical discourse, he is reported to have beheld the murder of Domitian at Rome, and to have announced it many days before the news arrived of the accession of Nerva. To Nerva he addressed an enigmatical letter, implying that they should soon meet in a world where there were neither emperors nor subjects. He died probably in extreme old age at Ephesus. But the rumour that he disappeared either in the temple of Athene at Lindus, or of Dictynna in Crete, is more consonant to the general texture of the biography of Philostratus. The emperor Adrian collected the epistles of Apollonius; and these, with his Apology, are the only extant works of one of the most celebrated reformers of paganism. The Epistles of Apollonius were edited by Commelin, 1601, 8vo, and H. Stephens included them in his Epistolia, 1577. They are in the Philostratorum Opera of G. Olearius. Lipsiæ, 1709, fol.

Wieland, in his Agathodæmon, attempts to find a plausible solution for the marvellous and miraculous events recorded by Philostratus. His work is distinguished by that intimate acquaintance with ancient life and manners, which his classical tales always display. But he has confounded the real Apollonius, whose character and actions were not improbable, with the idealized picture of the

biographer. That we may not give an imperfect account of this ancient romance, we add a few of the legends with which it abounds. In the garb of an aged mendicant, the Plague visits Ephesus. He is recognised by Apollonius, and, by his directions, stoned by the people in the theatre. Under the heap of stones is found a black mastiff, of the size of a lion, (b. iv. c. 10.) One of his disciples, Menippus, is on the point of marriage at Corinth, with a beautiful and wealthy maiden. Apollonius comes to the marriage-feast, and declares the bride to be an Empusa—the rich furniture and decorations of the house melt away, the attendants vanish beneath the gaze of Apollonius, and the weeping bride, before she disappears, confesses that she is a Lamia or Empusa (a vampire), who thirsts after the blood of the young, and that she has enticed Menippus to devour him, (b. iv. c. 25.) At Rome Apollonius meets the funeral of a young maiden. Her betrothed and her parents follow the bier weeping. Apollonius approaches, and speaks some words in the ear of the maiden, who returns to her father's house, like Alcestis, (i. 6, 45.)

APOLLONIUS, the poet, was the son of Illeus, or Silleus, and Rhode, and born at Alexandria; or, according to Athenæus, at Naucratia. Originally the pupil of Callimachus, he gave no little offence to his master by saying, in allusion to his voluminous works, "a great book is a great evil;" for it can hardly be supposed, as stated by some, that he took to himself the credit of his teacher's productions; so different are the talents and the attainments of the two; for while Apollonius exhibits a poetical genius that Virgil did not disdain to imitate, Callimachus scarcely ever rises above the level of a versifier, and was far more conversant with the facts of history than the fictions of imagination. Hence it may be fairly inferred that when Apollonius recited his poem, still extant, on the Argonautic expedition, in the presence of Callimachus, the antiquarian pointed out errors in mythology, history, and chronology, so as to raise, says his Greek biographer, a blush on the cheek of the youthful poet, and to compel him to retouch it. It was probably during the period of his quarrel with Callimachus, who wrote against him the lost poem called Ibis, imitated by Ovid, that Apollonius retired to Rhodes, and becoming a citizen of the place, afterwards assumed the name of a Rhodian. From thence he returned to Alexandria, and succeeded Erastosthenes as librarian to Ptolemy Euergetes, and was buried eventually in the same tomb as Callimachus. His Argonautics, containing the adventures of Jason, and other Grecian heroes, in quest of the golden fleece, are written in four books, of which the most interesting portion is that relating to Medea, the prototype of the Dido of Virgil. It is well described by Quintilian as a not contemptible poem, written with uniform mediocrity, and where the author, if he never rises, never falls, as Longinus observes. Terentius Varro translated the whole of it into Latin verse, as we learn from Propertius; but not a word of the version has been preserved. According to Athenæus, x. p. 451, Apollonius wrote something on Archilochus. This was perhaps in answer to the Ibis of Callimachus, whom he treated as Archilochus did Lycambes, when the latter refused to accept the poet for his son-in-law. He wrote likewise some epigrams, mentioned by Antoninus Liberalis, and at least two books in Choliambic verse on the Canopus, as we learn from Stephanus of Byzantium; but the work on the Foundation of Cities, seems little suited to a poet like Apollonius. As connected with the history of criticism and printing, the Argonautics of Apollonius offer some curious facts. The poem, very early, gave rise to a large mass of learned scholia from different commentators; the principal of whom are known by name, and a considerable portion of what they wrote, has been preserved in various MSS. It has exercised, within the last eighty years, the ingenuity of several critics; amongst whom, the highest place is held by John Pierson and David Ruhnken, the pupil and friend respectively of Valckenaer. It is one of the four books printed in capitals at Florence in 1496; a copy of which edition is in the Public Library of Cambridge, collated with a MS., whose various readings were transcribed by Porson, and published after his death in the Classical Journal; while the inedited notes of Salmasius are to be found in the margin of a copy of Stephens's edition, in the Royal Library at Brussels; and those of Franciscus Portus in another copy of the same edition in the Library of the Senate at Leipsic. Of modern editions, the most desirable are Shaw's, printed at Oxford, 1777, for its index of words, and the Notes of Pierson and Ruhnken; Schaefer's reprint of Brunck, at Leipsic, 1810, for his own notes and those of Brunck, together with

the double set of Scholia, and Reiske's Indices of the historical, geographical, and other matter contained in them; and Wellauer's, at Leipsic, 1826, for the full body of various readings; and where it is stated that the edition in capital letters contains in the fourth book correct readings, not to be found elsewhere; while, to complete the *apparatus criticus* on this author, should be added the Lectiones Apollonianæ of Gerhard, Lips. 1816. The Argonautics have been translated into English entirely, by Fawkes and Greene, in 1780; and by Preston in 1803; and partially by Ekins in 1771, and Elton in Specimens of the Classic Poets, 1814.

APOLLONIUS, a rhetorician of Alabanda in Caria, the town that gave birth to a contemporary of the same name, called Μαλακος "the effeminate." Such was his reputation, that both Cæsar and Cicero attended his school at Rome, whither he had been sent on an embassy by the Rhodians, during the dictatorship of Sylla; and afterwards, when he was settled at Rhodes, he was again visited by the Roman orator, during his proconsulship in Asia, as we learn from Quintilian. Unlike the rest of his countrymen, who were fond of a florid style, he directed, says Cicero, his chief attention to pruning the luxuriance and restraining the redundance of mere verbiage; and it was perhaps to this habit of separating the bran from the flour of a speech, that he was called Μολων, or rather Μυλων, a mill; although it is true that this derivation is at variance with the pun on his name mentioned by Strabo, (xiv. p. 969, Cas.) who says that both the Alabandians were pupils of Menecles; and that after "the effeminate" had entered the school, the master addressed the other in the words of Homer, Οψε Μολων, "you are come late, Molon." Unlike too the generality of teachers, whose profession is their mint, Apollonius would not permit (says Cicero, de Orator. i. 28) pupils, whose talents did not permit them to be orators, to waste their time with him, and recommended them to follow a more congenial pursuit; and it was therefore only natural for him to say, as reported by Plutarch (ii. p. 444, Xyl.) when he heard Cicero declaiming in Greek, "The fortunes of Greece excite indeed my pity, when I see the only good left us in our learning and eloquence carried by Cicero to Rome."

APOLLONIUS of Alexandria, the son of Mnesitheus and Ariadne, and the father of Ælius Herodian, flourished in the time of Adrian and Antoninus Pius, and obtained such celebrity as a grammarian, that Priscian says he conceived he ought to follow his authority on every point of syntax. Such was his poverty in early life, that he was compelled, from the want of parchment, to make use of oyster-shells, or pieces of pottery, to perpetuate his ideas, as Gifford the critic did on pieces of leather, when he carried on the trade of a cobbler. He was known by the name of Δυσκολος, (*Dyscolus*), "the morose," either from his temper or studies; for he is said by his Greek biographer to have proposed in the then *conversazione* of the learned difficult questions upon abstruse points of grammar. He lived and died in the Πυρουχειον, corrupted into the Latin *Bruchium*, a place expressly set apart by the rulers of the country for the support of scholars. Of his acute work on Grammar, the only portions that have come down to us are those On Syntax, On the Pronoun, On Adverbs, and On Conjunctions. The first was published in an imperfect state by Aldus, at the end of his edition of the grammar of Theodorus Gaza, fol. Ven. 1495; then in a more perfect form by Sylburgius, Francof. 1590, from the papers and with the notes of Franciscus Portus and Michael Sophianus, and the collations of MSS. furnished by Dudithius. But the most recent and best edition is by Immanuel Bekker, Berolin. 1817, who was the first to publish the treatise On the Pronoun in the Mus. Antiq. Studios. in 1811, and subsequently by itself in 1813. Some portions of it had, however, been previously printed very incorrectly by Reitzius, at the end of his edition of Mattaire's work on the Dialects; and even now, by comparing the notes of Bast on Gregorius, in Schæfer's edition, it will be seen that there is a considerable difference in the transcripts made by him and Bekker, from the original MS. To the last mentioned scholar is likewise due the first publication of the treatises On Conjunctions and Adverbs, which he inserted in the second volume of his Anecdota Græca, Berol. 1817. Independent of the sound views promulgated by the author on questions of syntax, his works are singularly valuable for the great number of quotations they contain from authors no longer in existence, and especially those who wrote in the Doric and Æolic dialects. To Apollonius Dyscolus has been attributed a paltry compilation, under the title of Histor. Mirabil. first edited by

Meursius, and in 1792 by Teucher. Its only value is, that it has preserved a few fragments of ancient authors not found elsewhere.

APOLLONIUS, the son, or as others say, the father of Archibius, and the master of Apion, the celebrated grammarian, is the person to whom has been attributed the Lexicon Homericum, first published by Villoison, in 2 vols, 4to, Par. 1733, from a solitary MS. preserved in France. With the exception of a few various readings furnished for the text of Homer, and a fragment or two of Anacreon, Alcman and Babrias, not found elsewhere, the Lexicon scarcely deserved to be edited again, by Tollius, Lugd. Bat. 1788, in 8vo, or by Immanuel Bekker, at Berlin, in 1833, who however professes to have followed the MS. so closely, as to say that when he differs from his predecessors, he does so on the authority of that document alone. The principal value of Villoison's edition is in his Prolegomena, and a fac-simile copper-plate, representing the whole of the articles relating to the last letter of the alphabet; while in the notes are given numerous extracts from the Lexicon of Philemon.

APOLLONIUS, a sculptor of Rhodes, who, conjointly with his countryman, Tauriscus, rendered himself known by executing a striking representation of Zethus and Amphion tying the revengeful Dirce to the tail of a mad bull. This celebrated antique, which is said to be still extant under the name of the Farnese Bull, is admired for the workmanship, but more particularly for the huge block of marble itself, on which the history is so well represented. There was another artist of this name, a native of Athens, son of Nestor, distinguished also as a sculptor, to whom some have attributed the famous Torsus Belvidera.

APOLLONIUS, (Απολλωνιος.) C. F. Harles* gives a long list of physicians of this name, of which only the following seem to deserve any particular notice.

APOLLONIUS, called sometimes ὁ θηρ, *Bestia*, perhaps the same who is called ὁ οφις, *Serpens*, (Erotian., Lex. Voc. Hippocr. in Procem.), and Pergamenus, from being born at Pergamus in Mysia (Oribas., Euporist. i. 9.), is merely known as a commentator on Hippocrates (Erotian. p. 86). He is probably the physician mentioned by Cœlius Aurelianus (Morb. Acut. lib. ii. cap. 28), who placed the seat of pneumonia in the substance of the lung itself. He is supposed to have lived about the first century before Christ.

APOLLONIUS, commonly called Citiensis, from Citium, a town in Cyprus, where he was born, is considered by Sprengel (Hist. de la Méd.) and Harles, to be the same physician who is sometimes surnamed Mus, Μυς, (Strabo, lib. xiv.; Celsus, lib. v. init.; Galen. de Different. Puls. lib. iv. c. 10, &c.) He is supposed to have lived in the first century before the christian era, and was, as he tells us himself, (p. 2, ed. Dietz) the pupil of Zopyrus, at Alexandria. He is the author of some Commentaries on Hippocr. lib. De Articulis, which are curious and interesting as being the only commentaries on Hippocrates still extant, written by any physician of the Alexandrian school. They were published in the first volume of the Greek Scholia in Hippocratem et Galenum, edited by F. R. Dietz, Regim. Pruss. 8vo, 2 vols. 1834.

APOLLONIUS, (Levinus,) a traveller in the sixteenth century, born near Bruges, and died at the Canaries on his way to Peru. He wrote (in Latin) a history of the discovery of the latter country, printed at Antwerp, in 1567; and an account of the French Expedition to Florida, printed at the same place in 1568. (Biog. Univ.)

APOLLONIUS, (William,) a divine of the reformed church, born at Middelburg in the beginning of the seventeenth century, is known by a controversy with Nicolas Vedel, on the power of the state to regulate ecclesiastical affairs. He also wrote Disputationes de Lege Dei, Middel. 1655. See VEDEL.

APOLLOPHANES. We meet with three individuals of this name. 1. The comic writer, of whose five plays mentioned by lexicographers, only two fragments in as many lines have been preserved by Athenæus. 2. The epic poet, known only from Fulgentius, Mytholog. i. 3. The writer on medicine mentioned by Pliny, and to whom Fabricius would attribute the work on Physics, quoted by Diogenes Laert. in Zeno, vii. 140, and identify with the one quoted by Etymol. M. in φιβαλεως. But there the correct reading is Aristophanes, as shown by Acharn. where the very word occurs.

APOLLOPHANES, (Απολλοφανης,) physician to Antiochus Soter, king of

* Analecta Historico-Critica de Archigene Medico, et de Apollonia Medicis, eorumque Scriptis et Fragmentis, Bamberg, 1816, 4to.

Syria, was born at Seleucia, and lived in the third century before the christian era. He possessed great influence with the king, as we learn from Polybius (Hist. lib. v. cap. 56, 58), and there are extant two bronze medals struck in his honour by the people of Smyrna, described by Dr. Mead in his Dissert. de Nummis quibusdam a Smyrnæis in Medicorum Honorem percussis, 4to, Lond. 1724. The same physician, or one of the same name, is quoted by Galen, Paulus Ægineta, Alexander Trallianus, Cælius Aurelianus, and Aëtius.

APONIUS, a theologian of the seventh century, who wrote an extensive commentary upon Solomon's Song, which was abridged in the twelfth century, by Luke abbot of Mont-Cornillon. See Hist. Lit. de France, xiv. 9.

APONO, or ABANO, (Peter,) a celebrated professor of medicine at Padua, (surnamed Conciliator, from his principal work,) 1250—1315. He was the son of a notary, named Constant; but took the name of Abano from the place of his birth, a village in the vicinity of Padua, the Latin name of which is Aponus. It was celebrated for its warm-baths, a description of which is to be found in one of the letters of Theodoric the king of the Goths. Apono is said to have acquired a knowledge of the Greek language at Constantinople, and of medicine and mathematics at Paris, where it is not clear whether he took the degrees of doctor of philosophy and medicine, but where he wrote his chief work, Conciliator differentiarum Philosophorum et præcipuè Medicorum, in which he attempted to reconcile the opinions of different philosophers and physicians. From the extent of his learning he was generally esteemed as a prodigy; in Italy he was looked upon as a second Hippocrates; and he was remarkable for the boldness of his opinions. He was familiar with the greater part of the languages of Europe, and many of the East. About the year 1303, he was called from Paris to Padua, to succeed Roncalitrius as professor of medicine. He is reported to have exercised his profession at Bologna, and to have taught at the university of that place. His reputation was great; he was sought after by popes and sovereigns; and many circumstances have been detailed by Mazuchelli and other biographers, to show that the fees he demanded for attendance were of a considerable amount. He was deeply versed in astronomy, and imbued with the doctrines of astrology, which he connected with the study of the science of medicine, consulting the position of the planets and stars at the time of the birth of his patients. His remedies were directed under the same influence, and great importance appears to have been attached by him to the time at which the plants should be gathered, that being regulated by the position of the moon, &c. His attachment to astrology is evident from his having caused upwards of four hundred astrological figures to be painted in the public hall at Padua. These were destroyed by fire in 1420, and replaced by the pencil of Giotto. Living at a period when science was little cultivated, or rather immersed in superstition, it is not surprising that, distinguished by superior attainments, Apono should have been accused of dealing in magic. He was, indeed, denounced by the physicians of his day as a magician, a heretic, and even an atheist, and was cited before the Inquisition in 1306, where he most ably defended himself against the malicious charges of his enemies, and was honourably acquitted. One of the accusations against him was that he had obtained a knowledge of the seven liberal arts by means of seven spirits, whom by his power he held confined within a crystal! He was accused a second time in 1315; but, before the charges were disposed of, he died, at the age of sixty-six, and was interred with great pomp in the church of St. Anthony, leaving a son named Benvenuto. When at the point of death, he made a profession of his faith and orthodoxy before witnesses, and expressed the same also in his will. The death of the accused, however, did not serve to arrest the process. The tribunal entertained the charges raised against the deceased, and Apono, without any one to defend his memory, was declared guilty, and his body condemned to the flames. The magistrates of Padua were commanded to disinter the body, and cause it to be burnt in the public place, which however was prevented by the attachment of a domestic named Marietta, who, being apprised of the order, caused the body to be secretly removed and transported to the church of St. Peter, where it was placed in an open tomb, near to the gate of the church. Unable, therefore, to wreak their ridiculous revenge upon the mortal remains of Apono, they prepared an effigy of him, and publicly submitted it to the flames. At a much later period, namely, the commencement of the eighteenth century,

his remains were taken to the church of St. Austin, and buried near to the principal gate, where a tablet, with the following inscription, was placed to his memory:

PETRI APONI
CINERES
OB. AN. 1315.
ÆT. 66.

Posterity has done honour to Apono. Frederic, Duke of Urbino, caused the following inscription to be engraved at the foot of a statue erected to his memory:—

PETRO APONO Medicorum arbitro æquissimo
Ob remotiorum disciplinarum studium insigne
FRED. P. CUR.

On one of the gates of Padua, in 1420, a century after his decease, was placed the following:—

PETRUS APONUS PATAVINUS
Philosophiæ Medicinæque scientissimus,
Ob idque Conciliatoris cognomen adeptus:
Astrologiæ vero adeo peritus,
Ut in Magiæ suspicionem inciderit,
Falsòque de Hæresi postulatus, absolutus fuit.

The works of Apono are:—1. Conciliator differentiarum Philosophorum et præcipuè Medicorum, Mantuæ, 1472, Venet. 1476, 1483, &c. folio. In this work he quotes from the celebrated Arabian physician, Averröes. 2. De Venenis eorumque Remediis Liber. Mantuæ, 1472, fol. Romæ, 1478, 8vo. Luzare Boet published a French translation at Lyons, in 1593. 3. Expositio Problematum Aristotelis. Mantuæ, 1475, fol. Venet. 1482, 1505, &c. 4. Decisiones Physionomicæ. Patav. 1474, 8vo. A MS. of the Decisiones is in the Royal Library of Paris, under the title of Liber Compilationis Physionomicæ à Petro de Paduâ in Civitate Parisiensi editus. 5. Dioscoridis Opera. Lat. interp. et expos. Petro Paduanensi. Colle, 1478, fol. 6. Hippocratis de Medicorum Astrologiâ libellus ex Græco in Lat. Venet. 1485, 4to. 7. Astrolabium Planum in Tabulis Ascendens, &c. Venet. 1502, 4to. 8. Textus Mesuæ emendatus, id est, de Egritudinibus Cordis et de Egritudinibus Membrorum Nutritionis. Venet. 1505. 8vo. Lugd. 1551, 8vo. Venet. 1586, 1623, fol. 9. Geomantia. Venet. 1549, 8vo. Of this work there are several editions in Italian. 10. Heptameron, seu, Elementa Magica. Paris, 1567, 8vo. This is placed at the end of the first volume of the works of Corn. Agrippa. 11. Questiones de Febribus, Venet. 1576, fol. This is printed in a Treatise, De Febribus Opus. There is a MS. of the work in the Royal Library at Paris. There are various other MSS. of the writings of Apono. The works of Aben-Ezra: Initium Sapientiæ; Liber Rationum; Liber Interrogationum, Luminarium, et Cognitionis Diei Critici; De Mundo et Seculo; Liber Nativitatum; Liber Electionis; De Significationibus Planetarum in Duodecim Domibus; De Cognitione Hominis. In the library of St. Mark at Venice is a MS. entitled, Galeni Tractatus varii à Petro Paduano Latinitate donati. It is of the beginning of the xvi sæc. In the library of the Vatican is a MS. called, Eleucidarium Necromanticum; Liber Experimentorum Mirabilium de Annulis secundùm 28 Mansiones Lunæ; Variæ Prophetiæ Mag. Petri Patav. de Abano. Doni mentions other works of the author: Degli Spiriti, che Pigliano Corpo; Dialogo, detto Asmodeo. Goulin asserts that he translated some of the works of Galen: De Usu Partium Corporis Humani; De Optima Complexione; De Diebus Decretoriis.

APONTE, (Emanuele, 1736—1815,) a native of Oropesa in New Castile. At fifteen he is said, being the only one of his family, to have given all his goods to the poor, and to have entered the order of Jesuits. He went very early in life to the West Indies as a missionary, and afterwards exchanged that scene of labour for the Philippine Islands, after having passed over America in his way. He learnt the Malay language in three months, and preached in it; and after visiting Japan, Sumatra, &c., returned to Spain. He retired to Italy for quiet, but the dissolution of his order caused him much trouble, and he took a parish in Bologna. After a time he was made Greek professor there. He published (1802) a Greek Grammar, and he is said to have translated Homer into Spanish. (Tipaldo, i. 322.)

APOSTOLI, (Francesco,) a Venetian writer in the eighteenth century, who wrote — Lettres et Contes sentimentaux de Georges Wanderson, Augsburg, 1777; Storia di Andrea; Saggezza della Follia; Saggio per servire alla Storia de' Viaggi Filosofici e de' Principi Viaggiatori, Venice, 1782; Lettere Sirmiensi; Rappresentazione del Secolo xviii. Milan; Storia delli Galli, Franchi e Francesi. He led a very rambling life; and after having been tossed about in the troubles and vicissitudes of the revolutionary movement of the end of the last century, he died in great distress in 1816. (Biog. Univ. Suppl.)

APOSTOLIUS, (Michael) a learned

Greek of the fifteenth century, who came to Italy on the taking of Constantinople by the Turks, and was patronized by Cardinal Bessarion. He afterwards returned to Crete, and gained his living by copying manuscripts. His only printed work is—Mich. Apostolii Paræmiæ, Gr.-Lat. ex Versione et cum Notis Pet. Pantini. Lugd. Bat. Elzev. 1619. His son, Aristobulus Apostolius, is known as the author of Galeomyomachia, often added to Æsop's Fables. (Biog. Univ.)

APOSTOOL, (Samuel,) a Dutch theologian and founder of a sect of Anabaptists, called from him Apostolici, who separated from the Waterlandians in 1664. (See Mosheim, Hist. Eccl. Biog. Univ.)

APPEL, (Jacob, Nov. 29, 1680—May 7, 1751,) a painter, native of Amsterdam, who showed early taste for the arts by drawings in pen and ink, and cutting out figures of animals. He first studied under Timothy de Graaf, and afterwards was instructed in landscape painting by David Vander Plas. The instructions of his masters, diligent study of the works of Tempesta, and his own natural ability, rendered him at eighteen years of age an artist of considerable merit. He painted the portraits of the principal inhabitants of Sardam, where he also executed some landscapes and historical works. On his return to Amsterdam, he established a sort of manufactory of pictures, other artists working under his directions, and painting every description of subject. This speculation greatly enriched him, but he still persevered in painting, and gained large prices for his works. He died suddenly. According to Deschamps, he at first imitated the works of Tempesta, but afterwards changed his manner, and adopted that of Albert Meyering. His portraits are considered to be superior to his landscapes. (Bryan's Dict. Biog. Univ.)

APPELMAN, (Bernard,) a painter, born at the Hague in 1640. It is not said by whom he was instructed, but from the subjects of his pictures, it is probable that he had visited Italy. His landscapes are taken from picturesque views in the vicinity of Rome. He was for some time employed by the prince of Orange, and decorated a saloon in the palace of Soesdyk, with very pleasing landscapes painted in a good style, and well-coloured. He also painted portraits with reputation. (Bryan's Dict.)

APPELMANS, (G.) a Dutch engraver, who flourished about 1671. He appears to have been chiefly employed by booksellers. A portrait of Thomas Bartholinus, after H. Dittmar, by him, is prefixed to that author's book of anatomy; and other works engraved by him of anatomical subjects are inserted in the edition of 1674. They are all executed with the graver in a neat, stiff style, the effect of labour without genius. The portrait, which is the best, has little to recommend it; but it was repeated by him for Hondius's Collection of Eminent Men. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes.)

APPENDINI, (Francesco Maria, 1768—1837,) an Italian ecclesiastic, of considerable reputation as a philologist. He was a native of Poirino, near Turin, and after an education at Rome was appointed, at an early age, professor of rhetoric at Ragusa. In 1802, after many years of labour, he produced his Historical Notices on the Antiquities, History, and Literature of Ragusa, for which the senate bestowed on him a handsome reward. He now applied himself to a work which he never finished—his Varrone Illirico, in which he was to trace the Illyrian language in the names of the principal rivers, &c. of Europe. On the entry of the French into Italy, Appendini was highly instrumental in preserving the institutions of Ragusa, which was placed at the head of the public instruction for all the neighbouring counties. A religious house, or monastery, was established there for the purpose of regulating this matter, and he was placed over it. He wrote some treatises on the Illyrian language (especially in a preface to Stulli's Dictionary), into which he translated the civil code of Austria. He wrote also lives of G. F. Gondola of Ragusa, of Petrarch, of Zamagna, &c.; and an Essay on St. Jerome, to prove him a Dalmatian. (Tipaldo, vi. 142—145.)

APPIAN, a native of Alexandria. His auto-biographical memoirs are unfortunately lost, and our acquaintance with his life is derived from the concluding sentence of the Preface to the twenty-four books of his Roman History. After practising as a pleader at Rome, he attained in mature age the highest honours in his native city, and was probably prefect of Alexandria under the elder Antoninus. Appian (Syriaca, c. l.) speaks of the destruction of Jerusalem by Hadrian as a contemporary event; and says (Proem, c. 9) that the Roman empire dated 900 years, which fixes the compo-

sition of the Preface to about the eleventh year of Antoninus Pius. The method of Appian in the arrangement of his narrative, resembles that which Cato the elder had employed in his Origines (see Vossius, de Hist. Latin. i. c. 5). and which Gibbon in great measure adopts in the Decline and Fall. The events of the Roman history are related not in the strict order of time, but synchronistically and in national groups. The principal inconvenience of this method is the necessity of recurrence: its advantages for exhibiting, and presenting in a convenient form to the memory, a long series of events are obvious. Appian copied, without much pains to correct their errors, the works of his predecessors, and in his pages we often read fragments of the lost books of Dionysius and Diodorus, of Polybius, and Poseidonius. His having practised as an advocate at Rome for many years, makes it, however, probable, that he was better qualified to treat of Roman history than Plutarch, (see Vit. Demosthen. in Proem.) He is careless in his chronology; his narrative is sometimes inconsistent; and, although less so than Dion Cassius, he is too fond of imaginary speeches. Yet with some serious, and many general defects, Appian's theory of historical composition is deserving attention; and his work is an intermediate kind between ancient and modern narrative. Of his twenty-four books, some are preserved entire; some in fragments; and some are entirely lost. His Proemium is an exposition of his plan; and is the most exact and ample statement remaining of the extent of the empire in the second century, A. D. The first five books, containing the Mythic, the Regal, and the Italic period of Roman history, the wars with the Gauls and those in Sicily and the islands, are preserved in brief and distant fragments only. The sixth, seventh, eighth, containing the wars in Spain, the second and third Punic Wars, are complete, with the exception of the close of the second Punic War. The Macedonic War is imperfect; the Campaigns of Q. Flamininus and of Paulus Æmilius are lost. A part only of the campaigns against Antiochus and the Parthians has come down to us; the Parthica of Appian are, indeed, an extract from the Lives of Crassus and of M. Antony by Plutarch. The Mithridatic war is complete. The five books of the Civil Wars are entire; and the causes of the decline of the republic are traced with acuteness and accuracy. The sequel of the Civil Wars—the five books close with the death of Sextus Pompeius—and the early history of the Cæsars, are lost. The Illyrian Wars have been transmitted; but the Campaigns in Arabia have probably perished. The last book (see Proem. c. xv.) contained the civil and military statistics of the empire. For further account of Appian, see Vossius, de Histor. Græc. ed. Westermann, and Schweighäuser's Note, ad c. 15. Proem. J. Müller and Niebuhr, Röm. Geschicht, vol. ii. c. 15, 1st. edit. (p. 327, Walther's translation,) have pronounced the most opposite judgment upon the merits of Appian as an historian. The latter, however, admits the excellence of his introduction to the Civil Wars, which he conjectures to have been partly borrowed from Poseidonius.

APPIANI. There were two distinguished Italian painters of this name:

1. *Francesco*, of Ancona, (1702—1792,) a scholar of Domenico Simonetti, called Il Magatta. He studied a considerable time in Rome, whilst Benefial, Trevisani, Conca, and Mancini, flourished there. He painted in a pleasing style, of which there is a specimen in the church of San Sisto Vecchio, representing the death of S. Dominico, painted in fresco, by order of pope Benedict XIII. who rewarded him with a gold medal and chain. He resided the greater part of his life at Perugia, where he painted the ceiling of the cathedral, and decorated the church of S. Francesco. His works are also in the churches of St. Pietro de' Cassinensi, S. Thomaso, and Monte Corona. He painted also many pictures for England, and continued his labours with ardour until ninety years of age, an instance of vigour unexampled, except in the case of Titian. (Lanzi, Stor. Pitt. ii. 211.)

2. *Andrea*, (1761—Nov. 8, 1817,) a celebrated painter, born at Bosizio. He was intended for the bar; but preferring painting, after great opposition on the part of his family, became a pupil of Giudei, and formed his style on that of Corregio. The archduke of Austria, governor of Milan, employed him to decorate the palace or castle of Monza. He painted both in oil and fresco; but his highest reputation depends upon the latter. His finest works are in the churches of St. Mary and St. Celsa, at Milan, and in the palaces of Busca and Monza. At the time of the conquest of Lombardy by the French, he was noticed by Napoleon, and formed one of the commission for the

purpose of offering him the crown of Italy. He was present at the coronation of Buonaparte at Paris, and was made a member of the Legion of Honour; and on his coronation as king of Italy, Appiani was appointed first painter to the crown, and directed to paint in fresco, in the grand hall of the palace at Milan, the history of the new monarch, from the time of his nomination to be general-in-chief of the republic, to the time of his coronation. This work was represented in bassi-relievi, four hundred feet in length, and was partly engraved by order of the Italian government, by Longhi, Rosaspina, and other celebrated engravers. Appiani was affected with paralysis for some years before his death. The Institute of Milan erected a monument to him, in the palace of Brera, but which was delayed for some time by a question as to the proper costume in which to represent the painter of the Italian Graces. At length, after various designs had been rejected, the work was erected in 1826; it represented a group in marble of the three Graces, and was sculptured by Thorwaldsen. The same subject was copied by Manfredini, on a medal, which was distributed on the day of the inauguration of the monument. Longhi, one of the most distinguished artists in Italy, pronounced the oration on Appiani, which was printed at Milan in 1826. (Biog. Univ. Dict. Historique.)

APPIANO, (Jacopo d',) was made perpetual chancellor of the republic of Pisa, by the influence of Pietro Gambacorti, in 1369. Appiano surrounded himself with his adherents, embraced the Ghibeline party, and formed a close alliance with Galeas Visconti, lord of Milan. In 1392, he procured the massacre of Gambacorti and his friends, whose houses were burnt and pillaged, and possessed himself of the supreme power, with the title of Lord of Pisa. He died in 1398. (Sismondi, Hist. des Rep. Ital. 5. Biog. Univ.)

APPIANO, (Gerard,) son and successor of the preceding, finding himself unable to retain his power without assistance, sold the seignory of Pisa to the duke of Milan for 200,000 florins, retaining only the sovereignty of Piombino and the Isle of Elba, to which he retired in 1399.

APPIANO, Prince of Piombino. The descendants of Gerard retained this principality till the family of the Appiani became extinct in 1589.

APPIANO, (Niccola,) a painter of the school of Da Vinci in Milan, mentioned by Lattuada in his Descrizione di Milano, as having executed the fresco painting over the gate of the Pace, which Lanzi states to be certainly in the Vinci manner. (Lanzi, Stor. Pitt. iv. 166.)

APPIUS CLAUDIUS. See CLAUDIUS.

APPLETON, an English sea officer, of the time of Oliver Cromwell. Like the majority of mariners in the Protector's service, little is known of his lineal descent or professional noviciate. He attained, however, the rank of commodore, and in that capacity commanded a squadron in the Mediterranean. When serving on that station, a circumstance occurred, which brought about one of the bloodiest battles recorded in naval warfare. It would seem that shortly after a sanguinary contest, between the Dutch admiral, Van Galen, and the British commodore Bodley,* the force of the former put into Leghorn roads, at which anchorage was riding another British squadron,† under the orders of commodore Appleton. In the previous encounter with Bodley, Van Galen captured the British frigate *Phœnix*, and giving the command of this vessel to the young Van Tromp, added her to his own force. The belligerent squadrons were now riding together at a *neutral* anchorage. But Appleton could not support the sight of Van Galen's trophy proudly floating so near him, and therefore too readily accepted the services of captain Cox, who had formerly served as a lieutenant of the *Phœnix*, to carry that ship by a *coup-de-main*. This unjustifiable, but still well-concerted and well-executed design, was undertaken on the 20th November, 1652. With three boats manned and armed, Cox carried the frigate. The ship was possessed by the assailants before the Dutch had time to offer the least resistance; and young Van Tromp, her commander, was forced to leap overboard to avoid being taken. (Whitlock. Heath's Chron.) The grand duke of Tuscany, however, justly considering this seizure of a frigate on "pacific waters" as a breach of that neutrality which he was bound to maintain so long as the ships of the two republics remained within the precincts of his jurisdiction, insisted that

* Some historians have the name Badily. See the name.

† Consisting of—

	guns.	men.
The Leopard	52	180
Bonaventure	44	150
Sampson	36	90
Levant Merchant	28	60
Pilgrim	30	70
Mary	30	70

the English should either restore the *Phœnix* to the Dutch, or depart the roadstead.* To proceed to sea involved consequences fraught with danger to the British squadron, for Van Galen possessed an infinitely superior force,† and would be in time to follow Appleton, at the expiration of the time usually allowed to depart by the neutral party. Yet, at all hazards, the alternative of putting to sea was chosen, rather than to deliver up the *Phœnix* to the Dutch.

No sooner was this resolution formed, than advice was despatched to commodore Bodley, who lay at Porto-Longone, in the Isle of Elba, with two vessels of war and a fire-ship, which took part in the former engagement with Van Galen. It was agreed between the two commodores that, in order to produce a diversion in favour of Appleton, so as to permit him to proceed to sea, Bodley with his small squadron, (though unfit for action, partly from the severe loss of men he had sustained in the late fight, and partly on account of the rich merchant-ships under convoy,) should appear at the fixed time within sight of Leghorn. This stratagem was carried into execution. On the 2d of March, 1653, Bodley was descried from Leghorn roads. On the following day he approached the anchorage. The Dutch, as it was expected, put to sea with their whole squadron in pursuit of Bodley. This movement gave Appleton the opportunity to weigh and depart the roads; but the Dutch, who were aware of the design, desisting in the pursuit of their former antagonist, and "putting about," fell upon Appleton's squadron with nine of their largest ships.

At the first encounter, the *Bonaventure* unfortunately took fire, and exploded early in the action; but shortly before the blow-up, a shot from that ship broke Van Galen's leg, of which wound he soon after died. In the mean time, Appleton was attacked by two of the Hollanders at once, against whom he maintained a close fight for upwards of four hours, with such undaunted resolution, as to silence the fire of both his opponents. Van Galen observing the unshaken spirit of the English commander, desperately wounded as he was, directed his ship to bear down to the assistance of his friends; but a fireship despatched from Bodley's squadron compelled him to desist from his purpose; so that he was deprived of the glory of deciding the fortune of the day: but another ship coming to the assistance of the Hollanders who were engaged with Appleton, the attack was renewed with increased vigour. Some Dutch writers relate, that the English commodore, finding himself oppressed by such unequal numbers, like the brave Sir Richard Grenville, in the reign of queen Elizabeth, attempted to blow up his ship; but in this desperate design, like the former hero, he was opposed by his officers and crew, so that he was compelled to yield. Young Van Tromp attacked the *Samson*, but was beaten off after an obstinate contest, though subsequently she was destroyed by a fire-ship. The *Levant Merchant* also not only beat off a ship that encountered her, but also stranded her; after which she was herself taken. The only remaining English ship of the six that sailed from Leghorn roads was the *Mary*, who made her escape and joined Bodley's squadron. Of the termination of Appleton's career, nothing remains on record.

APPOLODORO, (Francesco, called Di Porcia of Friuli,) a portrait painter, of much celebrity, of the Venetian school, who was living in 1606. He also painted history; and he was fond of introducing portraits into his compositions, as may be observed in his Miracles of San Domenico, placed in the church belonging to his order in Venice, drawn upon a large scale; as also in his other very

* The grand duke, through his minister in England, complained loudly of this violation of neutrality, and insisted upon proper satisfaction. The parliament were so highly offended with the misconduct of commodore Appleton, that they referred the whole matter to the council of state, who sent immediate orders to Appleton to return home by land. A communication was also transmitted to the grand duke, "testifying great concern for the *accident*, and an assurance, that such a course should be taken with the commodore as should sufficiently manifest to all the world, they (the parliament) could no less brook the violation of his right, than the infringement of their own authority, which had been trampled upon in this instance, contrary to those repeated commands to their chief officers and captains arriving in his ports, which were to carry themselves with the most respectful observance possible. And in regard to the ship *Phœnix*, they promise, after hearing Appleton, and farther conference with his resident, to pronounce such a sentence as shall be agreeable to justice and equity." (Whitlock, Heath's Chron. &c. &c.) But mark what followed in less than two years,—the same authorities inform us, that Blake upon being despatched with a force to the Mediterranean, "was first to proceed to Leghorn, where he had *two accounts* to make up with the grand duke; the first was, for his subjects purchasing the prizes made by Prince Rupert; the other, for the *damage* done by Van Galen, when *Appleton* was forced out of Leghorn roads. These demands, as well they might, surprised the prince upon whom they were made; especially when he understood how large a sum was expected from him, not less in the whole than one hundred and fifty thousand pounds, which, however, was moderated to sixty thousand pounds; and this sum, there is reason to believe, was actually paid." (Heath's Chron.; Whitlock; Ludlow, &c.)

† Sixteen vessels of war, and some fire-ships.

numerous pictures in that city. (Lanzi, Stor. Pitt. iii. 186.)

APRAXIN, (Fedor-Matveitcht,) a Russian general and admiral in the reign of Peter the Great, and one of the most distinguished men who contributed to the advancement of Russia at that time. His services by sea and land were eminent, but his character was tarnished by his rapacity, which on one occasion procured his temporary disgrace. He died 1722. (Biog. Univ. Suppl. Voltaire, Pierre le Grand.)

APRAXIN, field-marshal of the Russian armies under the empress Elizabeth. At the commencement of the seven years' war he led an army of 40,000 men into Prussia, and defeated Lewald, one of Frederick's most distinguished generals, at Jœgersdorff. He was prevented from improving his victory by an intrigue at the court of Russia. Bestucheff, the chancellor, to recommend himself to the grand duke, afterwards Peter III., who was an enthusiastic admirer of the great Frederick, and expected shortly to succeed to the crown, issued orders to Apraxin to withdraw his army into winter quarters, which were obeyed. Bestucheff, however, was exiled, and Apraxin arrested on its discovery; and he afterwards took no part in public affairs. (Lord Dover's Frederick II. vol. ii. Biog. Univ.)

APRES DE MANNEVILLETTE, (Jean Baptiste Nicolas Denis d',) a French navigator and hydrographer, born 1707, died 1780. He entered the service of the French East India Company at an early age, and distinguished himself on his first voyage by his knowledge of navigation. He was one of the first to introduce Hadley's quadrant, with which he made a great number of observations, and formed the design of correcting and adding to the charts of the Indian seas, which were at that time very imperfect. The result of his labours appeared in 1745, under the name of Neptune Oriental. The coasts most correctly laid down by him were those of Africa, Malabar, and Coromandel, the Bay of Bengal, the Straits of Malacca, and in general those which he had himself seen, or were most frequently visited by French vessels. He was materially assisted in the execution of this work by Mr. Dalrymple, with whom he was in constant correspondence during its progress. (Biog. Univ.)

APRIES, son of Psammis, was king of Egypt about 595 B. C. He made war against the Phœnicians, and took Sidon. His subjects revolted from him to Amasis, and he was strangled after reigning twenty-five years. (Herod. ii. 159.)

APRONIUS, (Lucius,) a Roman knight who accompanied Drusus when sent by Tiberius into Panonia, A. C. 14, and the next year was honoured with a triumph for his achievements in Germany.

APROSIO, (Angelico,) a learned Augustin, born at Ventimiglia, in the state of Genoa, 1607, from which he was frequently, during his greatest reputation, called Father Ventimiglia. He travelled a good deal in Italy, and resided for some time in Venice, where the greater part of his works were printed. In 1648 he founded a library in his native town—known as the Bibliotheca Aprosiana; and after having filled some of the higher dignities of his order, died in 1681. His most curious work is his Bibliotheca Aprosiana, passatempo autunnale di Cornelio Aspasio Antiviglimi, &c. Bologna, 1673—a book of extreme rarity, as indeed most of his others are. It contains some interesting notices of the author's life, and a list of persons who had presented books to him, together with the titles of the books, and a number of curious anecdotes not to be met with elsewhere; but this list, which is alphabetically arranged, does not extend beyond the letter C. Another work not less seldom met with, La Visiera alzata Hecatoste di Scrittori, in which several of the pseudonymous authors of his time are unmasked, was published posthumously. Aprosio himself constantly employed fictitious names upon his title pages. (Biog. Univ.)

APSCH, (Jerome Andreae, about 1490—1556,) a German engraver on wood, born at Nuremburg, who assisted Hans Burghmair in executing the wood-cuts for a book published at Vienna, entitled Der Weyss Konig, the Wise King, containing the principal events of the life and reign of the emperor Maximilian, represented in two hundred and thirty-seven prints. (Bryan's Dict.)

APSINES. There seems to have been three rhetoricians of this name. The first was of Phœnicia, and the friend of Philostratus, who closes his life of this sophist, by saying, that it does not become him to speak too highly of the powers of memory and the accuracy of Apsines, lest his partiality might throw discredit on his testimony; and it is perhaps from this passage that a short treatise On Memory, edited by Frideric Morell, Par. 1698, has been attributed to Apsines, but which is merely

an extract from the Τεχνη Ῥητορικη, assigned to Apsines the second; whose father (says Suidas) was Pan, as the story went, and himself the pupil of Heraclides the Lycian, who taught at Smyrna, and of Basilicus in Nicomedia; from whence Apsines went to Athens in the time of the emperor Maximinus. The third Apsines was a sophist of Athens, and the father of Onesimus, who probably settled at Sparta, and was hence called a Spartiote, or a Lacedæmonian, according to Eunapius, and who flourished in the time of Constantine. Of the first and third there are no remains, but the second has left two treatises, Περι Προοιμιου, and Περι Εσχηματισμενων Προβληματων, first published in the first volume of the Rhetores Græci by Aldus, Ven. fol. and more recently by Walz, in the ninth volume of his Rhetores Græci, Stutgard, 1836, where, however, the latter part of the Τεχνη Ῥητορικη is assigned to Longinus on the authority of Ruhnken; who was the first to remark, in vol. xxiv. p. 273, of the Bibliothèque des Sciences et Beaux Arts, La Haye, 1768, that Joannes Siceliota has quoted from a lost work of Longinus, Περι Ευρεσεως, a long passage found in that very treatise. Finckh, however, whose Epistola Critica is given by Walz, abjudicates a portion of what is there attributed to Longinus, on the ground of its dissimilarity to the style of the author On the Sublime. Be this as it may, the treatise is of no little interest to scholars, as it enabled Tyrwhitt to show that Pseud-Apsines had read in the Bacchæ of Euripides, a scene at present wanting there; but which G. Burges has, in the Gentleman's Magazine for Sept. 1832, attempted to supply by the aid of the drama, called Χριστος Πασχων, where two-thirds of that play have been introduced with more or less alterations.

APSLEY, (Sir Allen,) the seventh and youngest son of —— Apsley, of Pulborough, in the county of Sussex, a gentleman at that time of seven or eight hundred pounds a year, was born in or about the year 1568. His father died while he was a youth at school, leaving him an annuity which he quickly sold, and deserting his studies, entered at once into active life, and became one of the most enterprising and successful persons of his time. By means of a relation at court, he got a place in the household of queen Elizabeth, where he appears to have lived like many of the young gallants of the time, yet winning the affection of the persons around him. Disliking, however, this idle life, he determined to join the earl of Essex in the expedition to Cadiz, and for this purpose obtained an employment under the victualler of the navy. In this expedition he behaved with so much courage and prudence, that on his return he was sent into Ireland, where he had a very noble and profitable employment. In that country he married a rich widow; and growing in estate and honour, was knighted by king James I. soon after his accession to the throne. Having lost his first wife, he married a daughter of Sir Peter Carew, a niece of Sir George Carew, afterwards earl of Totness. This lady lived not long; and dying during his absence in Ireland in his employment there, he determined to obtain his discharge from it, and at the same time some public employment in England. The place which he obtained was that of victualler of the navy, a place both of credit and great revenue. At this period of his life he connected himself with the house of Saint John, by marrying Lucy, the beautiful daughter of Sir John Saint John, of Lidiard Tregoz, in the county of Wilts, she being but sixteen, and Sir Allen forty-eight. They lived for a year or two in a house in East Smithfield, which belonged to Sir Allen's office in the navy; after which they removed to the Tower of London, Sir Allen being appointed to the lieutenancy of the Tower, on the disgrace and death of Sir Jervase Elways, an honourable appointment, which he held for the remainder of his life. He died in May, 1630.

Such are the leading events of his life, as they are related by the pen of his accomplished daughter, Lucy Apsley, better known as Mrs. Lucy Hutchinson, having married Colonel John Hutchinson, of Owthorpe, in the county of Nottingham. She wrote at large an account of the life of her husband; and she left also a fragment of the history of her own life, in which is an account of her father's life also. Both were printed from her own manuscript, near the beginning of the present century.

Mrs. Hutchinson further says of her father, that he was greatly lamented by all, having shown himself through life a man of singular excellency, and been especially remarkable for his liberality and graciousness. He had a singular kindness for all who were eminent in learning or in arms. He was a father to his prisoners, one of whom was Sir Walter Raleigh, whose investigations in natural philosophy, in which he employed him-

self while in the Tower, were facilitated through his indulgence, and the supplies of money for the purpose which Lady Apsley made to him. Add to all this, that he was eminently loyal and pious.

APSLEY, (Sir Allen,) the younger, a commander in the civil wars on the side of the king, and an author, was a son of the Sir Allen Apsley, the subject of the preceding article, by Lucy Saint John, his third wife, and brother to Mrs. Lucy Hutchinson. He was born at the house in East Smithfield, in or about the year 1619, and was, as Wood supposes, for some time of Trinity college, Oxford. This has entitled him to a place in Wood's Account of the Eminent Men educated in that University. The civil war commenced just when he was arrived at the full period of manhood, and he became a commander on the side of the king. His employment seems to have been chiefly in the west, where he was governor of Exeter, and afterwards governor of Barnstaple. This place he surrendered on the ruin of the royal cause, and lived a retired life till the return of the king. Political differences even in those violent times had not interfered with private regards, and he maintained a strict friendship with his sister and her husband, Colonel Hutchinson, who were zealous parliamentarians, which was manifested in acts of kindness to him during the ascendency of Colonel Hutchinson's party, and in zealous efforts of Sir Allen Apsley to keep the name of his brother-in-law out of the exception clauses of the Act of Indemnity, which were finally, as to the most material point, the life of Colonel Hutchinson, successful. The circumstances are related at large in Mrs. Hutchinson's Life of her Husband.

After the Restoration, he had an appointment in the duke of York's regiment, and an office in his household. He also sat in parliament for Thetford. He is the author of a poem, published in 1679, entitled, Order and Disorder; or, the World made and undone: being Meditations upon the Creation and the Fall, as it is recorded in the beginning of Genesis. He died in St. James's-square, Oct. 15, 1683.

In this branch of the family of Apsley had centered the estate of Pulborough, in Sussex, by gift of the owner, the son of the elder brother of the first Sir Allen. The second Sir Allen married Frances, daughter and heir of John Petre, Esq., and had two children, Sir Peter Apsley and Frances, who married Sir Benjamin Bathurst. The issue of this marriage was Allen Bathurst, who was created Lord Bathurst in 1711, and who married his cousin-german, Catherine, the daughter and heir of Sir Peter Apsley. The son of the first Lord Bathurst being created a peer in the life-time of his father, chose the title of Baron Apsley, which has continued to be used as the second title of that noble family.

APSYRTUS, (Ἄψυρτος,) an author frequently quoted in the Veterinariæ Medicinæ Libri Duo. Græcè, Basil, 1537, 4to. He was born, according to Suidas, either at Prusa, or Nicomedia, in Bithynia, towards the end of the third century after Christ, and served as a soldier under the emperor Constantine on the banks of the Danube, as he informs us himself. (Hippiatr. lib. i. cap. 1.) He appears to have been well acquainted with the formidable disease called the glanders, and to have understood its nature.

APTHORP, (East,) an English divine, born 1732, died 1816, was prebend of Finsbury in St. Paul's cathedral. He was a native of New England, and a member of the university of Cambridge. He published several Sermons and Letters on the prevalence of Christianity before its civil establishment, with observations on Gibbon's History. London, 1778. (Watts, Bibliotheca Britannica.)

APULEIUS, (Lucius,) but his prenomen is doubtful. (See Elmenhorst. Not. ad Vit. Apul. tom. iii. p. 503, ed. Oudendorp.) Also the orthography Apuleius and Appuleius is not clearly ascertained. The older inscriptions give *Appu-*, the more recent *Apu-*leius. (See Crenius, Animadvers. Philol. p. xi. init. Oudendorp; and Osann ad Apulei, de Orthograph. p. 14, ff. 1828, Schulzeit.) He was born probably towards the end of Adrian's reign, at Madaura, a city, and afterwards a Roman colony on the borders of the province of Africa, whence (Apologia, p. 28, Bipont ed.) he calls himself "Seminumida Semigætulus." His father Theseus was duumvir of that city; his mother Salvia, through the philosopher Sextus of Chæronea, was related to the biographer Plutarch, and his patrimony considerable (H. S. vices —16,145*l.*). The education of Apuleius began at Carthage; at Athens he studied and professed with distinction the Platonic philosophy; and, later in life, he acquired at Rome, without an instructor and with infinite pains, *ærumnabili labore*, the Latin language. The fortune he inherited was consumed in

frequent journeys, especially in Greece, to the different schools and teachers of philosophy, and by repeated initiations into the mysteries of the pagan religion; until, at last, for entrance into the Isiac worship at Rome, he was obliged to part with his garments in order to raise the necessary sum. (Metamorph. p. 277, Bipont.) The necessities of Apuleius diverted him from philosophy to the bar; and after acquiring the language, he practised as a pleader at Rome, and subsequently in his own country, with such success that several cities decreed statues to him, and Œa (Tripolis) the more substantial privilege of the freedom of the city. His professional income was increased by marriage with a rich widow, Æmilia Pudentilla, by her former husband Sicinius Amicus the mother of two sons, Pontianus and Sicinius Pudens. She was considerably older than Apuleius, but in all other respects a good match for a philosopher. Her late husband's family, however, resented the transfer of her estates to a stranger, and they accused Apuleius of gaining her affections by magical arts, and of causing, by similar practices, the death of Pontianus, her eldest son; and they raised the common cry of atheism against him as a philosopher and a mystic. Sicinius Æmilianus, brother of Sicinius Amicus, conducted the prosecution; it was pleaded before Claudius Maximus, proconsul of Africa, and the defence of Apuleius is his Apologia; or, as it is more properly entitled, De Magia Oratio. He triumphantly answers every point of the prosecutor's speech, and shows the accusations to be trivial, inconsistent, and false, unsupported by facts, and unsound in law. He was acquitted, and seems to have passed the remainder of his life in the enjoyment of competence and philosophic leisure. The time of his death is not ascertained. From Metamorph. pp. 20—25, and Apol. p. 6, it appears that the person and countenance of Apuleius were remarkably symmetrical and handsome, and his accusers reproached him with too much anxiety about his dress and the arrangement of his hair. He defends himself with the examples of Pythagoras, of Zeno, and of Plato, who regarded a comely exterior as the symbol of a pure and ingenuous spirit. His learning embraced the whole circle of the sciences of that age; and we may infer that some of his acquirements were therefore rather specious than solid, more valuable as furnishing him with the ornaments of rhetoric than productive of truths for philosophy. "He had not only tasted of the cup of literature under the grammarians and rhetoricians of Carthage, but at Athens drank freely of the mingled draughts of poetry, the clear stream of geometry, the sweet waters of music, the rough current of dialectics, and the nectareous and inexhaustible depths of universal philosophy." "Empedocles composed poems, Plato dialogues, Epicharmus songs, Xenophon histories, Xenocrates satyric pieces, Apuleius all of these." The last two sentences are from his Florida, p. 148, and may give some notion of the quaint, redundant, and exotic manner of the African Platonist. Yet the works of Apuleius are more valuable than the records of his life, and equally with those of his contemporary Lucian of Samosata, reflect the singular moral and intellectual state of the era of the Antonines. His best known production is the Metamorphosis, more usually entitled the "Golden Ass," a name that rests, however, on no good authority, and is not warranted by any thing in the story. In the edition of Aldus Manutius, October 1521, it is merely "Lucii Apuleii Madaurensis Metamorphosis sive Lusus Asini." The sources both of the "Lucius" of Lucian, and the Metamorphosis, are to be sought rather in that class of stories which the ancients called Milesian, Βιβλια των Αριστειδου Μιλησιακων, (Plutarch. Crass. 32, cf. Ovid. 2 Trist. v. 443,) than in the apocryphal μεταμορφωσεων λογοι of Lucius of Patræ (see Vossius de Histor. Græcis, pp. 517, 518; Schöll. Geschicht. der Griech. lit. ii. p. 509); and the Milesian stories probably ascend into the remote antiquity of Eastern apologue. Neither is the beautiful episode of Cupid and Psyche original. Fulgentius (Mythologicôn, lib. iii.) ascribes it to Aristophantes, an Athenian (see Mem. de l'Acad. des Inscript. xxxiv. p. 48). The Oratio de Magia has already been mentioned. It is the work of an artist in a degenerate age; less tumid, obscure, and metaphorical in diction than the other writings of Apuleius, it is chiefly valuable as a lively and exact picture of the opinions and manners of the times. The Florida is either a collection of prefaces and common places for rhetorical exercises and declamation, or an anthology by one of the scholars of Apuleius from his more celebrated speeches. The philosophical works of Apuleius abound in the neoplatonistic doctrines which, towards the end of the

second century, superseded the stoical ethics of the preceding age. His treatise De Deo Socratis, contains a theory of the Dæmones, somewhat resembling that of the comte de Gabalis in modern times, and attempts to define the order of these intermediate beings, to which the tutelary genius of Socrates belonged. The three books, De Dogmate Platonis, are an introduction to the Platonic philosophy, which Apuleius divides into physical, ethical, and rational; but the purity of the elder Academy is impaired by later and more fanciful theories. The language of these works bears some resemblance to the over refinement and nice subdivisions of the schoolmen. The treatise De Mundo is a free translation of the false Aristotle's tract, Περι Κοσμου. The verses of Apuleius, both in cadence and prosody, are inferior to the poems, of a later date, of Boethius. Many of the multifarious works of Apuleius have perished—*e.g.* Phædo, a Latin translation of the Dialogue of Plato; Hermagoras; De Proverbiis; De Republica; Medicinalia, if this be not rather the work of Apuleius Celsus, a Sicilian, of the age of Augustus; De Musica; Ludicra et Conviviales Quæstiones; Libri Physici; Letters and Speeches. (See Florida, p. 122.) The tract, however, Hermetis Trismegisti Asclepius, s. De Natura Deorum Dialogus, is improperly placed among the writings of Apuleius.

The literary reputation of Apuleius was not without its detractors. In a letter to the senate, after the death of his rival Clodius Albinus, the emperor Severus makes it a principal subject of complaint that "the Romans had given the title of a literary man to one who, like Clodius, took delight in the Milesian tales of the Punic Apuleius." (Capitolin. Severus, c. 12.) He was long and generally reputed, by the christian writers, a magician. See Lactantius, Div. Instit. v. 3; and in the gymnasium of Zeuxippus at Constantinople, there was a statue of Απυληΐου του Μαγου; see also Anthologia, lib. v. p. 531; Augustin. ep. 4, 5, 49; and Marcellin. ad Augustin. 3.

For a more complete account of the writings of Apuleius, see Fabricii, Bib. Latin. Ernesti ed. tom. iii. lib. 3, c. 2, and the edition of his works by Oudendorp and Bosscha, Lugd. 1785—1823, 3 vols, 4to; and for his literary character, F. C. Schlosser, Universal Hist. Uebers. der alten Welt, iii. 2, 5, 196, ff.; consult also Augustin, De Civitate Dei, and Lipsius Epp. Quæst. ii. 22; iii. 12; Elector. ii. c. 21, &c. For the portrait of Apuleius, see Gronov. Thesaur. Antiqq. and Visconti Iconographia, Roman. i. p. 430, ff.

APULEIUS, (L. Cæcilius Minutianus,) author of a treatise De Orthographia, published from the original manuscript by A. Mai. His country, and the date of his life and writings, are unknown; probably he lived soon after Cassiodorus, *i.e.* after A. D. 575. He is not the Apuleius mentioned by Sueton. De Illustr. Grammatt. 3. Two other tracts, probably taken from some longer work, De Notâ Aspirationis, and De Diphthongis, were added by Osann. Darmstadt, 1826, and are by some attributed to this Apuleius, but they were not written, in all likelihood, before 1327.

APULEIUS. See SATURNINUS.

APULEIUS CELSUS, an eminent physician, born at Centorbi (*Centuripa*) in Sicily, about the beginning of the christian era. Nothing is known of the events of his life except that he was the tutor of Valens and Scribonius Largus, (Scribon. Larg. cap. 94, 171.) He is perhaps the same person who is quoted several times in the Geoponica, Cantab. Gr. and Lat. 8vo, 1704.

APULEIUS. There is extant, under this name, a work entitled Herbarium, seu de Medicaminibus Herbarum, containing a description of one hundred and twenty-eight plants, in the same number of chapters. It has been attributed to Apuleius Celsus of Centuripa, and to the famous Apuleius of Madaura, but it is of a date manifestly posterior to both those writers, and cannot have been written earlier than the fourth or fifth century after Christ. It was first printed at Rome, 4to, ap. Is. Phil. de Lignamine, *sine anno*, with the title Herbarium Apulei Platonici ad Marcum Agrippam. The last and best edition is that by Ackermann, in the Parabilium Medicamentorum Scriptores Antiqui. Norimb. 1788, 8vo. There is also a short treatise, De Ponderibus et Mensuris, bearing the name of Apuleius, which is to be found at the end of several editions of the works of Mesue, viz. Venet. 1549, fol. ap. Juntas, and others.

AQUA, or ACQUA, (Cristofano dell', of Vicenza,) an engraver, who flourished about 1760. Amongst his other known works are a portrait of Frederick the Great of Prussia; a portrait of Genlio Ferrari, a nobleman of Vicenza, both in 4to; Merit crowning Apollo, after Andrea Sacchi, a large print in folio; and a

frontispiece and three vignettes for the Italian poets, dedicated to the king of Prussia. His works are executed with the graver in a feeble style, and with very little effect. (Heinecken, Dict. des Artistes. Strutt, Dict. of Eng.)

AQUAPENDENTE. See FABRICIO DE AQUAPENDENTE.

AQUAVIVA, (Andrea Matteo,) duke of Atri, in the kingdom of Naples, and son of Julius Aquaviva, count of Converiano, and author of Disputationes de Virtute Morali, Helenop. 1609; and an unfinished Encyclopædia; died in 1528, aged seventy-two. His brother Belisarius was also an author, and published treatises, De Venatione; De Aucupio; De Principum Liberis Educandis; and De Certamine Singulari; which were printed at Naples in 1519, and at Basle in 1578.

AQUAVIVA, (Claudio,) son of Giovanni Jeronymo, duke of Atri, born at Naples in 1543, died in 1615, and chosen general of the Jesuits. He wrote several religious works; among them—Industriæ ad Curandos Animæ Morbos. Paris, 1603. But his best known production was the Ratio Studiorum, published at Rome in 1586, designed for the use of his order, which was suppressed by the Inquisition, but reprinted with alterations in 1591. (Biog. Univ.)

AQUILA, a native of Pontus (Irenæus, iii. 24), celebrated for his translation of the Hebrew Scriptures into Greek. His history is involved in much obscurity; but the most trustworthy account appears to be that of Eusebius, (Dem. Ev. vii. 1,) who states that he was a Jewish proselyte. (See also Irenæus, *ubi supra*, and Jerome, as quoted in Ersch and Grueber.) The account of Epiphanius (de Pond. et Mens. c. 15, and also a fragment in Montfaucon's Hexapla, vol. i. p. 86) is thought to be entitled to very little credit. It states that he was a near relation to the emperor Hadrian, and became a Christian; but that being reproved for his addiction to astrology, he renounced Christianity, embraced Judaism, and after learning Hebrew, translated the Scriptures, with an anti-christian bias. The justice of this latter accusation appears somewhat doubtful, although some marks of it are thought to exist in some of the fragments still extant of his version. It seems probable, as he is quoted by Irenæus and Justin Martyr, that he lived in the first half of the second century. His translation occupied the third column of Origen's Hexapla, and was remarkable for being extremely literal. This last consideration serves to distinguish him from the translator, called Akilos in the Jerusalem Talmud, but Onkelos in the Babylonish, because from some portions of that translation still preserved, it appears to have been paraphrastic. The version of Aquila was read in the synagogues; a permission to that effect having been granted by Justinian. (See Novell. 146.)

The notion that Aquila published two editions of his version, is supposed by Hody (de Textibus Bibliorum, p. 238) to be a mistake; Montfaucon, however, seems to have maintained it, but without noticing Hody's arguments, which de Wette (in Ersch and Grueber) considers quite conclusive. See more on these obscure points in that article of de Wette, in Hody (*ubi supra*, and lib. iv. c. 1), and in Montfaucon's Preliminaria in Hexapla Origenis, in which work, and the partial reprint of it by Bahrdt, will be found the fragments now extant of Aquila's version.

AQUILA, (Giovanni dell',) an Italian physician of Naples, who practised with great celebrity in the fifteenth century.

AQUILA. There are three artists of eminence of this name; one a painter, and the others designers and engravers.

1. *Pompeo dell'*, so called from Aquila, his native town, and sometimes called Aquilano, an artist stated by Orlandi, in his Abbecedario Pittorico, to have been a reputable painter of history, both in oil and fresco, and to have flourished in the latter part of the sixteenth century. In Rome, in the church of Santo Spirito in Sassia, is a fine picture by him, representing the taking down from the Cross, of which there is a print by Horatius de Sanctis, dated 1572. Several considerable works by him, in fresco, are to be seen at Aquila. (Lanzi, Stor. Pitt. ii. 262. Bryan's Dict.)

2. *Francesco Faraone*, a designer and engraver, born at Palermo in 1676, and settled at Rome in 1700. His engravings are numerous, and some of them highly esteemed. His style of engraving is, in execution, considered neater than that of his younger brother Pietro, though he is very inferior to him in correctness of drawing and expression. He sometimes worked with the graver only, but his plates in that way are cold and deficient in effect, and by no means equal to those on which he used the point. Some of his prints are after his own designs. His works are—Le Camere Sepolchrali di

Livia Augusta; forty plates after designs by P. Ghezzi; a set of twenty-two large plates, entitled Picturæ Raphaelis Urbinatis ex Aula et Conclavibus Palatii Vaticani, &c. Aquila, del. et incid. 1722; many statues and groups for the work of Rossi; and an immense number of detached pieces after various artists, which are enumerated in M. Heinecken's Dictionary. The works after his own composition are St. Rosalia, and Mars with his Armour hung on a Tree. (Heinecken, Dict. des Artistes. Strutt's Dict. of Eng.)

3. *Pietro*, the younger brother of the preceding, born also at Palermo, and with him settled at Rome in 1700. He was educated for the church, and became, according to Orlandi, a priest of Marseilles. Baldinucci pronounces him to have been a respectable painter, but his reputation was far greater as an engraver. The only works mentioned by Lanzi, as of his painting, are two pictures in the church Della Pietà, in his native place, representing the Parable of the Prodigal Son. His engraved works are numerous, several of which are after designs of his own; among the principal of which are, a set of the Roman Emperors; the Adoration of the Wise Men; the Flight into Egypt; a Holy Family; Diana and Actæon; Two Lions Fighting, an emblematic subject, inscribed, *Spe suscitat iras*. His plates after other masters are in great request. The chief of them are, Imagines Veteris ac Novi Testamenti, commonly called Raffaelle's Bible, from the pictures by that master in the Vatican. This work consists of fifty-five plates, of which he engraved sixteen; namely, 37, 38, and 39, and from 42 to 54; the others having been executed by Cæsar Fantetti. The Battle of Constantine, on four large plates, from the picture of Julio Romano, which he painted after the designs of Raffaelle. Concilium Deorum, commonly called Lanfranc's Gallery, in nine large folio plates, and others after Annibale Carracci, Pietro de Cortona, Ciro Ferri, Carlo Maratti, Giovanni Morandi, &c. Mr. Strutt gives the following excellent summary of his style and merits:—"He drew admirably, and etched in a bold free manner, finishing his lights, and harmonizing his shadows with small dots. His greatest faults are, want of effect from scattering his lights, and what by the artist is called *manner* in his drawing. The first gives a confused flat appearance to his prints; and the last presents us with a style of his own, instead of that of the painter from whom he copied; and these faults seem never more glaring than in his prints from Raphael, where the chaste simplicity of outline, the great characteristic of that master, is lost in the *manner* of Pietro Aquila. It is from Annibale Carracci that he has best succeeded." He died probably at Rome, at what time is not exactly known, though Orlandi states that he was living at an advanced date in the last century. (Strutt, Dict. of Eng. Heinecken, Dict. des Artistes. Lanzi, Stor. Pitt. ii. 286.)

AQUILA, (Caspar, 1488—1560,) superintendent of Saalfeld, and a well-known writer on theological subjects. Having been nominated army chaplain by the imperial general, F. V. Sickingen, in 1515, he became a preacher the next year at Augsburgh. He was, however, imprisoned for some years by the bishop, and released only on the intercession of Charles V.'s sister; and in 1520, he again joined F. V. Sickingen. Here, having refused to christen a cannon-ball, the soldiers determined to shoot him from a mortar; but his life was preserved, by the piece missing fire! By Luther's advice (1527), he went as a preacher to Saalfeld, and there became superintendent. He wrote so severely in 1548 and 1549 against the "Interim," that the emperor put a price (nearly five thousand guilders) on his head, dead or alive. Catherine of Schwarzburg protected him in this danger; and in 1550 he was employed in Smalcald, and in 1552 returned to Saalfeld, where he died. Shortly before his death, he subscribed the supplication addressed by forty-six of Luther's followers to Frederick II. of Saxony, against the new sects and heresies among the protestants. His works are more particularly specified by Baur, in Ersch and Grueber's Encyclopädie, from which this article is taken. See also Schiller's works.

AQUILANO, (Serafino, 1466—1500,) an Italian poet, so called from Aquilo, a city in the Ambruzzi, where he was born. His poems were printed at Venice in 1502, &c., and consist of sonnets, eclogues, &c. Together with Tebaldeo, Cariteo, Altissimo, and other poets of the end of the fifteenth century, Aquilano enjoyed a considerable but temporary reputation. (Biog. Univ. Roscoe's Leo. Tiraboschi.)

AQUILANO, (Sebastiano,) an Italian physician in the fifteenth century, is said to have been among the earliest to employ mercury in syphilitic cases. He died in 1543, leaving some medical treatises. (Biog. Univ. Haller.)

AQUILANO. See Aquila, Pompeo dell'.

AQUILANUS, an engraver who flourished in 1570, of whom there is no other account than that he executed an upright plate of the Crucifixion bearing the above date. (Heinecken, Dict. des Artistes.)

AQUILLIUS, (Manius,) consul with C. Marius V. in B. C. 101, and towards the end of that year, sent into Sicily, where three prætors, Lic. Nerva, Lic. Lucullus (see Archias), and C. Servilius (Diodor. x. p. 164), had successively been defeated, and their camps stormed by the slaves under Athenion, in the second Servile war. (Diodor. x. pp. 143—166. Florus, iii. c. 19.) Aquillius acted for some time on the defensive, cutting off the water and supplies of the insurgents. At length, in a general engagement, he totally routed them, and, according to one account, is said to have killed their leader Athenion in single combat. For a victory over slaves and rebels an ovation only was allowed. And after his return from the island which he governed as proconsul until 99 B.C., Aquillius was impeached by L. Fufius (Cicero, Brut. 62, 222. Verr. Accus. 5, 1, 3), on a charge of venal administration, and defended by M. Antonius. Cic. de Orat. 11, 28, and 47. (See Antonius, orator.) The proofs against him were strong, but the recollection of his services in the Servile war, and the impressive appeal of his advocate, who in the peroration of the defence, when Aquillius had refused to supplicate the judges, tore open the gown of the accused and pointed to the honourable scars upon his breast, drew tears even from C. Marius, and procured an acquittal. Aquillius was named one of the commissioners for adjusting the differences between Mithridates and the kings of Cappadocia and Bithynia; and afterwards, when the war broke out, was appointed one of three generals to conduct it. He was stationed in the passes by which Mithridates would enter Bithynia from Pontus; but on the approach of the king, Aquillius retired behind the Sangaris [Sakharia]; and after losing his army, sought refuge at Mitylene in Lesbos. He was delivered up to Mithridates, who caused him to be led, mounted on an ass, through the principal cities of the Roman Asia, with a crier proclaiming that it was "Manius Aquillius the Roman consul, the cause of the war." He was at length put to death by pouring molten gold down his throat. (Plin. N.H. xxx. 14. Val. Max. 9, xiii. 1.) It was, probably, the father of Manius, M. Aquillius, consul in B. C. 129, who sold Phrygia to Mithridates, and was impeached by P. Lentulus (Cic. de Divinat. 21, 69) on that account. He escaped, however, by corrupting the judges (Appian, B. Civ. 1, 22) but all his acts were declared void. The Aquillii were partly a patrician, partly a plebeian house. Books and medals, for the most part, have the *U*; but, with hardly an exception, the MSS. give Aqui*l*ius.

AQUILLIUS, (C. Gallus,) a celebrated lawyer, a contemporary and friend of Cicero (Topica, vii. 32), the scholar of Q. Mucius Scævola, and the instructor of Servius Sulpicius (Cic. Brut. 42). He was prætor in the same year with Cicero, but declined offering himself for the consulship (Cic. ad Att. 1, 1, 1) alleging as a reason, his health and his legal avocations. He presided, (recuperator,) at the trial of P. Quintius (see Cic. pro P. Quint.), and is warmly commended by that orator in his defence of Cæcina. The works of Aquillius are, even by name, unknown, except some Formulæ Aquillianæ (see Beier ad Cic. de Offic. iii. 14, p. 287), to prevent frauds in bargains of sale and conveyance, probably the same work as the one entitled De Dolo Malo. There is also an extract from the writings, or the opinions of Aquillius, headed Gallus Dig. xxxviii. 2, 29, de Liberis et Posthumis Heredibus instituendis. Cicero describes him as remarkable for the depth and clearness of his knowledge of the law, and for his prompt and pertinent replies. (Brutus, l. c.) Pliny the elder (N.H. 17, 1) mentions the magnificence of the house of Aquillius on the Viminal. (See also Ib. vii. c. 54.)

AQUILLIUS, (Sabinus,) a Roman lawyer in the third century, who by his wisdom and learning obtained the appellation of Cato. He was consul in the years 214 and 216.

AQUIN, (Louis Claude d',) born at Paris in 1694, died 1772, was a celebrated performer on the organ. (Biog. Univ.)

AQUIN DE CHATEAU-LYON, (Pierre Louis,) a French writer, son of the preceding, died about 1797. His works show little talent, and met with slight success. It was said of him, in allusion to his father's profession, "On souffla pour le père, on siffla pour le fils." (Biog. Univ.)

AQUINAS, (Thomas.) See Thomas.

AQUINO, (Carlo d',) a Jesuit, born at Naples in 1654, died at Rome in 1740.

His works are written in Latin, and display much learning and taste:—Poemata, Rome, 1702; Orationes, 1704; Lexicon Militare, 1707; Nomenclator Agriculturæ, 1736; Historical Miscellanies, 1725; Fragmenta Historica de Bello Hungariæ, 1726.

ARABIUS, called Scholasticus, was a writer of epigrams in the time of Justinian; of which, however, only three have been preserved in the Greek Anthology.

ARABSHAH, (Ahmed Ebn Mohammed Arabshah Ebn Abd'allah Al Haneifi,) a celebrated Moslem jurist, historian, and philosopher, who flourished in the first half of the fifteenth century of our era. He was born at Damascus, of a family which claimed descent from one of the Ansars, or citizens of Medinah, who *assisted* Mohammed after the flight; but the precise date of his birth is unknown; and the meagre details remaining relative to his life have been collected principally from the incidental notices scattered through the works which have preserved his memory. Descended from a race of eminent jurisconsults, he was rigidly educated in the doctrines of the Haneifis, the strictest of the four sects of the Soonis, or orthodox Moslems; and the high reputation which he attained for research and learning, reached the ears of the Ottoman sultan, Mohammed I. the son of Bayezid, who appointed him tutor to his sons; and while employed in this capacity, he is said to have translated into Turkish several of the Arabic and Persian authors, on morals and history; and among them the Historical Collections of Jemal-eddeen Alwaki, a work of which three other Turkish versions have subsequently been made.

Hammer-Purgstall, (Hist. de l'Emp. Ottoman, ii. 212, French trans.) says, that Arabshah had been preceptor to the children of Timour before he received a similar appointment at the Ottoman court: but this statement, improbable from the respective ages of Timour and Arabshah, becomes incredible when we consider the bigoted opposition of the latter to the Sheah tenets held by the Tartar monarch, and the malignant hatred shown in his writings to the person and character of Timour.

On the accession of his royal pupil, Mourad II. to the Ottoman throne, (A.H. 824, A.D. 1421,) Arabshah appears to have returned to his native country: but he mentions a visit which he paid to the Turkish dominions in 1435, and in the interval he had travelled into Kipzak, or Russian-Tartary, penetrating (as a passage in his Life of Timour seems to imply) as far north as Astrakhan. He died, A.H. 854, A.D. 1450 (Hadji-Khalfa), six years, according to Hammer-Purgstall, after having written the history of Timour: but Arabshah's own words at the conclusion of the work fix its publication in A.H. 840, fourteen years before the death of the author. Of his numerous works, the one by which he is principally known in Europe, is his History of Timour (Ajaïb al makdur fi akhbar Timour); the original of which was published, accompanied by a Latin version, under the title of Ahmed Arabsiadæ Vitæ et Rerum Timuri, qui vulgo Tamerlanes dicitur, Historia. Samuel Henricus Manger. 1767, 2 vols, 4to. Leovardiæ. (Gibbon erroneously states it to have been printed at Franeker.) The text had previously (1636) been printed at Leyden, under the superintendence of Golius; and a very faulty French version, now exceedingly rare, appeared at Paris, 1658-9, from the pen of Pierre Vattier, physician to Gaston, duke of Orleans. This history is said by Gibbon to be "much esteemed for the florid elegance of its style;" but the diction is laboured and unequal: and when the author attempts, as is frequently the case, to copy the lofty phraseology of the Koran, his meaning is often lost amidst a cloud of obscure and turgid metaphors. As an historical work, its accuracy and completeness render it valuable; but as a biography it is singular, as having been undertaken apparently for the sole purpose of vilifying and traducing its subject: the hostility of the Syrian against the devastator of his country, and the polemic zeal of the Sooni doctor against the Sheah heretic, are conspicuous in every page; and the epithets of the basilisk, the impious, the scourge, the devouring whirlpool, &c. are liberally showered, even in the headings of the chapters, on the devoted head of Timour. Two other works, on the Unity of God, and the Fruits of the History of the Khaliffs, are noticed by D'Herbelot; and a poetical treatise, entitled, Mirat-al-Adhab, or the Mirror of Morals, is known by the passages frequently introduced from it into the History of Timour. From a catalogue of oriental works, in the Imperial Library at Vienna, Hammer-Purgstall mentions three other treatises: Djami-al-hikayat (the Collector of Histories); Ankood-en-Nassihat (the Raisin of Counsel!); Ajaïb-al-Boudour (the

Wonders of full Moons.) (D'Herbelot, pp. 72, 121, 394; Hadji-Khalfa; Manger; Hammer-Purgstall.)

ARADON DE QUINIPILY, (Jerome,) one of the principal officers of the duke of Mercœur in the wars of the League, who wrote a journal of the events in which he was concerned. (Biog. Univ.)

ARAGON, (Tullia d',) one of the most celebrated and accomplished of the Italian poetesses in the sixteenth century, was natural daughter of Peter Tagliavia d'Aragon, archbishop of Palermo. She was very beautiful; and when scarcely more than a child, she spoke and wrote in Latin and Italian with equal facility. During her life-time she enjoyed considerable reputation, which has not, however, continued to attend her writings. They are—Rime, Venice, 1547, and often reprinted; Dialogo dell' infinità d'Amore, Venice, 1547; Il Meschino o il Guerino, Poema in ottava rima, at Venice, 1560. (Biog. Univ. Roscoe's Leo.)

ARAGONESE, (Sebastian,) a draughtsman and antiquarian, descended from a Spanish family, and the son of a painter of some repute, is supposed to have been born at the town of Ghedi, in the province of Bresciano. He originally studied painting, but abandoned it, and confined his attention to pen drawing, in which he greatly excelled. Some of his most beautiful works are copies of ancient medals, a collection of sixteen hundred of which, with their reverses attached, and executed in a highly finished manner, in two hundred drawings with arabesque scrolls, are attributed to him. This collection, which belonged to Ottav. Rossi, is spoken of by him with high praise in his notice of Aragonese, in his Elogi istor. de' Bresciani Illustri, p. 517. Sebastian drew in the same manner the antiquities, marbles, and inscriptions which in his time were at Brescia, the capital of Bresciano, then a province of the Venetian territory, and which are now preserved in the Quirinian Library there. It was Aragonese's intention to publish the plates which he had engraved from these in 1554, but no impressions are known to have been then taken from them. In 1778 some prints were taken from them, which form a work, large folio, containing thirty-four engravings on wood, with white letters on a black ground, entitled Monumenta Antiqua Urbis et Agri Brixiani, summa cura et diligentia collecta per me Sebastianum Aragonesem Brixianum. The dates alike of his birth and death are variously stated, some assigning 1523 as the year of his nativity, whilst others contend that he must have been born earlier; and the period of his death is mentioned to be either 1554, 1561, or 1567.

Lanzi, in his History of Painting in Italy, thus makes mention of an artist of this name, which is most likely meant for the subject of this article:—"Luca Sebastiano, an Aragonese, who died towards the close of the sixteenth century, was celebrated, we are told, rather as a fine designer than a painter. An altar-piece with the initials L. S. A. has been attributed to his hand. It is the Saviour represented between two saints, the composition of which is common; the foldings of the drapery want softness; but the figures, the colours, and the attitudes are excellent." In the Index to Lanzi he is called Luca Sebastiano da' Brescia. (Biog. Univ. Lanzi, Stor. Pitt. iii. 107.)

ARAIGNON, (Jean Louis,) a Parisian advocate, author of a tragedy, Le Siège de Beauvais, Paris, 1766; and a comedy, Le Vrai Philosophe, 1767. (Biog. Univ. Suppl.)

ARAJA, (Francisco,) a composer, born at Naples in 1700, was chapel master at St. Petersburg, in the service of the empress, and is celebrated as the author of the first opera in the Russian language. It was entitled Cephalo et Procris, and composed in 1755. He also produced several other operas, amongst which may be enumerated Abiatare, Semiramis, Scipione, Arsace, and Seleuco, at St. Petersburg; Berenice, at Florence; and Amore per Regnante, at Rome. He retired to Bologna in 1759. His style is rapid, brilliant, and ingenious, and his melody pure and sweet. (Dict. of Musicians.)

ARAKTCHEEV, (Count Alexis Andreevicht,) a Russian general, who rose from the ranks, and who essentially benefited the military system of his countrymen, by the very great improvements he introduced in the artillery service, was born in the province of Novogorod, 1767. He was educated in the corps of cadets, but as, although belonging to the class of nobles, his parents were poor, he was entirely dependent upon his own exertions for his future advancement. In his other studies he made very little progress, nor did he ever become acquainted with any other language than his own; but his application to every thing connected with military pursuits was most assiduous. After passing through several other grades,

he was appointed by the grand duke (afterwards Paul I.), in 1792, commander of the artillery forces in the garrison of Gatchina, where, by his unremitted attention to discipline, he obtained the personal favour of the prince, who, among other distinctions, conferred upon him the rank of major-general, the order of St. Anne, and an estate of 2000 peasants. After a short retirement from the service, in 1798, he took an active share the following year in the military preparations Russia was then making, but in consequence of some tumults and acts of insubordination in the artillery companies, fell under the emperor's displeasure, and withdrew from the service till 1803, when Alexander appointed him inspector of all the artillery forces throughout the empire. He now commenced those reforms and improvements in that department of the military establishment which have since brought it to its present degree of perfection. To his prudent counsels and measures, among which was that of organizing numerous corps de reserve, may be partly attributed the success of the Russian arms in 1813-14. When peace was established he still continued his active services to the state in various ways, and had considerable share in the formation of military colonies or settlements. In 1826, after the death of Alexander, he retired altogether from public affairs, and resided upon his estate, where he died in 1834. Having no heirs, he left the disposal of his landed property to the emperor, who assigned it to the Cadet Institute of Novogorod, which has in consequence now taken the title of the Araktcheev C. I. During his lifetime he had bestowed upon it 300,000 rubles. One very singular disposal of money made by him is the following: in 1833 he lodged in the Imperial Bank the sum of 50,000 rubles, on the express condition of its being left to accumulate, untouched, for the term of ninety-three years, when it is computed that it will amount to 1,918,960 rubles, three-fourths of which is to be bestowed (in 1925) on the author of the best history of the emperor Alexander (to be written in the Russian language), and the remainder appropriated to defraying the expense of printing 10,000 copies of the work!

ARALDI, (Alessandro of Parma, about 1470—1528,) a painter, was born in that city, but studied under Giovanni Bellini at Venice. In the church of the Carmelites at Parma there is a picture by him, representing the Annunciation, with his name. "He was indisputably a good artist," says Lanzi, "in the mixed manner, that is now called antico moderno." There are also several altar-pieces in the churches of Parma by this master. (Bryan's Dict. Lanzi, Stor. Pitt. iv. 53.)

ARALDI, (Michael,) an Italian physiologist, born at Modena, 1740, died at Milan, 1813. The results of his labours, both in physiology and mathematics, to which he also applied himself, are to be found principally in the Transactions of the Scientific Society of Modena; but he published two separate works; one, a treatise on the Anastomoses of the Vascular System in Animals; and another, on some disputed points of Physiology. (Biog. Univ. Suppl. Lombardi, Storia della Litter. ii. 261.)

ARAM, (Eugene,) a native of Ramsgill in Yorkshire. His father was a gardener, and he had received little education; but by his own talents and assiduity, he had acquired a considerable knowledge of languages, and was engaged as a teacher in different schools. His fame rests upon a much less creditable circumstance. In 1758, when employed as an usher in the free-school at Lynn, he was arrested for the murder of a shoemaker, named Daniel Clark, perpetrated at Knaresborough thirteen years previously, and, after a clever and ingenious defence, being convicted of the crime, which he afterwards confessed, he was executed at York in the year following.

ARAM-SHAH, the second of the Patan monarchs of Delhi, son of Kootb-ed-deen Aibek, the first who attained independence in those regions on the fall of the supremacy of the Ghaurian sultans. He succeeded his father, A.H. 607, A.D. 1210; but his imbecility and unfitness for rule soon becoming apparent, he was deposed in a few months, and succeeded by his brother-in-law, the celebrated Shams-ed-deen Iletmish, or Altmish. See ILETMISCH. (Ferishta. D'Herbelot.)

ARAMON, or ARAMONT, (Gabriel de Luetz, baron d',) distinguished himself as ambassador of France at Constantinople, in the reign of Henry II. He died about 1553. His secretary, Jean Chesneau, wrote an account of his travels, one of the most interesting narratives composed in the sixteenth century. (Bayle. Moreri. Biog. Univ.)

ARANDA, (Manuel de,) though a native of Bruges, was a Spaniard by education, family connexions, and property. On his return from Spain he was

taken by an Algerine pirate, and detained in captivity for some years. On his enlargement in 1642, he published a relation of his misfortune, and his book was translated into several languages.

ARANDA, (Antonio de,) published in 1545, at Toledo, an account of the Holy Land.

ARANDA, (Juan de,) published a common-place book of Maxims, &c. Seville, 1595.

ARANDA, (Pedro P. Abarca de Bolea, count of, 1719—1794,) a noble of Aragon, entered the military profession, but was subsequently employed as ambassador to Poland, where he remained five years. In 1765 he was recalled to join the administration; but the share which he had in that iniquitous transaction, the expulsion of the Jesuits, rendered it necessary for Charles III. to remove him honourably from court, as ambassador to Paris. The stubbornness of his character led to his recall in 1784; eight years after, he was again in the ministry, but only to make room for the queen's paramour—the infamous Godoy.

ARANJO DE AZEVEDO, (Antonio de, 1752—1817,) conde de Barca, a Portuguese diplomatist and minister, whose negotiations and misconduct were disastrous to Portugal. Under the directorial government of France, to which he was accredited, he lost much time in negotiating a treaty which his own carelessness, want of foresight, and above all want of activity, rendered of no effect. At Lisbon he managed things so injudiciously that the royal family were nearly captured by Junot. He died in Brazil.

ARANTIUS, (Julius Cæsar,) a celebrated anatomist, born at Bologna about 1530; studied under Vesalius and his uncle Bartolomeo Maggius; and was professor at Bologna for thirty-two years, till his death in 1589. His chief works were—De Humano Fœtu Liber. In Hippocratis Librum de Vulneribus Capitis Commentarius brevis, ex ejus Lectionibus collectus. (Biog. Univ. Haller. Marget.)

ARAROS, the son of Aristophanes, was, like his father, a writer of comedy, but had so little of hereditary talent, that his name became a bye-word for such excessive coldness, as to be able to turn water into ice, as remarked by Alexis in his Parasite, quoted by Athenæus.

ARATOR, a native of Liguria, secretary and intendant of finances to Athalaric, and afterwards subdeacon of the Romish church, lived in the sixth century. He wrote, amongst other poetry, the Acts of the Apostles in Latin verse, which he presented to Pope Vigilius in 544. His poems have been frequently printed. For a further account of them, see Leyser, Hist. Poet. Med. Æv. pp. 146—151.

ARATUS of Sicyon was born about 272 B. C. When only seven years old his father Clinias was murdered by the orders of Abantidas, who sought likewise the life of the child; but the latter found an asylum in the house of the sister of Abantidas, and by her he was sent away privately to Argos. There he devoted himself to all kinds of manly exercises, and with such success as to carry off the prize of the *Pentathlon;* disregarding the attention usually paid by the public characters of the day to the graces of oral and written composition. After the death of Abantidas, and the murder of his successor Paseas by Nicocles, the latter became in his turn the tyrant of Sicyon, when Aratus determined, with the aid of other exiles, to make himself master of the town. Accordingly, having prepared ladders that could be easily taken to pieces, the party commenced their march by moonlight, and arrived before the place at daybreak; and scaling the walls compelled the tyrant to fly, leaving his palace to be pillaged by the enemy. Signal as was the success of Aratus in restoring his country to liberty, it was no less so in controlling the passions of his party, who were eager to recover the property they had lost during the period of their exile. To prevent, therefore, a civil war, he left Greece with the view of sailing to Egypt to obtain pecuniary assistance from Ptolemy; but was driven by stress of weather upon a coast subject to his enemy Antigonus. From thence, however, he escaped with difficulty, and arrived in Egypt, where he was received kindly by Ptolemy; whose goodwill he had gained by sending choice specimens of art, for which Sicyon and Corinth were in the time of Apelles so celebrated. Loaded thus, not only with favours but money, Aratus returned to Sicyon; where a statue of him in brass was erected, with an inscription in which Aratus is called the saviour of his country. Shortly afterwards, being elected the head of the Achæan league, he bent his whole mind to driving out the Macedonians from the peninsula. For this purpose he made himself master of the citadel of Corinth, under favour of a night in which the moon, visible or not

at different periods, assisted equally the attempt, which Plutarch considers as the last of the noble deeds done by Greeks. Not content with freeing his own country, Aratus was desirous of doing as much for Argos. There, says Plutarch, the people, accustomed to slavery, made not the least exertion to liberate themselves, but sat like spectators at the Nemean games, and saw unconcerned the contest between Archippus and Aratus; in which, although the latter was wounded, he might have easily defeated his opponent, had he continued his exertions through the night; for Aristippus was already on the point of running away, and had even put some of his private property on shipboard. He was, however, defeated shortly afterwards at Cleone, without the loss of a single man by Aratus; who thus disproved the charge brought against him of fainting at the very sound of a trumpet, and of always retiring from the field to await the issue of a fight. Nor did he behave with less courage in his attempt to free Athens, by frequently attacking the Macedonian garrison in the Piræus. In his retreat, he sprained his leg, and was compelled to be carried for some time on a litter, while prosecuting subsequent military operations. Failing, however, in his final attempt, he was given out for dead; and so completely had the spirit of freedom departed from Athens, that the people actually crowned Demetrius on the receipt of this intelligence. A similar report was spread when he was defeated by Cleomenes near Lycæum. Finding himself unable to cope single-handed with Cleomenes, he formed an alliance with Antigonus. But so completely did the rising star of Cleomenes eclipse the declining one of Aratus, that he who had been the leading man of the Achæans for thirty-three years, appeared, says Plutarch, like a vessel water-logged, in the shipwreck of his country. In the midst of his difficulties overtures were made to him by Cleomenes, which he declined, preferring rather to attach himself to Antigonus, into whose hands he offered to put the citadel of Corinth, and give his own son as the pledge for his fidelity. This so exasperated the Corinthians that they confiscated his property, and even made over his house to Cleomenes. Despite his previous hostility to the Macedonians, Antigonus received him with marked attention, fully aware that the talents and influence of Aratus would be equally serviceable. To this disgraceful conduct, for which Plutarch pleads imperious necessity, perhaps the leading motive was the desire to punish Aristomachus; who had been the first to destroy the credit of Aratus with the Achæans; and hence we need not wonder that when, after the surrender of Mantinea, Aristomachus fell into his hands, Antigonus first tortured him and then threw his body into the sea near Cenchrea. The influence, however, which Aratus possessed over Antigonus lasted but a short time with his successor Philip; who was led by some of his courtiers to view Aratus with suspicion; nor was the Macedonian general disabused until events taught him otherwise; but unable to bear his continued good fortune, which was owing rather to the counsels of Aratus than to any talents of his own, the young man soon showed himself in his natural colours, and after insulting the son of Aratus, began to throw off the father; and, at last, carried his ill-feelings towards him to such an extent that he employed Taurion, one of his officers, to get rid of Aratus. This the too faithful friend of the tyrant effected by administering a slow poison, that produced first a cough, and then a spitting of blood; which when Aratus saw, he said to his servant, "Behold the reward for serving a prince!" His death, which took place shortly afterwards, was viewed as a public calamity by his countrymen, and the memory of his services was perpetuated by two festivals, one kept on the anniversary of the day when he restored Sicyon to liberty, and the other on that of his birth. With regard to his degenerate son, Plutarch says that, though he died in the very flower of youth, his death ought to be considered rather a happy release than a misfortune. The period at which Aratus lived, forms the connecting link between Greek and Roman history; and Polybius says he took up the thread of the narrative where the memoirs of Aratus broke off. He describes Aratus as no unusual mixture of opposite qualities, with parts alternately quick and slow, and conspicuous alike for courage and cowardice.

ARATUS, the son of Athenodorus and Letophile, was born at Soli in Cilicia; but according to Asclepiades Myrleanus, at Tarsus. After attending the schools of approved masters in grammar, philosophy, and rhetoric, he adopted at first the medical profession; but feeling a greater attachment to the Muses than to Æsculapius, he brought himself into notice by writing an Epithalamium on the marriage of Antigonus with Phile, the

daughter of Seleucus Nicator; and it was at this time probably he was invited to Athens, from whence he migrated to Macedonia, to the court of Antigonus Gonatas, where, according to Suidas, he died. His body, however, was carried back to his native place, or what is more likely, a cenotaph was erected there, possessing the curious property of breaking in two the stones that were thrown against it, as mentioned by Pomponius Mela, i. 13. Of his numerous works, only the *Φαινόμενα* have been preserved; the matter of which is said to have been furnished by the prose of Eudoxus, which Aratus, at the request of his patron Antigonus, put into verse, just as Pope is supposed to have written his Essay on Man, from the ideas suggested by his friend Lord Bolingbroke. His poem on the Appearances and Prognostics of the Celestial Sphere, has been thrice translated into Latin. Of Cicero's version, about 600 lines have been preserved, and nearly 800 of that by Cæsar Germanicus; while the one by Festus Avienus, containing upwards of 1800, has come down to us in a complete state. Aratus was not only a poet, but a commentator, first on the Odyssey, and subsequently, at the request of Antigonus, on the Iliad; and being, as Callimachus testifies in an epigram, a man of learning, no doubt acquitted himself to the satisfaction of his patron. The letters, however, which pass under his name, were written, says one of his Greek biographers, by Sabinius Pollio, who is reported to have forged those of Euripides likewise. Since the time of Buhle, whose edition appeared at Leips. 1793—1801, in 2 vols. 8vo, F. C. Matthiæ has given one at Francof. in 1817; Bekker, another at Berol. 1828, with the collation of thirteen MSS. and the Scholia of Theon and others; and lastly, Buttmann published the text alone, with a few notes, at Berolin. 1836, and where he says that he has taken advantage of the matter to be found in the German translation by Voss at Heidelberg, 1824; but he seems not to have known the edition of the Prognostics, printed by T. Forster in the Classical Journal, and subsequently by itself in 1815, with a copious commentary.

ARBACES, the Mede, who, together with Belesis, revolted against Sardanapalus, about 900 B.C. Several kingdoms arose from the destruction of the Assyrian empire, which joined in a confederation, with Arbaces at its head.

ARBASIA, (Cesare of Saluzzo,) a painter who flourished from about 1570 to about 1600; incorrectly stated to have been a scholar of Leonardo da Vinci, a mistake which probably arose from his being an imitator of that master, though Lanzi does not seem to consider that his style was similar. He resided some time in Rome, and taught in the academy of St. Luke. He is mentioned with commendation by the Padre Chiesa, in his Life of Ancina, as one of the first painters of his age. He went to Spain during the reign of Philip II., but it does not appear that he was employed by that monarch in decorating the Escurial. In the cathedral of Malaga, there still exists his picture of the Incarnation, painted in 1579; and there is an entire chapel adorned by him in fresco in the cathedral of Cordova. He painted also the ceiling of the church of the Benedictines at Savigliano. In the public palace of his native place, Saluzzo, he executed some works in fresco, and he was held in esteem by the court, which granted him a pension in 1601. Lanzi classes him in the first epoch of the Piedmontese school. (Bryan's Dict. Lanzi, Stor. Pitt. ii. 98; iv. 166; v. 304.)

ARBAUD, (François,) was one of the first members of the French Academy; he was an imitator of Malherbe, from whom he learnt to make poetry, and has left an ode to Louis XIII. a paraphrase of some of the Psalms, together with some other poetical pieces. He died in 1640. Jean Arbaud, his brother, also wrote sonnets, and versified some Psalms. (Biog. Univ.)

ARBETIO, a Roman general, who acted a very conspicuous part in the affairs of the empire, under Constantius and Valens. (See Gibbon.)

ARBOGAST, (Louis François Antoine,) a distinguished French analyst, was born in 1759 at Mutzig, a small town in Alsace. Of his early life or studies nothing is known, but we find him professor of mathematics in the artillery school of Strasbourg, and afterwards rector of the university of the same place. On the formation of the national convention he was elected to represent the province of the Lower Rhine in that assembly; but his amiable and retiring character little fitted him for distinction amongst that body, and we consequently find his name but seldom recorded in its proceedings. It appears, however, in a report upon the newly-invented telegraph of M. Chappe, and likewise in that upon an uniform system of weights and measures. On the dissolution of the assem-

bly he retired again to Strasbourg, and devoted himself with renewed energy to the cultivation of science, and especially to the subject upon which his celebrity is mainly founded, the composition of his Traité du Calcul des Dérivations. This work has been often censured for the number of new notations which he has introduced into it, and thereby rendered the study of it exceedingly embarrassing. Many of these notations, however, are only embarrassing from analysts having been accustomed to others; but they are founded on philosophical and uniform principles, and we only speak from our own experience in stating that, when this difficulty is once got over, there can scarcely be proposed to our consideration a work containing so systematic and elegant a series of investigations. Many of his conclusions too were not only new at the time of publication, but even now, after a lapse of forty years, there are many remarkable theorems in his work that are still unknown to analysts in general. One professed object of the work is the development of functions in series, and especially of such as had not been effected, and apparently could not be, by means of the differential or any analogous calculus; but of his methods, it would be inconsistent with the plan of this work to give any detailed and intelligible account, mixed up as it must be with mathematical discussions of a kind that would not admit of compression into the space allotted to a single life. It may, however, be stated that to Arbogast is due the systematic separation of the symbols of operation from those of quantity, in expressing the original condition, or the terms of the development of commutative functions. The application of this principle promises ere long to alter alike the appearance and character of many of the most frequently occurring operations of development. Some specimens may be seen in Sir John Herschel's Calculus of Finite Differences, and in the Cambridge Mathematical Journal, vols i. and ii.

Arbogast presented to the Académie, in 1789, a work bearing the title of Essai sur de Nouveaux Principes de Calcul Différentiel et Integral, indépendants de la Théorie des Infiniments petits, et de celle des Limites. This essay was not printed; but from his own account of it in the Preface to his Calcul des Dérivations, he claims to have preceded Lagrange in his manner of establishing the development of functions, and the determination of the series of Taylor. There can be no doubt of his having anticipated Lagrange's publication; but we cannot for a moment entertain the belief that Lagrange had borrowed the idea from Arbogast. The essay never having been published entire by itself proves that, at all events, the plan and execution of it was inferior to that of his great rival, even in his own estimation.

In 1792 Arbogast sent a paper to compete for the prize offered by the Petersburgh Academy, for a discussion of the nature of the arbitrary functions which enter into the integrals of partial differential equations. His paper gained the prize. His views are the same as those of Euler and Lagrange, and in opposition, consequently, to those of D'Alembert.

After his return to Strasbourg he was appointed professor of mathematics to the central school of the department of the Lower Rhine, and was mainly instrumental in forming the fine library attached to that institution. His whole life, indeed, was one of unwearied labour in the cultivation and diffusion of science, and the fulfilment of the duties of a good citizen and sincere friend to all with whom he came into social contact. He died April 8, 1803, at the early age of forty-four, respected and regretted by all.

ARBOGAST, (St.) bishop of Strasbourg, a native of Aquitaine, made bishop in the reign of Dagobert II. about A. D. 670. He died in 678. His writings appear to be lost. His life was written by Utho, a bishop of the same see after the tenth century. See Hist. Lit. de France, iii. 621.

ARBORIO BIAMINO,(Pietro, (1767—1811,) was prefect of the department of La Stura, in Napoleon's government of Italy, and composed instructions of public economy, which were printed at Coni. (Biog. Univ. Suppl.)

ARBORIO DE GATTINARA, (Mercurin, (1465—1530,) was chancellor to Charles V. by whom he was employed in several important negotiations, especially in that with Clement VII. He was created a cardinal by this pope in 1529. (Biog. Univ.)

ARBORIO DE GATTINARA, (Ange Antonio,) of the same family as the preceding, was born at Pavia in 1658; in 1724 was made archbishop of Turin; and died in 1743. He assisted in terminating the differences between Victor Amedeus II. and Pope Benedict XIII. on a question of ecclesiastical jurisdiction; and resisted

the wish of the former to resume his crown, after he had abdicated in favour of his son, Charles Emmanuel III. Arborio published some sermons; and also a work entitled, Decreta condita in prima Diœcesana Synod. 1729. (Biog. Univ. Suppl.)

ARBORIO DE GATTINARA, (Giovanni Mercurin,) brother of the archbishop of Turin, born 1685, died 1743; was also an ecclesiastic, and published some funeral orations and sermons. (Biog. Univ. Supp.)

ARBORIUS, (Æmilius Magnus,) a learned man, under the emperor Constantine, who confided to him the education of one of his sons. He was a native of the country of the Ædui; and was one of the most eloquent persons of his age, and extensively acquainted with astronomy and mathematics. He died at Constantinople about 335. The poet Ausonius, his nephew and scholar, has dedicated two poems to his memory. His works are lost. (Biog. Univ.)

ARBRISSEL, (Robert d',) a French ecclesiastic of the eleventh century, celebrated as the founder of the abbey of Fontevrault, and of the religious order which took its name from it. He was born at the village of Arbrissel, near Rennes, in 1047, and studied at Paris, where he was received doctor in theology. Encouraged by the bishop of his diocese, who rewarded his literary and pious labours by the dignities of archipresbiter and official, he attacked with vigour and success the corruptions which then prevailed among the clergy. On the death of his patron, the bishop who succeeded was less favourable to the reforming principles of Robert d'Arbrissel, and the latter went to teach theology at Angers, where he attracted the attention of pope Urban II., who was so pleased with his sermons that he conferred on him the title of apostolical preacher, and gave him permission to preach "per universum mundum." He determined to avail himself to the full extent of this privilege, and went preaching from one part to another, followed by crowds of both sexes, who were attracted by his eloquence and his reputation. At last he determined to settle in the wilderness of Fontevrault, where, in 1103, he founded a monastery, which soon became very considerable. The women were employed in prayer and other devotional exercises, whilst the men occupied themselves in draining the marshes, clearing the land, and cultivating the ground. The mixture of men and women was taken advantage of by his enemies, and formed the ground of scandalous imputations, which appear to have been entirely unfounded, though they have been carefully raked together by the sceptical Bayle. The piety of Robert d'Arbrissel can scarcely be doubted; the pope took his order under his especial protection, and it spread and increased fast. The founder was present at the council of Baugency in 1104, and not long after died at the priory of Orsan, in the diocese of Bourges. He was buried at the abbey of Fontevrault.

ARBUCKLE, (James, born 1700, died 1734,) a native of Glasgow, and educated in the university of that city, who removed himself early in life to the north of Ireland, where he had a school. There is a work of his published at London, in 8vo, 1729, entitled A Collection of Letters and Essays on Moral Subjects, lately published in the Dublin Journal. There is said to be a collection of his Poems in print, but there is no copy of it in the library of the British Museum. He is also said, in the Biographical Dictionary, to have begun a translation of Virgil, and to have been highly esteemed by his learned contemporaries. Little appears to be known of him.

ARBUTHNOT, (Alexander,) principal of the university of Aberdeen, born in 1538, was the son of the baron of Arbuthnot. He studied civil law in France under Cujacius; and on his return to Scotland became a zealous partizan of the reformation, and took orders. In 1568 he was a member of the General Assembly held in Edinburgh, and was employed by it to revise a book, called The Fall of the Church of Rome, which had given great offence, and gave rise to an order that no book should thereafter be published without the license of commissioners appointed by the assembly. He was soon afterwards appointed minister of Arbuthnot and Logy Buchan; and in 1569 was made principal of King's College, Aberdeen. Mr. Arbuthnot was moderator of the General Assembly in 1573, and again in 1577. On this last occasion, a practice arose of delegating all matters of importance to a committee, called the Congregation, who discussed them, and left for the assembly little to do except the approving of their resolutions. In this Mr. Arbuthnot took an active part; but having given offence to James VI. by editing Buchanan's History of Scotland in 1582, he was commanded by the king to remain at Aberdeen, in order

that he might not be present in the assembly, where his influence in the managing committee or congregation was very great. Soon after this his health failed, and he died in 1583. He was well acquainted with philosophy and the mathematics; eminent as a lawyer and a divine; and was of great service to the church of Scotland and to his country. His only printed work was, Orationes de Origine et Dignitate Juris. Edin. 1572. (Biog. Brit. M'Kenzie's Scots Writers, iii. 186.)

ARBUTHNOT, (John, M.D. 1675—1734-5,) one of the most celebrated wits and physicians of the reign of queen Anne. He was the son of an episcopal clergyman of Scotland, and born at Arbuthnot, near Montrose. He studied at the university of Aberdeen, where he took the degree of M.D. By the revolution his father was deprived of his preferment; young Arbuthnot therefore quitted his native country, and went to reside at Doncaster, a place remarkable for its salubrity. Here he experienced little success, and was induced speedily to quit it. To a neighbour who observed him galloping away, and who inquired whither he was going, he facetiously replied, "To leave your confounded place, where I can neither live nor die." He arrived in London, and found an abode in the house of Mr. William Pate, "the learned woollen draper," but he did not practise physic while resident with him; he supported himself by teaching the mathematics. In 1697 Dr. Woodward published his Essay towards a Natural History of the Earth, &c. in which he put forth some singular opinions relating to the Deluge. Arbuthnot immediately entered upon a critical examination of this essay, and published it simply with his initials, J. A., M. D. It excited much curiosity, and obtained great notoriety, for he showed Woodward's opinions to be inconsistent with mathematical principles or sound philosophy. This enabled him to commence practice as a physician. His manners were elegant and agreeable, and he rapidly rose into favour; his wit and pleasantry are said to have often assisted his prescriptions, and in some cases even to have superseded the necessity of them. By his learning he soon became associated with the chief literary men of the day, and he lived and corresponded with Pope, Swift, Gay, Parnell, and others, and was a member of the Scriblerus Club, the object of which was "to ridicule all the false tastes in learning, under the character of a man of capacity enough, that had dipped into every art and science, but injudiciously in each." In the correspondence between Swift and Pope, Arbuthnot is frequently mentioned as a person destined to take an active part in the projected Memoirs of Martin Scriblerus; and no one could have been better qualified to perform his part of the labour, for he abounded with wit and science. The death of queen Anne put a stop to the plan, and deprived the world of a work which would, doubtless, have insured the admiration of posterity. The first part or book only appeared, and was published in Pope's works. It was from the pen of Arbuthnot. Dr. Johnson, who could not relish the piquancy of the wit, condemns the specimen, and contends that the satire can only be understood by the learned. He accuses the authors of having raised phantoms of absurdity to be driven away, and of curing diseases that were never felt. The Travels of Gulliver by Swift, and The Art of Sinking in Poetry by Pope, may be considered as emanating from the same association. Arbuthnot was very intimate with Harley and Bolingbroke (the rival ministers), with Atterbury, Congreve, Addison, and many other celebrated men. He was a Tory, and many of his pieces have a political tendency. In 1700 he published An Essay on the Usefulness of Mathematics to Young Students in the Universities. He was elected a fellow of the Royal Society in 1704; and in 1710 communicated a paper, which was printed in the Philosophical Transactions, (vol. xxvii. p. 186,) on An Argument for Divine Providence, taken from the constant regularity observed in the Births of both Sexes. The equality of the sexes is here treated of in a mathematical manner, by which he deduces that polygamy is contrary to the law of nature and justice, and to the propagation of the human race. He was admitted a fellow of the Royal College of Physicians of London in 1710, having in the preceding year been appointed one of the physicians in ordinary to the queen, an appointment he obtained by his successful treatment of Prince George of Denmark, who was suddenly taken ill at Epsom. By his skill he secured the confidence of the prince, who recommended him to the queen; and upon the indisposition of Dr. Hannes, a physician of little pretence, but a favourite with her majesty, who conferred the honour of knighthood upon him, Arbuthnot was called in to attend on the queen.

He was speedily in high favour; the queen estimated his talents. Swift calls him "the queen's favourite physician," and "the queen's favourite."

Gay, in the Prologue to The Shepherd's Week, makes the following allusion to his skill in recovering the queen from a dangerous illness:

"A skilful leach (so God him speed)
They say had wrought this blessed deed;
This leach Arbuthnot was yclept,
Who many a night not once had slept,
But watch'd our gracious sovereign still;
For who could rest while she was ill?
Oh! may'st thou henceforth sweetly sleep!
Sheer, swains! oh! sheer your softest sheep
To swell his couch; for well I ween,
He saved the realm who saved the queen.
Quoth I, 'Please God, I'll hie with glee
To court, this Arbuthnot to see."

He attended her majesty with Dr. Mead in her last illness in 1714; and her death affected him so greatly, that he withdrew to Paris to recruit his spirits. He was deprived of his apartments at St. James's; and upon his return to London, took a house in Dover-street, whence he writes to Pope: "Martin's office is now the second door on the left hand in Dover-street, where he will be glad to see Dr. Parnell, Mr. Pope, and his old friends, to whom he can still afford a half-pint of claret." Literary occupation seems to have solaced him under the distress occasioned by the queen's death, and the destruction of the Tory party.

In 1712 he wrote the History of John Bull, a political allegory of great merit, and full of wit and humour. Pope and Swift have vouched for his being the sole author of this piece, which was particularly intended to throw ridicule upon the virtues of Marlborough, and make the people discontented with the war. Sir Walter Scott has admirably illustrated the satirical allusions contained in this production, in his edition of Swift's works. A translation of it in French by the Abbé Velly, was printed in 1753 in 12mo. In 1716 he printed The Petition of the Colliers, Cooks, Cook-maids, Blacksmiths and others, addressed to the Lord Mayor and Aldermen of the City of London. In 1718 he visited France; and in 1722 went to Bath, being unwell and in bad spirits. In 1723 he was appointed one of the censors of the Royal College of Physicians; and in 1727 delivered the Harveian oration, which was published in the same year in 4to. In this year also he published his most celebrated work, entitled, Tables of Ancient Coins, Weights and Measures; a second edition of which, with an Appendix by Benjamin Langwith, D.D. was printed in 1754; and it has a poetical dedication to the king by Charles Arbuthnot, student of Christ Church, Oxford. This work displays considerable learning and judgment. He possessed a good share of antiquarian knowledge, and was industrious in research. Although the work is not free from errors, it may yet be consulted with advantage. It contains a curious account of the doses of medicines given by ancient physicians, and of the prescriptions of Celsus, Paulus, &c. This work was translated into Latin by D. Koenig, Utrecht, 1756. In 1727 also appeared Miscellaneous Poems, by Arbuthnot, Swift, Pope and Gay, in three vols, 8vo; and in the following year, he published An Essay concerning the Effects of Air on Human Bodies, in which he contends for the necessity of attending to meteorological observations as illustrative of the prevalence of different diseases. This work went through several editions, and was translated into French by Boyer at Paris, in 1742. In 1731 he put forth An Essay concerning the Nature of Aliments, and the choice of them, according to the different Constitutions of Human Bodies. This was written to prove that the dietetic part of medicine depended as much as any other upon scientific principles, and may be looked upon as a physiology of aliment. This work also went through several editions; the second in 1732 having Practical Rules of Diet in the various Constitutions and Diseases of Human Bodies. It was translated into French by Boyer at Paris, in 1741, and into German, and published at Hamburgh in 1744, in 4to. In 1732 he contributed to detect and punish some impositions and abuses, carried on under the name of the Charitable Corporation; and in 1733 he wrote The Freeholder's Political Catechism, an edition of which appeared in 1769, in 8vo. His health was bad; he suffered greatly from asthma and dropsy, and in 1734 went to reside at Hampstead, but soon returned to his house in Cork-street, Burlington-gardens, where he died Feb. 27, 1734-5. Of his marriage no particulars are recorded; but he left two children, George and Anne. The former was one of the executors to Pope's will, and held the place of first secretary in the Remembrance Office under Lord Masham. Arbuthnot is more distinguished by high moral feelings, and great intellectual endowments, than by his ability as a practical physician. Humanity and benevolence formed conspicuous traits

in his character. His friends were most warmly attached to him. Dr. Johnson gives him high praise. He extols him as "a man of great comprehension, skilful in his profession, versed in the sciences, acquainted with ancient literature, and able to animate his knowledge by a bright and active imagination; a scholar with great brilliance of wit; a wit, who in the crowd of life retained and discovered a noble ardour of religious zeal." Arbuthnot's Letters to Swift and to Pope fully develop his character, and place him in the most honourable and amiable point of view. They are, at the same time, full of manliness and tenderness; his principles are fixed and founded on a sincere love of virtue. Pope says that he was fitter to live or die than any man he knew; and that his good morals were equal to any man's; but his wit and humour superior to all mankind. Swift said, "he has more wit than we all have; and his humanity is equal to his wit." In 1750, some of his MSS. were put to the press, and published as The Miscellaneous Works of the late Dr. Arbuthnot, at Glasgow, in 2 vols, 12mo; a second edition appeared in 1751. These volumes contain many pieces that had appeared in Swift's Miscellanies, and a variety of pieces printed anonymously, some of which are unquestionably Arbuthnot's, whilst others are of doubtful parentage. His son pronounced these volumes to be an imposition upon the public, and not the works of his father, in a letter he addressed to the newspapers, Sept. 25, 1750. Positive as is this assurance, and though some few may be spurious, the style and character of many fully prove them to be genuine.

ARBUTHNOT, (Mariot,) an admiral in the British navy, was born about the year 1711. He was said to be nephew to the celebrated Dr. Arbuthnot, the friend and associate of Swift, as also of Pope. Contemporaneous with the first American war, his achievements were confined to the western world. After the failure of the French at Savannah, the capital of Georgia, Admiral Arbuthnot, the commander-in-chief of the station, prepared to escort Sir Henry Clinton and his troops on an expedition which had long been projected against South Carolina. Shifting his flag into the *Roebuck* of 44 guns, (vessels of a light draught of water being best calculated to carry into execution the service required,) he departed New York on the 26th December, 1780. Five 74-gun ships accompanied the expedition as far as the vicinity of Charlestown, which port, upon reaching, these vessels, as unavailable for future operations, were directed to leave for New York, under the orders of Captain Drake of the *Russell*, leaving the vice-admiral a squadron consisting of the *Roebuck* (44), *Renown* (50), *Romulus* (44), the *Blonde*, *Perseus*, *Camilla*, and *Raleigh*, frigates of an inferior force.

In consequence of a long continuance of boisterous weather, and the interminable annoyances which the boats employed to sound the channel encountered from the enemy's galleys, it was not till the 20th of March that the British squadron, after the larger ships had been considerably lightened, succeeded in passing the bar; when the enemy, who had a considerable naval force in the harbour drawn up in the order of battle, as if prepared and determined to dispute the passage, abandoned their position, and retired towards the town, where most of the armed ships, together with several merchant vessels, were sunk purposely to block up the channel and obstruct the navigation.

At the desire of Sir H. Clinton, some heavy guns were landed from the ships of war, with a detachment of seamen; and by the 9th of April the army, consisting of 7550 men, had constructed and opened batteries against the town. On the same day, the British squadron sailed and passed Sullivan's Island under a heavy fire from the forts; and soon after a brigade of seamen and marines were landed, and took possession of a post at Mount Pleasant without opposition, the enemy flying into Charlestown on their approach. Thinking it practicable to carry the fort on Sullivan's Island by storm, the vice-admiral determined to make the attempt; and on the night of the 4th of May, 200 seamen and marines were landed.* This detachment succeeded in passing the fort before daylight, unobserved by the enemy, and took possession of a redoubt on the east end of the island. The ships of the squadron being brought up to support the attack, and all being perfectly prepared to commence the assault, a summons was sent into the fort, the garrison of which almost immediately surrendered as prisoners of war.

This success was followed by the surrender of Charlestown itself, about the 11th of the same month, when the *Pro-*

* Under command of captains Hudson, Orde, and Gambier.

vidence and *Boston*, American frigates, *Ranger*, of 20 guns, *L'Aventure*, a French ship of 20 guns, a polacre of 16, and several other small vessels, fell into the hands of the British, whose whole loss during the siege did not exceed twenty-three killed, and twenty-eight wounded.

Early in the ensuing spring the enemy, according to Charnock, "encouraged by the reduced state of Arbuthnot's squadron,—one of whose ships, the *Culloden*, of 74 guns, was totally lost; the *Bedford*, of the same force, dismasted; and two other ships, one of 64 (the *America*) driven to sea; the other of 50 guns (the *Adamant*), absent,—are said to have contemplated an attack on the British admiral, who then lay in Gardiner's Bay, Long Island. This attempt, however, they resolved to abandon on more mature reflection and better information concerning the position of the British ships. Foiled in their first point, the enemy next directed their attention to the small naval force which had been despatched from New York to cooperate with General Arnold on the Virginia station. In this they were also disappointed; but on their return were fortunate enough to capture the *Romulus* of 44 guns, whose captain had not been apprised that an enemy was off the coast.

Embarking two thousand troops, the French *chef-d'escadre* put to sea, with a strong easterly gale, on the evening of the 8th of March. Arbuthnot, who had accurate intelligence of the enemy's motions, prepared to pursue on the following day, and on the 10th was fortunate enough to clear the coast of Long Island with the whole of his squadron, having by great exertions, working night and day, put the *Bedford* in a state fit for service. On the 16th the French squadron was discovered steering for the Cape of Virginia, and after much manœuvring, and manifesting little inclination for battle, were brought to distant action about two o'clock. The enemy began to fall into disorder after an hour's contest; but a thick haze, which had prevailed previous to, and during the action itself, together with the disabled state of some of the British ships* which led into action, made it impossible to pursue the partial advantage, and rendered the contest indecisive. The British chief put into Lynnhaven bay, where he had it in his power to cover and protect the operations of the army in Virginia; and the French, defeated in all their projects, returned successless to Rhode Island.

So says Charnock; but we place more confidence in the accounts of officers who participated in this "unsatisfactory fight." In the Political Magazine and Parliamentary Journal for May 1781, are several letters from parties concerned. One writer unhesitatingly asserts, "more might have been done;" and adds: "As for the two admirals, they had little share of the action; and the ships astern never came in, owing to the *blunder* of ordering the signal for the line at two cables' length asunder, and keeping it up the whole time; whereas, had he (the admiral) *hauled* it *down*, our ships would have each taken one of the enemy, and have stuck by her; when, no doubt, almost the whole of the French fleet would have been *taken*, *sunk*, or destroyed."

In another letter from an officer present, it is asserted that "the whole cause of our *failure* was the admiral not hauling down the signal for the line, and making the signal for close action." This officer concludes his letter in the following words:—"I am tired of telling our misfortunes; I wish I could obliterate such a day out of my memory."

The fact is, Arbuthnot was a sorry tactician; he permitted the French to out-manœuvre him in every evolution performed. His courage was never doubted; but, like many of his contemporaries, he was deficient in skill, and let slip the opportunity at which it was most desirable to engage the enemy. *Vide* Sir Charles Ekin's Naval Battles.

Shortly after this encounter, the vice-admiral proceeded to England, struck his flag, and during the war remained unemployed. He died in London the 31st Jan. 1794, having attained the rank of admiral of the blue, and reached the advanced age of eighty-three.

ARC, (Jeanne d'.) See JOAN.

ARC, (Philippe Auguste de Ste Foix, Chevalier d',) natural son of the comte de Toulouse, died in 1779; leaving, besides some other publications, a Histoire Générale des Guerres, 1756-8, not completed, and Histoire du Commerce et de la Navigation des Anciens et des Modernes, 1758, of which that part relating to the commerce of the ancients only was executed. (Biog. Univ.)

ARCA, (Lionardo dell',) an Italian engraver, who flourished about the year 1600. He engraved, according to the Abbé de Marolles, some plates of orna-

* On this occasion captain Cosby, in the *Roebuck*, distinguished himself in an eminent manner.

ments and grotesque figures. (Heinecken, Dict. des Artistes. Bryan's Dict.)

ARCADIO, (Jean François,) a Piedmontese physician in the sixteenth century, born at Bistagno, in the district of Montferrat. He published, De secandâ Venâ in Pleuritude, Asti, 1609, in which he recommended bleeding for the pleurisy, and which was attacked by Roseo, and defended by Arcadio in his Discorso sopra l'Antilogia del Roseo. He also wrote Parafrasi sopra la Medicina Santoriana, Loano, 1618.

Alexander Arcadio, who lived in the seventeenth century, is also known as the author of several works on medicine, politics, and morals. (Biog. Univ. Suppl.)

ARCADIUS. A grammarian of Antioch, wrote a Treatise on Orthography and Syntax, and an Onomasticon, which Suidas describes as prodigious. His treatise on accents, however, is of little value as regards the quotations from the lost writers of antiquity, and is in fact only an extract from the Catholicon of Herodian. It was printed by E. H. Barker, at Leipsic, 1819, from two MSS. preserved at Paris; but neither of them are so valuable as the one at Copenhagen, whose various readings are given by Dindorf, in his Grammatici Græci, vol. i. p. 48. Leips. 1823.

ARCADIUS, (born 377, began to reign 395, died 408, A. D.) the eldest son of Theodosius the Great, and Flaccilla. He was born in Spain, in the habitation of a private family, but educated in the imperial palace at Constantinople, and was equally weak and wicked as if he had lineally inherited the purple from the sons of Constantine. His evil or imbecile temper first manifested itself in the treatment of his tutor Arsenius, who preferred fifty-five years of rigid penance in the monasteries of Egypt to the duties imposed upon him by Theodosius. The life of Arcadius would not be worth recording if it did not form a connecting link with those of Alaric, Chrysostom, Rufinus, and Stillicho, and if he had not been one of the principal instruments in the dismemberment of the Western empire. In his seventh or eighth year he was proclaimed Augustus by his father; and in his eighteenth, became the nominal master of the world, from Thrace to the confines of Ethiopia, and from the Euphrates to the western half of Illyricum. At his decease, Theodosius entrusted his sons to the care of his two ablest ministers, Honorius to the brave and loyal Stillicho, and Arcadius to Rufinus, a Gallic jurisconsult, the prefect of the East, a man accused of many vices, and probably guilty of them all. His avarice ruined, his cruelty alienated, his intrigues betrayed the provincials, and he regarded the emperor as his pupil rather than his sovereign. He projected a marriage between his only daughter and his ward; but the weakness of Arcadius, more perhaps than aversion to the match, disappointed the prefect in his hopes of engrafting on the imperial line the obscure descendant of a Gallic family. The absence of Rufinus at Antioch transferred the emperor to the management of the eunuch Eutropius; and Eudoxia, the daughter of Bauto, a general of the Franks in the service of Rome, was raised to the rank of empress of the East. Eutropius at first shared, and afterwards contested his authority over Arcadius, to whom a master was necessary, with Gainas the Goth, and Eudoxia. Under the reign of these successive favourites, the subjects of the eastern and western divisions of the empire learnt to regard each other with mutual hatred and jealousy; and by the appointment of Alaric (see ALARIC) to the government of the eastern Illyricum, which the suspicion or the dread of Stillicho, which the empress and her rivals agreed in entertaining, recommended to Arcadius, the Goths acquired, in a well-employed repose of four years, the superior arms and tactics of the Romans. The latter part of a reign equally feeble and calamitous, was occupied with the persecution of Chrysostom; and a religious quarrel, produced by the imprudence of the saint and the resentment of Eudoxia, deluged with blood the streets of Constantinople. Arcadius, who had alternately submitted to his ministers, his eunuchs, and his wife, died at the age of thirty-one in the thirteenth year of his reign, on the 1st of May, 408. It is impossible to delineate a character in which there is not a single trace of independent thought or action; but it may be proper to mention the only symptom of prudence or feeling that has been even fabulously attributed to Arcadius. Considering the helpless condition of his son (see THEODOSIUS II.), who had not reached his eighth year, the dangers of a minority, and the ambition of a powerful neighbour, Arcadius is said to have bequeathed, under trust, the sceptre of the East to Jezdegerd, the active and aspiring monarch of Persia. The story is more remarkable from its

proceeding to state that the royal guardian discharged his trust with fidelity. *Procopius*, however, and tradition (see Agathias, lib. iv. Niebuhr. ed.) are the sole authorities for the *testament* of Arcadius (see also 'Jezdegerd,' in the Biographie Universelle de Michaud). The personal appearance of Arcadius corresponded to the imbecility of his mind. His stature was low, his figure and demeanour ungraceful, his eyes small and inexpressive, his speech slow and embarrassed, and in the ceremonies of the imperial station, he required the presence of a prompter for his words and motions. By Eudoxia he left one son, Theodosius II., and four daughters, Flaccilla, Pulcheria, Arcadia, and Marina. See Ducange, Fam. Byzantina, p. 70.

ARCÆUS, (Francis,) a celebrated Spanish physician, who, in 1573, in his eightieth year, wrote a treatise on the cure of wounds, De Recta Curandorum Vulnerum Ratione, which was printed at Antwerp the year following, and went through several editions in the seventeenth century. In it he anticipated many of the processes of the modern practice of surgery.

ARCANO, (Giovanni Mauro d',) commonly called Il Mauro, a celebrated Italian burlesque poet, lived about 1530. He was secretary to the cardinal Alexander Cesarini, and seems to have lived on terms of intimacy with most of the clever men of his time. His performances have been printed with those of Berni, the most distinguished author in this species of composition, and consist of twenty-one Capitoli. He was an irreconcilable enemy of Aretino, whom he attacked in his poems. (Biog. Univ.)

ARCASIO, (1712—1791,) professor of civil law in the university of Turin, distinguished for his knowledge in Roman jurisprudence, and known by a work entitled Commentaria Juris Civilis. Turin, 1782. (Biog. Univ. Biblioteca Oltremontana.)

ARCERE, (Louis Etienne,) was born at Marseilles in 1698. In 1743 he went to reside at Rochelle, became perpetual secretary to the Royal Society of Agriculture, and together with his colleague Jaillot, was engaged upon the Histoire de la Rochelle et du Pays d'Aunis, which appeared in 1756. It is a complete account of one of the smallest provinces in France, and is remarkable for the curious research and exact knowledge of facts, as well as the sound views which it displays. He died at Rochelle in 1782. His other works are, Journal Historique de la Prise de Mahon; Mémoire Apologétique de la Revolution de Corse en 1760; and several memoirs published by the Academy of Rochelle. (Biog. Univ.)

ARCESILAUS, the son of Seuthes, or Scythes, according to Apollodorus, quoted by Diogenes Laertius, was born at Pitane in Æolia, and was the founder of the New Academy; the peculiar doctrine of which was to deny the certainty of every proposition; and hence he was accustomed to dispute on both sides of a question. His chief weapon was the Socratic interrogation, and his principal arguments drawn from the writings of the dead. He is described in a fragment of Numenius, preserved by Eusebius in P. E. xiv. 5, as of a ready and lively wit, and of an engaging person; and though he was employed, to use the words of Bayle, in the boldest attempt ever made by a philosopher, the rejection not only of the testimony of sense, but of reason; yet, says Numenius, he spoke so well and looked so beautiful, that it was equally difficult to resist the eloquence of his tongue and the fascination of his form; and thus, while his opponents were either vanquished by arguments, or rendered speechless by admiration, it seemed as if no opinions could be right or wrong except such as were approved or condemned by Arcesilaus. His favourite motto was the sentiment of Hesiod—

"All things the gods from minds of mortals hide;"

and as he carried out, beyond all the bounds of rational scepticism, the modest doubts of Socrates, by asserting that Socrates could not even say he knew nothing, Cicero has accused him of introducing into philosophy, what Tiberius Gracchus did into politics, a restlessness of mind as fatal to the morality, as the other was to the happiness of man; while, in allusion to the contradictory opinions which his principles necessarily gave rise to, it is prettily observed by Numenius that he was a hydra, devouring and devoured by itself, and this too with an equal want of judgment, and a total disregard of decency. It has been said that the object he had in view for thus overthrowing all the grounds, not only of belief but conviction, was merely to oppose the dogmatism of Zeno; and the tradition is supported not a little by the fact that, though his tenets tended to destroy all the distinctions between right and wrong, yet his conduct was generally such as to extort even the admiration of more liberal opponents.

For when some one said that the life and principles of Arcesilaus were of a piece—"Hold your tongue," said Cleanthes; "for if he destroys all the received ideas of duty by his words, he supports them with his acts;" where he probably alluded to the well-known anecdote, that when Arcesilaus visited a sick friend, who was unwilling to expose his poverty, the philosopher, on some pretence, bidding the invalid raise his head from the pillow, secretly placed under it a purse of money, in order, says Seneca, that the too bashful man might consider it rather as a god-send than a gift. Thus it might have been said of him, as of the man of Ross, celebrated by Pope, that he

"Did good by stealth, and blushed to find it fame."

For when Cleanthes stated that his life gave the lie to his doctrines, Arcesilaus repudiated the compliment, and called it flattery; on which Cleanthes asked, "Is it flattery to assert that you say one thing and do another?" where, says Bayle, there is an allusion to a line in Homer—the very author of whom Arcesilaus was so fond, that he called the Iliad his mistress, and never retired to rest without reading a portion of it; and it is from Homer that he probably imbibed a taste for poetry; but, like Plato, he seems to have tried his hand only on epigrams, two of which have been perpetuated by his biographer Diogenes. Unlike the son of Aristo, he wrote no works on philosophy, or destroyed rather those he did write, after he had been detected in the act of correcting them. Although he took no part in public affairs, he was still accused of courting the favour of the multitude, in consequence probably of the liberality with which he distributed alms to the needy, which he was enabled to do by funds furnished by his brother, who had an estate in Pitane. Amongst the persons who made themselves conspicuous by their abuse, Ælian has, in V. H. xiv. 26, given the name of the poet Antagoras; to whom, however, the philosopher would not deign to give a reply, feeling no doubt that the abuse of some people is the highest praise. He died at the advanced age of seventy-five, in consequence of drinking an immoderate quantity of wine.

Diogenes mentions three other persons of this name:—1. A writer of the old comedy, not quoted elsewhere. 2. An elegiac writer. 3. A sculptor, the son of Aristodemus, on whose statue of Diana Simonides wrote some verses. There is also a fourth, the son of Battus, who was defeated by his brother Learchus, and, after drinking poison, strangled, as we learn from Herodot. iv. 159. To these may be added two mentioned by Polybius; one of whom, a countryman of the historian, took a part in public affairs, and was sent as an ambassador from the Achæans, to effect a reconciliation between Antiochus Epiphanes and Ptolemy; and the other, who was sent by some Spartan exiles to Rome, but was taken by pirates and murdered.

ARCESILAUS, the name of two painters and another sculptor. One of the former was a Greek painter of Pharos, a contemporary with Polygnotus, and who painted in encaustic. Of the other painter we have no account. Arcesilaus, a sculptor of Rome, lived sixty-five years B. C. He was employed by Lucullus. Varro speaks of him with praise, and mentions a group in marble, of one piece, from his hand, representing a lioness playing with cupids. (Biog. Univ.)

ARCHAGATHUS, (Ἀρχαγαθος,) son of Lysanias, and an inhabitant of Peloponnesus, is said to have been the first foreign surgeon that settled at Rome, A. U. C. 535, B. C. 219. (Cassius Hemina ap. Plin. Hist. Nat. lib. xxix. cap. 6.) He was at first very well received, the Jus Quiritium (which comprehended all the rights of Roman citizens) was given to him, a shop was bought for him at the public expense, and he was called "Vulnerarius," or "the Healer of Wounds." Soon, however, on account of the (real or supposed) cruelty of his mode of using the knife and cautery, the people, who were unaccustomed to these operations, changed his name to "Carnifex," or "Executioner," and conceived a great aversion for the profession of medicine and all who practised it. The composition of a plaster, invented either by this person or another of the same name, is given by Celsus, De Re Med. lib. v. cap. 9, § 27.

ARCHDALL, (Mervyn,) an exemplary protestant divine, and learned antiquary, was born in Dublin in 1723, and died in 1791. After forty years of intense application to the records relating to the monastic foundations of Ireland, he published, in 1786, an abridgement of his labours, under the title of Monasticon Hibernicum. He published also, in 1789, an edition of Lodge's Peerage of Ireland, which he increased from four to seven volumes. The cause of the extension of the latter work, however, is attributed to Mrs. Archdall's skill in decyphering the short-hand notes of Mr. Lodge.

ARCHDEKIN, (called also Mac Gilla Cuddy, Richard,) an eminent Jesuit, born at Kilkenny in 1619, and died at Antwerp about 1690. He is the author of several works, some of which were exceedingly popular, particularly an Essay on Miracles. His Theologia Tripartita Universa, sive Resolutiones Polemicæ, Practicæ, Controversiarum et Questionum etiam Recentissimarum quæ in Scholâ et in Praxi per Omnia Usum præcipuum habent, Missionariis, et aliis Animarum Curatoribus et Theologiæ Studiosis solerter accommodatæ, was published in its fifth edition at Antwerp in 1682, 3 vols, 8vo. The eleventh edition appeared at Venice in 1700, 4to. At the time the eighth edition was undertaken there were sixteen thousand copies of this work disposed of, and a great demand for more.

ARCHEBULUS. A lyrical writer at Thebes, and the inventor of a kind of verse called after his name, as stated by Hephæstion.

ARCHEDAMUS, ARCHEDEMUS, and ARCHIDEMUS, for so the word is written respectively by Strabo, Plutarch, and Cicero, was a Stoic of Tarsus or Athens, and wrote some treatises on the Voice and the Four Elements; of which only a fragment has been preserved by Stobæus in Eclog. xcix. According to Plutarch, he left behind him in Babylon a succession of Stoic philosophers.

ARCHEDICUS. A writer of comedy; two of his plays are quoted by Athenæus, and we learn from Suidas that he directed his satire against the nephew of Demosthenes.

ARCHELAUS, the son of Apollodorus or of Myson, was born at Miletus, and migrated to Athens; and after studying philosophy under Anaxagoras, became, as some assert, the teacher of Socrates. He was the first to introduce at Athens the physical philosophy taught in Ionia. According to his theory, heat and cold proceeding from, or accompanied by, moisture, were the two principles of creation; and he taught that all animals were produced from the earth, which sent up a mud-like substance, of the colour and consistency of milk; while in morals, he said that the ideas of right and wrong are the creatures of law, and not of nature. He seems to have been a poet too; at least Plutarch says that he wrote some elegiac verses to console Cimon for the loss of his wife.

Of the other persons of the same name there are, 1. The geographer, who wrote an account of the countries traversed by Alexander, and to whom perhaps ought to be attributed the work on rivers quoted by Pseudo-Plutarch, i. p. 1148, Xyl. 2. The author of a poem, called ΙΑΙΟΦΥΗ, a word that has puzzled the learned not a little; although it is easy to see that the correct reading is ΙΑΥΟΦΥΗ, "mud-born," in allusion to the doctrine of Archelaus; to say nothing of the fact, that in Greek no words are compounded of two adjectives. He is called by Athenæus (ix. p. 309, C.) the Chersonesite, and is identified by Schweighæuser with the Archelaus of Egypt, quoted by Antigonus, Caryst. H. M. ss. 23, because there was a town of Chersonesus not far from Alexandria. The poem was written in Iambics, as the same scholar infers from Athenæus, xii. p. 534, E. 3. The writer on stones, who was probably the Milesian; for according to his doctrine, stones might be considered only as earth, with its moisture evaporated by heat.

ARCHELAUS, king of Macedon, was the natural son of Perdiccas, who left to his care Alcetas, his legitimate son and destined successor. He was, however, removed by Archelaus, who assumed the crown himself. During a reign of fourteen years he materially added to the resources of his kingdom, by the construction of forts and roads; kept up a large army, and built ships; and extended his patronage to literature and art. He was assassinated B. C. 398

ARCHELAUS, one of the most able generals of Mithridates in his war with Sylla. Convinced of the superiority of the Roman power, and becoming suspected by Mithridates, he ultimately found shelter among the Romans.

ARCHELAUS, son of the preceding, remained attached to the Romans, and was made by Pompey high-priest of Comana in Armenia, and afterwards married the daughter of Ptolemy, and became, for a short time, king of Egypt. He was killed in battle with the soldiers of Gabinius, B. C. 56.

ARCHELAUS, son of the preceding, by Glaphyra, was made king of Cappadocia by Mark Antony, in place of Ariarathes X. He was with Antony at Actium, but nevertheless was confirmed in his sovereignty by Augustus. He was sent for to Rome by Tiberius, and died there A. C. 17, after which Cappadocia became a Roman province.

ARCHELAUS, son of Herod the Great, was tetrarch of Judea and Idumea, but was deprived of his power by Augustus, in the year 6 A. C.

ARCHELAUS, bishop of Cascara, a city on the confines of Mesopotamia, remarkable for a dispute which he maintained against the Manichæans, in the year 277, when the doctrines of that sect had spread widely in Persia, and threatened to infect the rest of the East. He has been erroneously supposed to be bishop of Haran, or Chasræ, but Assemanni (vol. i. p. 555) has satisfactorily shown the source of this mistake.

The greater part of the above-named disputation, and the whole of the author's letter to Diodorus, who had consulted him on the spread of the errors of Manes, were published by Valesius at the end of the Annotationes in Socratem et Sozomenum, and a fuller, but still imperfect edition, by Zacagnius, prefect of the Vatican.

ARCHELAUS, a sculptor, born at Priene in the age of Claudius. He executed a small bas-relief of the Apotheosis of Homer, on which appear, in a Greek inscription, the name and country of the sculptor. This work is said to have been dug up, about the year 1658, from beneath the Appian way, near Albano, in a place formerly called Bovillas. The emperor Claudius had a palace near that locality, and it seems probable that it was decorated with this sculpture. (Biog. Univ. Lempriere's Class. Dict.)

ARCHELAUS, (Αρχελαος,) an Egyptian, who wrote, in Greek verse, a work on the wonders of Natural History, (περι των παραδοξων,) addressed to Ptolemy. His date is uncertain, but as he is quoted by Antigonus Carystius (Hist. Mirab. cap. 23) he probably lived in the third century B. C. Only a few of his verses have been preserved, in which he says that scorpions spring from the putrid carcase of a crocodile, wasps from that of a horse, and bees from that of an ox. (Antig. Car. *loco cit.*; Varro, De Re Rust. lib. iii. cap. 16.) Another person of the same name is mentioned by Athenæus (Deipnos. lib. ix. § 76, p. 409), and Diogenes Laertius (Vit. Philosoph. lib. ii. cap. 4, § 17), as having written a work, Περι των ιδιοφυων, De iis quæ propriæ Naturæ sunt; he is called χερρονησιτης, an inhabitant of Chersonesus. A person of the same name is quoted by Pliny, Hist. Nat. xxviii. 6; Galen, De Medic. κατα τοπους, ix. 6; and Aëtius, Tetrab. iv. serm. 4, cap. 133; but it is not possible to say exactly to whom all these passages refer.

ARCHEMACHUS, a writer on the affairs of Eubœa, is known only by a fragment of his third book found in Athenæus.

ARCHENHOLZ, (Johann Wilhelm von,) was born near Dantzic in 1745, and received his early education at the cadet's school in Berlin. In his fifteenth year he entered the Prussian army, in which he served till the conclusion of the seven years' war. At the peace in 1763 he received his dismissal in consequence more especially of his fondness for gaming, which had come to the knowledge of his king, Frederick II. Upon this he set out on his travels, and during a space of sixteen years passed through most parts of Germany, Switzerland, England, Holland, the Austrian Netherlands, France, Italy, Denmark, Norway, and Poland. He has been accused, by a contemporary writer, of acquiring funds for this journey by practices too similar to those which had procured his dismissal from the Prussian army; but this account seems to be at least deeply coloured by the prejudices of the biographer, and by the envy of an unsuccessful rival. Whilst in Italy he had a fall from his horse, which fractured his leg, an accident from which he never fully recovered. On his return to Germany he resided in Dresden, Leipsic, and Berlin, but more especially in Hamburg, and lived by his literary labours. Without possessing profound learning, he had a considerable acquaintance with modern languages, an extraordinary spirit of observation, and a peculiar talent for collecting information; to this he added much knowledge of the world and of mankind, and the faculty of seizing the most important and characteristic points of a subject, and of expressing them in the most lively and expressive language. All this, with a nice tact in adapting his subjects to the taste of the day, earned him considerable popularity, and a great share of influence. His first literary employment was the publication of a monthly journal, the Neue Literatur und Völkerkunde, which was continued for nine years, from 1782 to 1791, and was remarkable for the nice feeling of the popular taste, and the best means of meeting it, which distinguished our author. A more important work was his England and Italy, a book which has been translated into almost all the languages of Europe. In this work he has spoken of Italy with a feeling of prejudice against that country, which accompanied him through life, and was apparent as well in his public writing as in his most confidential conversation.

The part relating to England is written in a very different spirit, and perhaps lies open to the opposite charge of an exhibition of over-partiality. This feeling showed itself in the choice of a subject for his next work, the Annals of British History, from the year 1788; a work which, in spite of many errors as to facts, which even the author's fellow-countrymen have not been slow to discover, has done much to extend among them the knowledge of the English political history at a very interesting period. In 1787 he began the English Lyceum, a periodical work, continued under the title of the British Mercury, to promote the reading and study of the English language among the Germans. His History of the Seven Years' War first appeared in the Historische Taschenbuch of Berlin for 1789, but was republished in a much more extended form in 1793 and in 1801. This has been thought worthy of a translation into several modern languages, and also into Latin, by Reichard (Baireuth, 1790), an honour which it deserved for the accuracy, clearness, and elegance of its composition. He wrote also, the History of Queen Elizabeth, for the Leipsic Kalender für Damen; the Conspiracy of Fiesco; and the Life of Pope Sixtus V.; and a valuable History of the Buccaneers. His History of Gustavus Vasa is an interesting account of the reign of a monarch whose accession will long be an epoch in Swedish history, but there is little of that historical novelty which might have been anticipated from the author's announcement of his access to new sources of information. Archenholz translated Orme's History of Hindostan into German, but the translation appears to have been deficient in those explanatory additions which were necessary to render this work available to German readers. The last twenty years of Archenholz's life were devoted to political writing, as editor of the Minerva, an historical and political journal, commenced in 1792 and continued till the editor's death, in 1812, with a few interruptions. Following cautiously the public feeling, he contrived always to preserve the appearance of an impartial writer; the paper, however, is of great value for the political history of the time. Archenholz died at his estate near Hamburg, at the age of seventy-one.

ARCHER, (Dr. Thomas, 1553—1630,) a distinguished clergyman of the Church of England. He was a fellow of Trinity [illegible]lege, Cambridge; took his degree of A. M. in 1582; and was admitted chaplain to his near kinsman, Dr. John May, bishop of Carlisle, in October, 1584. After Dr. May's death (viz. in 1599) he became chaplain to archbishop Whitgift.

In 1589, Dr. Archer was presented to the living of Houghton-Conquest in Bedfordshire, where he continued rector forty-one years. Happening to preach before James I. at the neighbouring village of Hawnes, in 1605, Archer so pleased the king that he was sent for at the close of the sermon, and appointed his majesty's chaplain in ordinary. His text was from Canticles, ch. ii. ver. 15. This circumstance is carefully recorded in a curious MS. volume, which has descended to the successive incumbents of Houghton-Conquest, and from which these biographical particulars are derived. In the same volume are enumerated the other several occasions on which Archer had the honour of preaching before the king and his court. The entries which this volume contains are, in some few instances, valuable, but of the greater number the interest is merely local; all, however, tend to show that their author was pious, amiable, and intelligent; and he is proved to have been a liberal benefactor to the church and parish of Houghton.

In 1629, as if conscious of his approaching end, Archer raised a monument to himself, immediately above the grave which, six years before, he had prepared for the reception of his body, and survived that act only a few months. His singular epitaph, written by himself, may be found in Lysons' Hist. of Bedfordshire.

ARCHER, (Sir Simon, born 21st September, 1581,) an antiquary of the former half of the seventeenth century, who resided at Umberslade, in the parish of Tamworth. He was the son of Andrew Archer, of the same place. He lived at a time when the attention of persons of an imaginative and historical turn of mind were much directed on the possibility of giving authentic accounts of the several districts into which the kingdom is divided, and fasti of the persons holding eminent situations within those districts, or genealogies of the families who had been their more considerable inhabitants; and for this purpose he consulted the chronicles, and examined many records, both in public depositories and in private hands, emulating in this what was doing on a larger scale by Gascoign and Dodsworth, Burton and Ferrars, and some others who prepared the way for Dugdale and other persons of

the same turn of mind in the succeeding generation. Sir Simon Archer's collection seems to have related chiefly to the county of Warwick, but we find him also contributing to the Vale Royal, by Daniel King, a manuscript containing Webb's Survey of the County of Chester. His collections for Warwickshire were used by Sir William Dugdale, when he published his Antiquities of that county; and one of the circumstances of the life of Sir Simon Archer which connects him worthily with the literary history of his time, is that he was an early friend and patron of this eminent person, as Dugdale in the account which he prepared of his own life has gratefully mentioned, introducing him to many of the gentry of the county, and afterwards, in London, to Sir Henry Spelman and other eminent antiquarian scholars. Sir Simon Archer received the honour of knighthood from king James, on August 21, 1624. He married a daughter of Sir John Ferrars, of Tamworth-castle, and had several children. He was living in 1654. There are many of his Letters in the Correspondence of Sir William Dugdale, published by Mr. Hemper, in 4to, 1827. His great-grandson, Thomas Archer, was created a peer by king George II.

ARCHER, (Thomas,) an English architect, who flourished during the early part of the eighteenth century. He was a pupil of Sir John Vanburgh, who, being appointed surveyor-general for the new churches in London, which were to be built by the grant of queen Anne, gave several of them to his pupils. The new church of St. John the Evangelist in Westminster, fell to the lot of Archer, and was built in 1728. The plan consists of an oblong with rounded corners, having at the east and west ends deep recesses for the altar and vestry, and on the north and south sides, bold projecting enclosed porticos, flanked on each side by a tower, making four in all, and which now have staircases, to afford access to the modern galleries. At first the interior was enriched by columns, and there were no galleries: so that the inside must have originally been extremely effective. In 1741, the interior and roof were consumed by fire, which left only the walls and columns standing. The church was then rebuilt, the columns being omitted; in 1758 galleries were added, and subsequently lengthened in 1826 by Mr. Inwood, architect. When this fine building was first completed, justice was not done to the originality and powers of the architect; and Horace Walpole, with some other critics of the day, unable to appreciate its beauties, reprobated its cumbrous aspect, and its four towers.

The outside consists of a bold Doric order, well proportioned and elegantly profiled: the columns are about three feet four inches in diameter, and stand upon a lofty pedestal or podium, eight feet high. The north and south porticos or hexastyle, each consisting of four outer pilasters and two central columns; the three centre intercolumniations being recessed, and the outer interpilastrations being solid, these latter serve as bases to the towers, which rise at each end of the tympanæ. The entablature is surmounted by a balustrade, except over the porticos, where there are pediments broken through in the centre, for the width of three intercolumniations, to admit a kind of fantastic pedimental group, with a perforated niche. The four towers have square bases to the height of about eight feet above the springing of the pediments, and then assume a circular plan. At the angles there are isolated columns with circular pedestals and circular entablatures, projecting from the main body of the towers. Above the entablature, there is a gradually receding roof of concave profile, surmounted by a pine apple. The east and west ends of the main roof are enriched by grouped gables, flanked by large enriched scrolls or trusses in the Roman fashion.

The whole composition is impressive, and its boldness loses nothing by the graceful playfulness of the outline. There are some inaccuracies of detail, which a little more study of purer models might have corrected; but the whole is well worthy a distinguished place among the striking productions of the Vanburgh school. The exterior being entirely faced with stone, its solid magnificence forms a striking contrast to the parsimonious meanness, which distinguishes the like buildings of the present day. In vol. iv. p. 70, of Dallaway's edition of Horace Walpole's Anecdotes of Painting, Hethrop, St. Philip's church at Birmingham, a work of considerable merit, the quadrant colonnades at Cliefden-house, and a house at Roehampton, peculiar but striking in its effect, all given in the Vitruvius Britannicus, are mentioned as works of Archer. To him also is attributed the fanciful and attractive pavilion at the end of the piece of water, which faces the centre of Wrest-house, in Bedfordshire, the seat of the Earl de Grey.

This pavilion is hexagonal in plan, with a porch at the entrance: with very little attention to effect, it might be made a very graceful object, well worthy the splendid mansion, which has been recently erected by the present noble possessor from his own designs and under his own immediate direction, and in which his lordship has evinced a great feeling for art, sound discrimination, and a happy adaptation of the style chosen, which is that of the French chateau, of the time of Louis XV.

ARCHESTRATUS of GELA or SYRACUSE, for authorities differ, was the pupil of Terpsion, according to Clearchus, in Athen. vii. p. 377, B, and wrote a didactic poem on Gastronomy, or the Art of Good Living, which he dedicated to his friends, Moschus and Cleander, or Cleænus. Like Ulysses, he visited many places, and conversed with many men, to enable him to do justice to a subject, far more palatable to the taste of many persons, than are the songs of Homer and the precepts of Hesiod, whom he parodied, as may be seen in the numerous fragments preserved by Athenæus; and hence, Chrysippus considered him as the real founder of the sect of Epicurus. Of his age, nothing is known. Schweighæuser feels almost disposed to make him a companion of one of the dissolute sons of Pericles. There is another Archestratus mentioned by Athenæus, as the author of a treatise in two books on Flute-players.

ARCHETIMUS, or ARCHIDEMUS, the philosopher and historian of Syracuse, seems like Plutarch to have written a fictitious account of the congress of the sages who met at Corinth, during the reign of Cypselus, as may be inferred from Diogen. Laert. i. 40. To the same person has been attributed the history of Arcadia, mentioned by Plutarch.

ARCHIAS of THURIUM, was the leader of the party sent by Antipater, to discover the hiding-place of Demosthenes; and for his success in that and similar occupations, he went by the name of "the exile-hunter." He was originally a tragic performer, and the master of the more celebrated Polus, and had studied oratory under Lacritus. From the part which he played in the dying scene of the life of Demosthenes, it would seem that one of his characters was that of Creon, in the Antigone of Sophocles. 2. A grammarian of Alexandria, and the master of Epaphroditus, as stated by Suidas in his account of the latter; and hence, he has been assigned to the age of Augustus Cæsar.

ARCHIAS, (A. Licinius,) born at Antioch in the latter part of the second century B. C. He was living, advanced in years, in B. C. 61, but the dates of his birth and death are not known. The poetical talents of Archias developed themselves early. The reputation they procured him, even in boyhood, in his native city, was confirmed and extended subsequently in a journey through Asia Minor and Greece. But the oppressed and impoverished provincials could afford him little beyond barren admiration; and Archias sought in Italy and at Rome a more solid recompense for his productions. After spending some time in southern Italy, where his lectures and recitations obtained for him the freedom of Tarentum, Locri, Rhegium, and Neapolis, he proceeded to Rome in B. C. 102. The Luculli received him into their house, continued their protection or their friendship to the end of his life, and conferred upon him their *gentile* name Licinius. Through Cæcilia Metella, mother of the afterwards celebrated Marcus and Lucius Lucullus, Archias was recommended to the Metelli also. These families were his principal patrons; but the sons of the most illustrious houses in Rome were placed under his care, and he numbered among his friends or his pupils the Lutatii, the Octavii, the Drusi, the Hortensii, Æmilius Scaurus, and Marcus Cicero. He accompanied L. Lucullus the elder into Sicily; and, after his banishment for malversation during the second Servile war, (Diodorus, x. p. 161,) to his place of exile, Heraclea in Lucania. At the request of his patron, Archias was presented with the freedom of this place, which, as one of the allied cities, enjoyed ampler privileges than those in which he was already a citizen. And by the Plautian and Papirian law, B. C. 90, the freedom of Heraclea entitled its possessor, on fulfilling certain conditions, to the full franchise of Rome. Archias attended the younger L. Lucullus to Asia when quæstor to Sylla, in B. C. 86; to Africa, when proprætor, in 76; and, in 70, to the third Mithridatic war. In 62, the right of Archias to the privileges of a Roman citizen was called in question, before the city prætor, Q. Cicero, by one Gratius, or Gracchus. For assuming the franchise without a legal title, he would have come within the penalty of the Papian law, B. C. 66.

Why, however, Archias, a man of

blameless life, popular talents, and great reputation, was selected as an object of attack, is not clear. The Pompeians, aggrieved in the year preceding by the triumph of Lucullus, hoped perhaps to wound him by the conviction of a favoured dependant. The accusation turned on two principal points: had Archias been registered at Heraclea? This could only be proved by oral evidence, since the registry was burnt during the Marsic war. Had he complied with the terms of the Plautian and Papirian law? This was the weakest part of the defence, and apparently Archias was not, according to the strict letter of the law, a citizen, since his advocate, M. Cicero, always eludes the question, or meets it by saying that if Archias had not already the franchise, his talents and virtues long ago deserved it. The result of the trial is not recorded, but Archias was probably acquitted. The oration of Cicero, which has preserved the name of Archias from a casual existence in the Anthologia, was delivered, perhaps, after the consulship of Piso, B. C. 61; its genuineness is questioned by Klotz, Acta Literaria, Altenburg, 1767; and Schroeter in his edition of the Oratio quæ vulgo fertur pro A. &c. Lips. 1818, 8vo; defended by Platz in Crit. Bibliothec. 1821-22; by Frotscher, Anmerkung, z. Cic. Red. pro Archia, Schneeberg, 1820; and by Madrig. Comm. de Ascon. Pedian. p. 151, not. 8. Archias celebrated, in Greek verse, the Cimbric wars of Marius, and the Mithridatic war of Lucullus, Cic. pro Arch. c. 9; he had also undertaken the consulate of Cicero, id. c. 11. Some of the epigrams extant in the Anthologia, under the name of Archias, are by Archias of Antioch. He was celebrated for his skill in improvisation, Pro Arch. viii. 18; and it is not unlikely that his compositions were better suited to recitation than to silent reading. Quintilian, Instit. Orat. x. 7, § 19, mentions Antipater of Sidon and Archias together as *extemporary* poets. See Cic. de Or. iii. 50; see also, Archias in Clinton's Fast. Hellen. c. 12, No. 157, and Drumann, Geschicht. Licinii, 23, vol. iv. s. 199, and the Scholia Bobiensia in Or. pro A. Licinio Archia, published by A. Mai.

ARCHIDAMIA, a woman of Sparta, daughter of Cleades, who procured the repeal of a decree that the women should be sent to Crete on the approach of Pyrrhus, by seizing a sword, rushing to the senate house, and declaring that the women could never survive the ruin of their country, and could fight as well as the men. (Plutarch, Life of Pyrrhus.)

ARCHIDAMUS. The name of several kings of Sparta. The first, son of Anaxidamus, is said to have reigned in B. C. 620.

Archidamus II., son of Zeuxidamus, succeeded his grandfather Leotychides as king of Sparta, B. C. 476. In his reign an earthquake devastated Laconia, and the Messenians revolted and fortified themselves at Ithome, where they maintained themselves for ten years. Archidamus commanded the Peloponnesian troops against the Athenians, B. C. 431, 430, 428, and died B. C. 427.

Archidamus III., son of Agesilaus, to whom he succeeded B. C. 361. He took an active part in the sacred war; and B. C. 338 went to Italy, to the assistance of the people of Tarentum, against some neighbouring states, and fell in battle.

Archidamus IV., son of Eudamidas, was king of Sparta when it was attacked by Demetrius Poliorcetes, 293 B. C.

ARCHIDAMUS, (Αρχιδαμος,) a physician of the fifth century B. C. who is mentioned by Diocles Carystius as having preferred dry friction after bathing, from the idea that oil hardens the skin. (Galen, De Simpl. Medicam. lib. ii. cap. 18.) A physician of the same name is mentioned by Pliny, Hist. Nat., Ind. Auct.

ARCHIGENES, (Αρχιγενης,) an eminent physician at Rome, in the time of Trajan, at the beginning of the second century A. D. He was born at Apamea in Syria; his father's name was Philippus; he was a pupil of Agathinus; and he died at the age of sixty-three (Suidas, in Αρχιγ.), or according to the empress Eudocia (Violar. ap. Villoison, Anecd. Gr. vol. i. p. 65) eighty-three. He is much praised by Galen (De Locis Affect. lib. ii. cap. 6, sq.), who says he had learned every thing connected with the profession of medicine, and that all that he had written was worth reading; he adds, however, that he was too fond of subtle definitions (φιλοριστια); that his style was obscure and negligent; and that he sometimes prescribed medicines without judgment. (De Medicam. κατα τοπους, lib. iii.) Alexander Trallianus calls him (lib. vii. cap. 6) Θειοταος, *the most divine*, which is the same epithet he constantly applies to Galen; and Juvenal several times (Sat. vi. 236; xiv. 252; xiii. 98) mentions his name, to signify an eminent physician in general. He wrote several works on medicine and natural

philosophy (ιατρικα και φυσικα, Suidas) of which only some of the titles remain, together with several fragments, preserved by Galen, Oribasius, Aëtius, Paulus Ægineta, Alexander Trallianus, &c. In pleurisy he directed blood to be taken from the arm opposite to the side affected (Aëtius, Tetrab. ii. serm. iv. cap. 68). In case of an abscess of the liver, he recommends an opening to be made, though he confesses it is hazardous; he notices that when the pus escapes by the lungs and mouth, there is more danger than when it makes its way either through the integuments of the abdomen, or by the intestines (Aët. iii. 2, 4, and 5). In diabetes he recommends blood-letting (Aët. iii. 3, 31). He says that neither eunuchs nor women are subject to elephantiasis (Aët. iv. 1, 122). There are many fragments concerning materia medica, and among them the formula of a celebrated medicine called, after his name, "Hiera Archigenis" (Aët. i. 3, 114). There are also several charms and amulets, in which, notwithstanding his medical skill, he seems to have placed much confidence. There is a dissertation by Harles, entitled, Analecta Historico-Critica de Archigene Medico, et de Apolloniis Medicis, eorumque Scriptis et Fragmentis. Bamberg. 1816, 4to.

ARCHILOCHUS of Paros, whose father was Telesicles, and mother, Enipo, a slave, lived, according to Herodotus, i. 12, in the time of Gyges, and was contemporary, says Cicero, with Romulus. To him we owe the invention of the Iambic measures, found in the Comedies of Aristophanes, the Fables of the Pseudo-Babrias, and the Epodes of Horace, together with the Trochaic and some other varieties of versification. Quintilian has said of him and of Homer, that invention and perfection went hand in hand in them alone. Such was the bitterness of his satire, that he drove not only Lycambes, who had promised his daughter, Neobule, to the poet, and afterwards married her to a wealthier suitor, to hang himself, but his daughters likewise to follow the example of their father. The story has, however, been called in question of late years, though on scarcely sufficient grounds. Although the united voice of antiquity places him amongst the greatest of poets, the few fragments that have been preserved do not enable us to judge of the truth of such commendations; but of his indelicacies, which were such as to induce the emperor Julian to prohibit their perusal by the priests, we can get a glimpse from one or two passages. Like his imitator, Horace, he was better able to handle a pen than a spear, and was not ashamed to throw away his shield in the endeavour to save his life; in which, however, he seems to have been unsuccessful, as he met his death at the hands of one Calondas of Naxus, whose surname was Corax, "a raven," and who, when he went to Delphi, was ordered to leave the temple, as being the murderer of a servant of Apollo, although he pleaded that he had done it fairly in war. Bitter as was the pen of Archilochus, it could still employ itself in subjects of a mournful cast, as shown by his poem, which, like Falconer's, was called the Shipwreck, and written on the loss of his brother-in-law at sea. A fragment of it has been preserved by Plutarch; while of the other remains of the poet, the fullest collection is by Liebel, Lips. 1812. Gaisford, in Poetæ Minores Græci, Oxon. 1814, which was reprinted by Dindorf, Lips. 1823, who had added a few references to critics, omitted by Gaisford, and taken not the least notice of Liebel's work, although a second edition of it is quoted by Hermann, in his Dissertation. de Particula Αν, ii. 13, but which is only the first with a new date in the title-page, 1818 instead of 1812.

ARCHIMEDES. The most celebrated of the Greek mathematicians, born about 280 B. C. at Syracuse, and related to Hiero king of Sicily. He was remarkable for his extraordinary application to mathematical studies, but more so for his skill and surprising inventions in mechanics. He excelled likewise in hydrostatics, astronomy, and optics; he exhibited the motions of the heavenly bodies in a pleasing and instructive manner, within a sphere of glass of his own contrivance and workmanship; he likewise contrived curious and powerful machines and engines for raising weights, hurling stones, darts, &c., launching ships, and for exhausting the water out of them, draining marshes, &c. When Marcellus the Roman consul besieged Syracuse, the machines of Archimedes were employed; these showered upon the enemy a cloud of destructive darts, and stones of vast weight and in great quantities; their ships were lifted into the air by his cranes, levers, hooks, &c., and dashed against the rocks, or precipitated to the bottom of the sea. Nor could they find safety in retreat; his powerful burning glasses reflected the condensed rays of the sun upon them with such effect that many of them were burnt. Syracuse was, however, at last

taken by storm, and Archimedes, as it is said, too deeply engaged in some geometrical speculations to be conscious of what had happened, was slain by a Roman soldier. Marcellus was grieved at his death, which happened 210 B. C., and took care of his funeral. Cicero, when he was questor of Sicily, discovered the tomb of Archimedes overgrown with bushes and weeds, having the sphere and cylinder engraved on it, with an inscription which time had rendered illegible.

His reply to Hiero, who was one day admiring and praising his machines, can only be regarded as an empty boast. "Give me," said the exulting philosopher, "a place to stand on, and I will lift the earth." Δος μοι που στω, και την γην κινησω. This, however, may be easil proved to be impossible; for, granting him a place, with the simplest machine, it would require a man to move swifter than a cannon-shot during the space of a century, to lift the earth only one inch in all that time. Hiero ordered a golden crown to be made, but suspecting that the artists had purloined some of the gold and substituted base metal in its stead, he employed our philosopher to detect the cheat. Archimedes tried for some time in vain, but one day as he went into the bath, he observed that his body excluded just as much water as was equal to its bulk; the thought immediately struck him that this discovery had furnished ample data for solving his difficulty; upon which he leaped out of the bath, and ran through the streets homewards, crying out, ευρηκα! ευρηκα! *I have found it! I have found it!*

Of all the mathematicians of antiquity, Archimedes is confessedly the first for power and originality. In his treatise entitled Ψαμμιτης, or Arenarius, he shows the means of accomplishing what, in his time, appeared to all others to be impossible. This treatise stands, from its subject, distinct from the rest of his works, but it is not on that account the less interesting or valuable. It gives us, indeed, no specimen of that beautiful geometry, in which the ancients taught by their example the most perfect form of close and logical reasoning; but if its want of this attraction has made us less familiar with it, the same circumstance adds a certain variety to the method of investigation which it pursues. He addresses his work to Gelo, the eldest son of Hiero. It appears that the grains of sand at Syracuse had been held by some to be infinite, and that even those who could not admit such an unqualified assertion, still considered them to exceed any numbers that could be assigned for them. Here was the question that brought Archimedes to the very verge of the fluxional calculus! This appears to be a speculation from which no practical advantage was likely to be produced, and none possibly was derived from the mere resolution of the question; but in the means which Archimedes devised for this purpose, we find the principle not only invented, but brought into actual operation, which in our later times has formed one of the greatest means of shortening labour in the conduct of arithmetical processes. The excellence of the Oriental numerals has reduced the Grecian arithmetic to an object of historical curiosity, and we can only admire the ingenuity of those who could work with such awkward implements. The Arenarius, indeed, is employed rather on the arrangement than the notation of numbers, but the imperfection of that notation would, in any common hands, have probably soon put a stop to the inquiry. No one can read the treatise without finding how much more clearly he can follow the reasoning of it, by reducing the several parts to the figures which we have now in use; how much, therefore, must the difficulty have been increased when the ideas to be expressed were entirely new! Archimedes, however, confident in his powers to overcome the difficulty, at once endeavoured to take it in its greatest possible extent, and asserted that he could assign the numbers which should exceed not only the sands of Syracuse and Sicily, but what would be sufficient to fill a sphere equal to the earth, or even to the universe itself. An English translation of the Arenarius was published at London in 1784; it is the work of Mr. George Anderson, and is extremely well performed.

The quadrature of the parabola, accomplished in two different ways by Archimedes, was the first example of an exact quadrature between curves and straight lines. His method of *exhaustion*, which consisted in limiting curves by means of polygons, deserves especial notice; an extension of it produced the method of *indivisibles* by Cavalière. The best edition of the works of Archimedes is that published by the Oxford press in 1792, under the able editorship of Dr. Robertson, then Savilian professor of astronomy.

ARCHIMELUS, a writer of epigrams,

two of which are preserved in the Greek Anthology.

ARCHINTO, (Octavio,) a Milanese count, son of Horace Archinto and Leonora Tonsa, was born towards the end of the sixteenth century. He filled several public stations, and received from Philip III. of Spain the title of count de Barata. He published—Epilogati racconti delle Antichità, e Nobiltà della Famiglia Archinti, etc.—Aggiuntavi una breve Exposizione degli Antichi Marmi, che ne' Palagi di questa Famiglia si leggono, Milan, 1648. Collectanea Antiquitatum in ejus Domo, fol. no date or place—a very rare book. (Biog. Univ.)

ARCHINTO, (Count Charles,) son of the senator Philip Archinto, born at Milan, July 30, 1669, founded an academy at Milan, and collected a valuable library and philosophical apparatus. He was appointed gentleman of the bed-chamber to the emperor Leopold; and, by Charles II. and Philip V. of Spain, a knight of the golden fleece and grandee of Spain. He left many MSS. on scientific subjects, but nothing in print, except some notes on the History of Arnolphus, in the Scrip. Rer. Ital., and a work published posthumously at Venice, Tabulæ, præcipua Scientiarum et Artium capita digesta per Ordinem, repræsentantes. The Palatine Society of Milan, which was formed for the purpose of assisting Muratori with subscriptions to defray the expense of printing the Scriptores Rerum Italicarum, chiefly owed its existence to the exertions of the count Charles Archinto. (Biog. Univ.)

ARCHINUS of Cœle, in Attica, was one of the party who assisted Thrasybulus in expelling the thirty tyrants from Athens. According to Photius, (in Biblioth. cod. 240,) Isocrates took much of his Panegyric from the funeral oration of Archinus, to which allusion is made by Plato in his Menexenus.

ARCHIPPUS.—1. A Pythagorean of Tarentum, who, according to Porphyry, was amongst the first of those who wrote a commentary on the precepts of his master. 2. A dramatist of the old comedy. The titles of seven of his plays have been preserved; but according to Suidas, he only once gained the prize, in Ol. 91.

ARCHON, (Louis, 1645—1717,) was chaplain to Louis XIV. and author of a History of the Chapel of the Kings of France. Paris, 1711. (Biog. Univ.)

ARCHYTAS of Tarentum, was the eighth philosopher who sat in the chair of Pythagoras, and was the master of Philolaus, Eudoxus, and Plato. Like the rest of his school, he was a man of varied attainments in philosophy, geometry, mechanics, and harmonics; and such were his talents as a politician, that he was elected seven times the chief of the state, an office that had been previously only for a year; and so able a general, that according to Aristoxeus, he was never defeated. His death by shipwreck is alluded to by Horace; and though Diogenes says nothing of his writings, Fabricius has given a long list of his works, of which a few fragments, written in the Doric dialect, have been preserved by Stobæus and others, and collected first by Gale, and more recently by Orelli, in his Opuscula Græcor. Veter. Sententiosa, Lips. 1821. Amongst his mechanical inventions, Aulus Gellius, x. 12, mentions an automaton dove, that was made to fly by means of air enclosed within it; a story that would lead to the supposition that Archytas was acquainted with the property of gas, and the principle of aërostation, and of which another curious proof is perhaps given in the story of Dædalus. The other persons of the same name were, 1. A musician of Mitylene. 2. An epigrammatist of Amphissa, which is thought to be the town now called Salona. 3. A writer on agriculture, by some identified with the philosopher. 4. A writer on cookery.

ARCIMBOLDI, (Giuseppe, 1533—1593,) a native of Milan, and established at Prague, was skilled in portraits, and was selected as the court painter of the emperor Maximilian II., in which office he continued also under the emperor Rodolph. He was celebrated for those capricci, or fancy pieces, which afterwards fell into disuse, and which at a distance appeared to be the figures of men and women; but on a nearer view the Flora disappeared in a heap of flowers and leaves, and the Vertumnus was metamorphosed into a composition of fruits and foliage. He acquired great credit for these strange inventions; and on one occasion painted a picture of Agriculture, consisting of spades, ploughs, scythes, and other appropriate implements. He also excelled in painting interiors of kitchens with fruit, vegetables, culinary utensils, &c. There are engraved after him, the Four Seasons, their heads composed of flowers and fruit, without the name of the engraver, but bearing the inscription *Correte e Zerbenetti*, &c. (Lanzi, Stor. Pitt. iv. 180. Bryan's Dict. Heinecken, Dict. des Artistes.)

ARCIMBOLDO, (Giovanni Angelo,) archbishop of Milan, born in 1485, died 1555. He was legate in Germany to Leo X. and in 1529 was made one of Charles Vth's counsellors, and a prince of the Holy Empire. He published a catalogue of heretics, which was translated into Italian and printed by Vergerio, under the title — Catalogo ove Arcimboldo, Archives. di Milano, Condanna e Diffama per Heretici la magior Parte de' Figliuoli di Dio, &c. 1554, in 8vo, which is very scarce. (Biog. Univ.)

ARCION, (Αρκιων,) a surgeon at Rome, who was called in to dress the wounds of those persons who were hurt at the time of the assassination of the emperor Caligula, A. D. 41, A. U. C. 794. (Joseph. Antiq. Jud. lib. 19, cap. 1, where some editions read Αλκιων or Αλκων.)

ARCISZEWSKI, Krzysztof, (Christopher,) a Pole, who after having served some time in the army, in the reign of Sigismund Wasa, in order to avoid persecution for his religious opinions, as being a dissident, went to Holland, and entered the service of that republic. His bravery and skill recommended him so greatly to the Dutch, that they sent him out as military governor to their possessions in the Brazils, where he established garrisons at Rio Janeiro, Bahia, Pernambuco, and other places. His successes over the Spaniards raised him so high in the esteem of the Dutch, that they caused a medal to be struck in honour of him. Notwithstanding the authority and credit he enjoyed, he earnestly longed to return to his native country; and, as the rigour previously shown towards the Polish dissidents began to abate after the accession of Ladislaus IV. (Sigismund's son), Arciszewski addressed a letter to that prince (in 1637), which may be seen in Niemcewicz's Historical Collection. Except, however, that he did return, nothing further can now be traced respecting him from that time; the only positive information we have is, that Kochowski states his death to have happened at Lesznic in 1655, at the time of the war with Sweden, and that shortly after he was buried, the church where he was interred was set fire to and destroyed by the Swedes. He wrote a Latin work on Artillery, which was then considered the best of its kind, and was translated into French, German, and Dutch. In character he was noble and disinterested, rejecting many offers from different states which would willingly have engaged his services on his return to Europe; in his patriotism enlightened, predicting the calamities that would ensue to his country from the influence of the Jesuits, and the tyranny of the nobles.

ARCKENHOLZ, (John,) born in Finland in 1695. He accompanied a Swedish gentleman to Paris, and while there composed a pamphlet against the policy of an alliance between Sweden and France. This having become known he was thrown into prison on his return to Sweden. He was shortly after released, however, on condition of his apologizing to cardinal Fleury, who appears to have been more particularly attacked in his work. In 1746 he was appointed librarian and keeper of the medals in the collection of Cassel, a post which he retained for twenty years. He then received permission to retire to Sweden, and after eleven years' residence in that country, during which time his powers of mind were so weakened by age as to render him incapable of prosecuting his historical labours, he died, in 1777, at the age of eighty-two years. His chief works are, Mémoires concernant Christine, Reine de Suède, Amsterdam, 1751-60; whence d'Alembert has taken the anecdotes of Christina, given in his Mélanges de Littérature, &c.; Lettres sur les Lapons et les Finois, 8vo, Frankfort, 1756; Mémoires de Rusdorf, Ministre de l'Electeur Palatin, written in French, and translated from the MS. into German, published in that language at Frankfort and Leipsic, 1762; and Recueil des Sentimens et des Propos de Gustave Adolphe, Stockholm, 1769. In his latter years he had been charged with the task of writing the history of Frederick I., who died in 1751; but his infirmities rendered him unequal to it.

ARCO, (Nicolas, count of,) a good Latin poet of the sixteenth century, second son of count Oderic, privy counsellor to the emperor Maximilian, was born at Arco, in the Tyrol, an ancient fief in his family, in 1479. He was learned in the ancient languages, and spoke all the modern ones with fluency. He entered the army, and served under Wolfgang of Furstemburg, until the death of his brother, when he abandoned his military career, and took possession of his paternal fief. He had several public employments, but did not neglect literature, and lived on intimate terms with Paulus Jovius, Annibal Caro, Fracastor, and others. His death is supposed to have taken place about 1546, in which year his Latin poems were published, with the

title, Nicolai Archii Comitis Numeri, Mantua, in 4to. They were reprinted by Comino, with those of Fumano and Fracastor, at Padua, in 1739. (Biog. Univ.)

ARCO, (Philip, count of, born in 1740, died 1805,) belonged to the order of Malta, and was their ambassador to the electoral court of Bavaria, where he afterwards held some important political offices. His brother, Ignacius Charles, was also honourably engaged in the political service of Bavaria, and died at Munich in 1812. (Suppl. Biog. Univ.)

ARCO, (Alexis del, 1625—1700,) a Spanish painter, born at Madrid, a disciple of Antonio de Pereda. He was deaf and dumb from his birth; but was, nevertheless, an eminent painter, both of history and portraits. Several of his pictures are mentioned by Polonusio, particularly the Miraculous Conception, and the Assumption of the Virgin in the cloister of the Trinitarios Descalios at Madrid; and in the church of San Salvador, a fine picture of S. Teresa. He died in his native city. (Bryan's Dict.)

ARCO, (Giambatista Gherardo d', 1739—1791,) an Italian writer on miscellaneous subjects. His first work was a prize essay on a subject proposed by the Academy of Sciences at Mantua, which gained him much reputation. His essays, as member of several scientific and literary societies, were published at Cremona in 1785, in four volumes. The emperor Joseph II. gave him a political situation in Mantua, in which his humanity and good management are much praised, especially in 1782, a year of great scarcity. In his essay on the Origin of the Fine Arts of Design, he considers Italy their birth-place, and tries to prove that the Greeks borrowed their first notions thence! He retired from public life some time before his death. (Tipaldo's Biog.)

ARCON, (Jean Claude Eleonore Lemiceaud d',) a celebrated French military engineer, was born at Pontarlier in 1733. He was destined by his father for the ecclesiastic state, but showed a strong taste for the profession of arms, which was allowed to prevail; and in 1754, d'Arçon entered the school of Mézières, and in the following year received a commission as engineer in the army. He served in the seven years' war, and particularly distinguished himself at the defence of Cassel in 1761. At the siege of Gibraltar in 1780, d'Arcon conceived the plan of attack from the sea, by immense floating batteries, which could not be sunk or set on fire by heated shot fired from the rock. These were constructed from large ships, covered with hides, and provided with the means of circulating water in all parts to extinguish fire: they were besides bomb-proof, and carefully ballasted, to balance the weight of the guns carried by them. They were to be supported in the attack by bomb-vessels, gun-boats, and ships of the line. One hundred and fifty pieces of heavy artillery were to be directed against the British stronghold, from ten of these enormous machines; and the utmost interest was excited at the courts of Spain and France for the success of the scheme. On the 13th September, 1782, the plan was put into execution, but completely miscarried; and d'Arçon was obliged to publish a justification of his share in the affair. He was afterwards engaged in the invasion of Holland, and was made a member of the senate by the first consul in 1799, but died in the following year. General d'Arçon was the author of several works on military subjects, of which his Considérations Militaires et Politiques sur les Fortifications, Paris, 1795, was the most important, as combining the results of all his observation and experience on the subject to the pursuit of which his life was dedicated. (Biog. Univ. Drinkwater's Siege of Gibraltar. Ann. Reg. 1782.)

ARCONS, (Cæsar d',) advocate to the parliament of Bordeaux, died in 1681, was author of—Du Flux et du Reflux de la Mer, et des Longitudes, Rouen, 1655. Traités de Physique, Bordeaux, 1668. Dissertations, Bruxelles, 1680. Eschantillon, ou le premier des trois Tomes d'un Ouvrage qui fera voir dans l'Apocalypse les Traditions Apostoliques, ou les Mystères de l'Eglise passés, presents, et à venir, dédié au Sacrament de l'Autel. Paris, 1658. (Biog. Univ.)

ARCONVILLE, (Thiroux d'.) See THIROUX.

ARCUDI, (Alexandre Thomas,) a Dominican, descended from a noble family of Corfu, was born in the kingdom of Naples, and died in 1720, leaving Anatomia degl' Ipocriti, under the assumed name of Candido Malasorte Ussaro, Venice, 1699. Galatina Letterata, Genoa, 1709. Prediche quaresimali, Lecce, 1712. Sant' Atanasio magno, Lecce, 1714. (Biog. Univ.)

ARCUDIO, (Peter,) a learned Greek priest, of Corfu, was brought up at Rome, and employed on various occasions by Clement VIII.; by whom he was sent to

Russia, to decide some disputed points of doctrine. He died at Rome in 1634. Arcadio was exceedingly anxious to reconcile the Greek and Latin churches, and wrote a book, De Concordiâ Ecclesiæ Occidentalis et Orientalis, Paris, 1619, to prove that they did not in fact differ materially, either in doctrine, or in their modes of administering the sacraments. He also wrote two treatises, now scarce, —Utrum detur Purgatorium, et an illud sit per Ignem? Romæ, 1632; De Purgatorio Igne, adversus Barlaam, Romæ, 1637; and translated several modern Greek treatises on doctrinal questions. (Biog. Univ. Fabr. Bibl. Græc.)

ARCULANUS, (Joannes,) or HERCULANUS, an eminent Italian physician of the fifteenth century, is commonly supposed to have been born at Verona. His real name was *Arcolani*, or *Ercolani*; the date both of his birth and of his death is uncertain. He was professor of medicine, first at Bologna and afterwards at Padua, and is said to have died at Ferrara. He has left behind him two medical works, both relating to the Arabic physicians, and both of which (judging from the number of editions that were called for) seem to have enjoyed a great reputation. The first is a commentary on the ninth book of the كتاب المنصوري, *Ketaab Almansuri*, Liber ad Almansorem, of Rhazes, the great text-book of practical medicine in those times. It was first published, 1483, Venet. fol., with the title, Practica Medica, quæ Omnium Morborum et Symptomatum Census et Remediorum Præsagia exponit. The last edition was in 1560, Venet. fol. The other work is a commentary on the first Fen of the fourth book of the كتاب القنون في الطب, *Ketaab Alkanoun fi Alteb*, Liber Canonis Medicinæ of Avicenna, which was first published 1488, Ferrariæ, fol., with the title, Expositio Perutilis in Primam Fen Quarti Canonis Avicennæ in quâ de Febribus agitur. The last edition, with rather a different title, was in 1684. Patav. 4to. Haller (Biblioth. Med. Pract.) speaks slightingly of both these works, and it appears that the only real service he has rendered to medicine is the introducing the more frequent use of the seton. The chapter De Balneis is inserted in the Latin collection of ancient writers on that subject, published 1553, Venet. fol.

ARCULF, a Gallic bishop of the seventh century, who is known only by his travels. He was moved by the desire of visiting the holy places mentioned in Scripture, and, in company with a Burgundian hermit, named Peter, he went first to Jerusalem. After having paid his devotions there, and at most of the ancient sites in Palestine, he embarked at Joppa, and went to Alexandria in Egypt. He next went to Crete, and from thence to Constantinople, where he made a long stay, (from Easter to Christmas.) He next proceeded by sea to Sicily, where he visited Mount Etna, and then went to Rome. After having resided during some time at Rome, he embarked in a ship in order to return to his native land, but the ship was so long driven about by storms and contrary winds, that he was at last thrown upon the isle of Iona in the Irish sea, where he was received by Adamnanus, then abbot of the celebrated monastery in that island. It seems probable that Arculf spent the rest of his days in the society of Adamnan, to whom he told his adventures, and who committed them to writing. This book was, according to Bede, presented by Adamnan to the Anglo-Saxon king Aldfrid, and must therefore have been written before A. D. 698. Bede gives a short account of Arculf in his History, and some extracts from his work; he also founded upon it his treatise, De Locis Sanctis; and it is partly embodied in the Itinerarium Bernardi Sapientis, written a little later. Adamnan's tract was first edited by Jacob Gretser, a German Jesuit, at Ingolstadt, in 1619, and was afterwards inserted in the Act. SS. Ord. Bened. III. part ii. p. 456. (Bed. H. E. v. 15, 16, 17. Hist. Lit. de France, ii. 651.) See ADAMNAN.

ARCUSSIA, (Charles d',) descended from an ancient and illustrious family of Provence, born 1547, died about 1617, was a celebrated writer on Falconry. The first edition of Arcussia's Fauconnerie, containing five books, was printed at Aix in 1598, 8vo. It met with great success, and was reprinted at Paris in 1604 and 1608, and was translated into German and Italian. The most complete edition is that of Rouen, 1647, in 4to, which has ten books. Lallemant has given an account of this work, which is still interesting, in his Bibliothèque des Théreuticographes. (Suppl. Biog. Univ.)

ARCY, (Patrick d',) was born of an ancient family in Galloway, in Ireland, in 1725, educated in France, and served in the French army. He made several campaigns in Germany and Flanders,

and in 1746, was in the expedition sent to Scotland, to the assistance of the Pretender. He was taken, but dismissed, by the English government, and afterwards served in the campaign of 1757. D'Arcy distinguished himself by several scientific works, among which may be mentioned his — Essai sur l'Artillerie, 1760; Mémoire sur la Durée des Sensations de la Vue, 1765; Sur la Théorie de la Lune, 1749; Sur la Théorie et Pratique de l'Artillerie, 1766; Nouvelle Théorie d'Artillerie, 1766; Recueil de Pièces sur un Nouveau Fusil, 1767. He also discovered an important general principle in mechanics, made a series of experiments in electricity, in concert with M. Leroi, and contributed many papers to the Académie des Inscriptions. He died in 1779, and his éloge was pronounced by Condorcet. (Biog. Univ.)

ARDABURIUS, general to Theodosius II. in 421 commanded an army against the Persians. In 425, Ardaburius, with his son Aspar, was sent by Theodosius II. to assist Valentian III. and Placidia. This Ardaburius must not be confounded with his grandson of the same name, the son of Aspar, who died in 471. (Biog. Univ. Gibbon.)

ARDASHEER, (surnamed Babekan, or son of Babek, and called Artaxerxes by the Roman writers,) was the founder of the Sassanian dynasty in Persia. His father was an inferior officer in Fars: but he claimed descent, through his remote ancestor Sassan, from the ancient Kaianian monarchs, the race of Cyrus and Cambyses; a pedigree probably devised after his own elevation to royal dignity. The scanty details which we possess relative to the Ashganian dynasty (or Arsacidæ) then ruling in Persia, being almost exclusively drawn from Roman historians, who term them *Parthians*, give no clue to the position of internal politics which led Ardasheer to form, at an early age, the apparently daring project of possessing himself of the crown; but the rapidity of his progress implies that the juncture must have been favourable to such an attempt; and it has been conjectured with probability that he won the regards of his countrymen by declaring himself the champion of the ancient faith of Zerdusht or Zoroaster, in opposition to the Greek idolatry, to which the reigning prince Ardewan (Artabanes) was inclined. After making himself master of his native province of Fars, and overcoming the rivalry of his elder brother Shapoor, he subdued within a few years, and almost without opposition, Kerman, Irak, and the other southern provinces: and when Ardewan at length took the field in person, he was overthrown and slain in the decisive battle of Hormuz, which established the new dynasty of Sassan in Persia, A. D. 226. The first care of Ardasheer was to replace the lax and enervated rule of the Ashganians by an uniform and vigorous system of administration, which he enforced by visiting at the head of his army every part of his newly-acquired dominions. The Magian doctrines were declared, by a general synod convoked for the purpose, to be the sole tolerated religion in the empire; and all dissidents or schismatics, of whatever denomination, were persecuted with unrelenting bigotry. After completing the domestic regulations of his kingdom, by the promulgation of a code of laws, which continued till the Mohammedan conquest the basis of Persian jurisprudence, Ardasheer turned his attention to foreign conquest; but the war in which he engaged against Alexander Severus, A.D. 230, for the recovery of the ancient Asiatic provinces of Persia, led to no decisive results; and though many of its events were glorious to the Persian arms, the Romans continued to retain Mesopotamia. After the Roman war, he enjoyed several years of uninterrupted prosperity; till A. D. 240, tired of the fatigues of royalty, or more probably anxious to secure his line by the establishment of a successor in his own lifetime, he resigned his sceptre to his only son, Shahpoor (Sapor I. of the Romans) whose mother is said by all the Persian historians to have been daughter of Ardewan, the last Ashganian king. How long Ardasheer survived his abdication is not stated: his dying advice to his son, in which are embodied his views on religion and government, is given by Ferdousi. In the above account, we have followed the statements adopted by Malcolm and Gibbon, as many of the Persian histories are replete with fable and contradiction in the life of this great restorer of their national monarchy, (vide D'Herbelot, in art. *Ardschir Babegan*.) Ardasheer is pronounced by Malcolm to have been "one of the wisest and most valiant princes that ever reigned over Persia." His claim to the latter appellation is sufficiently proved by the ease with which he subverted the preceding dynasty, and maintained his acquired crown against foreign and domestic foes; nor are the evidences of his wisdom and policy less

indisputable than of his valour. The skill with which he reunited the disjointed provinces of the kingdom, and the energy and vitality which was infused by his administration, at once raised Persia from the distracted and feeble state into which it had fallen under the later Ashganian princes, to the rank of a compact and powerful empire; and the permanence of the Sassanian dynasty, which, with its concomitant civil and religious institutions, remained unshaken during more than four centuries, till overthrown by the arms of the khalifs, attests the sagacity which enabled its founder, during his short reign of fourteen years, to place on so firm a basis the edifice of his power. He is said to have been the author of two works, the Kar-Nameh, or Commentaries of his own Life; and a treatise on the Rules of a Good Life, which was frequently transcribed and circulated by his successors. Many of his maxims have also been preserved by tradition: perhaps one of the most characteristic of the spirit of oriental government is the saying, "that the sword should never be used where the stick would be sufficient."

There were two other Sassanian princes of the name of Ardasheer: one, the successor of Shahpoor the Great, who reigned from A. D. 380 to 385; the other, an infant son of Shirûyeh, the son of Khosroo-Purveez, who was placed on the throne for a few months in 629, in the confusion which preceded the fall of the Persian monarchy; but neither of their reigns presents events of importance.

ARDAVAN, or ARDEWAN. The name of two kings of Persia, the one immediately succeeding the other, and belonging to the dynasty of the Molûk Attawāyif, or king of the tribes—a race of inglorious kings, or, as some suppose, of rulers of provinces only, coming in between Alexander the Great and Ardasheer Babekan, the founder of the Sassanian dynasty. The whole of this line is passed over very slightly in Persian historians, and little more is recorded of the two kings under notice, than that the first reigned thirteen years, and was deposed by the second, who reigned twenty-three years. There was also a third of the name, the last king of this race, who was deposed by Ardasheer Babekan, after a nominal reign of thirty-one years. From this name the Greek historians have made Αρταβανος.

ARDEE, (Jacques d',) a monk of Huy, born at Liège in the latter years of the sixteenth century, author of a poetical version of the Book of Ecclesiastes, Liège, 1632; and a History of the Bishops of Liège, also in Latin verse, 1634. (Suppl. Biog. Univ.)

ARDELL, (James Mac, about 1710—June 2, 1765,) an admirable mezzotinto engraver, was either a native of Ireland, or of Irish extraction, and is regarded as one of the ablest artists, in his branch of engraving, that has practised the art. The number of his plates is very considerable, the greater part of which are from portraits of persons of distinction by the principal painters of his time, such as Hogarth, Hudson, Sir Joshua Reynolds, Zoffany, Cotes, and others. He also scraped a few plates from historical subjects by Murillo, Vandyck and Rembrandt, some of his finest works after whom are the Virgin and Infant Jesus; Moses and Pharaoh's Daughter, and Time clipping the Wings of Love, after Vandyck; Tobit and the Angel, the Tribute Money, Rembrandt's Mother reading, and the Student in Mathematics, after Rembrandt; the Virgin, with a Glory of Angels, St. Jerome kneeling before a Crucifix, and St. Francis da Paola, after Murillo. He also engraved Rubens, his Wife and Child, after that master. He lived almost entirely in London, where he died. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes. Bryan's Dict.)

ARDEMANS, (Teodoro,) a Spanish architect, but of German extraction, (his father being a native of that country, serving in the Spanish royal guards,) was born in 1664. He at first studied painting under Coello, but afterwards applied himself chiefly to architecture, and in 1689 was appointed superintendent of Granada cathedral, where he had an opportunity of exercising both his professions. A similar appointment was conferred upon him in 1694, by the chapter of the cathedral of Toledo. In 1702, Philip V. made him both superintendent of the royal buildings, and his sergeant-painter. After the termination of the war of the succession, he was employed by that monarch to complete the palace of Aranjuez, which had been left unfinished from the time of Philip II.; and the chief part of the east front was executed by him, but merely in continuation of the original design by Juan de Herrera. He also made extensive additions to the ancient palace of Valsain, in Old Castile, to which place Philip V. was extremely partial; but as the king would not allow any part of the old buildings to

be taken down, the whole presents merely an irregular assemblage of different structures. After many years of suffering from the gout, to a degree that incapacitated him from making any designs or sketches, he died at the beginning of 1726.

ARDEN, (Edward,) born in 1532, a gentleman of an ancient family in Warwickshire. His father died during his infancy, and he became the ward of Sir George Throckmorton, of Congleton, whose daughter he afterwards married. Mr. Arden, who was a zealous catholic, is chiefly celebrated for a plot, real or supposed, against queen Elizabeth, in which he is said to have been engaged. In 1583 he was committed with others to the Tower for high treason, and was after trial executed in Smithfield.

ARDEN, (Richard Pepper,) first baron Alvanley, and chief-justice of the Common-Pleas, was the second son of John Arden, of Bredbury in Stockport, where he was born in 1745. He was educated at the grammar school of Manchester, and, in October 1763, entered himself as a gentleman commoner at Trinity college, Cambridge, where, although not conspicuous for his application, he obtained the prize for declamation, and credit for the possession of considerable talents. In 1766 he was twelfth wrangler, and was soon after elected a fellow of his college. Although, in compliance with his father's wishes, Arden entered himself of the Middle Temple, he continued to reside some time at Cambridge, where he revised the statutes of Trinity college, which had previously been often the subject of litigation. In 1770 he was called to the bar, and commenced practising in the court of Chancery, going at the same time the northern circuit. Some time elapsed after his call before his name became at all known; but this was a matter of less importance, as his father possessed means and influence through which Arden obtained the recordership of Macclesfield, when almost unknown at the bar. He gradually rose into notice, and in 1770 was made a Welsh judge, when his business increased so much, that he obtained, in 1780, a silk gown. In July 1782, he was made solicitor-general, when the Shelburne administration were in power; and in February 1783, entered parliament as member for the borough of Newton, in the Isle of Wight. He ably supported the government, then exposed to the attacks of the combined forces of Mr. Fox and Lord North, and together with them resigned his office in the very next month.

He took an active part in opposing Fox's East-India bill; and when, in accordance with the sense of the country, the king dismissed the ministers with whom that unconstitutional measure originated, and recalled Mr. Pitt and his friends, Arden resumed (Dec. 26, 1783) his office of solicitor-general, from which, on the 24th March, 1784, he was raised to the attorney-generalship, which last appointment he held for five years, in conjunction with the chief-justiceship of Chester. On Lord Kenyon's promotion to the King's Bench in 1788, Arden was, through the influence of Pitt, and despite the opposition of the chancellor, Thurlow, appointed to the mastership of the Rolls, which he held till 1801, when he succeeded Lord Eldon as chief-justice of the Common-Pleas, and was raised to the peerage by the title of Baron Alvanley, of Alvanley in Cheshire. He died on the 19th of March, 1804. As a lawyer, Lord Alvanley, though not entitled to rank amongst the first, holds a very respectable station: and the appeals from his decisions were neither more numerous, nor, in their disposal, less creditable to him than those which had been brought in the days of Lord Kenyon. In parliament he was not a distinguished speaker, but at times wielded the weapons of sarcasm and raillery with great effect. In society he was greatly liked, as, with a hasty temper, he possessed a kindly and generous disposition, and manners so singularly prepossessing, as to have conciliated the regard of men so dissimilar in character, as the statesman Pitt, and the dissipated Byron. Lord Alvanley was once married, (September, 1784.) By his lady, Anne Dorothea, eldest daughter of Richard Bootle Wilbraham, Esq. a lady of great attractions and good family, the sister of Lord Skelmersdale, he had three sons and four daughters.

Lord Alvanley's judgments, whilst Master of the Rolls, will be found reported in Brown's Chancery Cases, and Vesey jun.'s Reports; whilst chief-justice of the Common-Pleas, in Bosanquet and Puller's Reports in the Common-Pleas Court.

ARDENE, (Esprit Jean de Rome d',) a French poet and general author, was born at Marseilles in 1684, died in 1748. His published works are — Recueil de Fables Nouvelles en Vers, 1747; Œuvres Posthumes, 4 vols, 1767. (Biog. Univ.)

ARDENE, (Jean Paul de Rome d',) brother of the preceding, born in 1689, died 1769. He was a priest, the author

of several botanical works, and edited his brother's posthumous works. (Biog. Univ.)

ARDENNE, or ARDUENNA, (Remacle d',) one of the best Latin poets of his time, was born at Florennes, near Maubeuge, about 1480. He was secretary to Margaret of Burgundy, in the Low Countries. He was at London in 1512, and died in 1524. He wrote—Epigrammatum lib. iii., at Cologne or Paris, 1507; Palamedes, London, 1512,—a book of extreme rarity like the preceding; Amorum Libri, Paris, 1513, small 4to, also very scarce. (Biog. Univ. Suppl.)

ARDENTE, (Alessandro of Faenza,) a painter of history and portraits, of the Piedmontese school. He is by some called of Pisa, and by others a Lucchese; but on one of his three pictures, in the church of S. Paolino at Lucca, namely, that of S. Antonio Abate, he subscribes himself "Alexander Ardentius Faventinus, 1565." There are others of his works in Lucca, in one of which, painted at S. Giovanni, the subject is treated in a highly original manner. In the neighbourhood also of that city, there are many of his productions. In Turin, at the Monte della Pietà, is a picture by him of the Conversion of St. Paul, painted in a style which would lead to the supposition that he studied at Rome. Lanzi considers that Ardente resided a considerable time in Piedmont, as he finds some works by him out of Turin, as an Adoration of the Magi, an altar-piece in Moncalieri, inscribed with his name, and dated 1592. On his death in 1595, a pension was assigned by the prince to his widow and sons, "a proof to my mind," says the same author, "that he must have served the court many years." (Lanzi, Stor. Pitt. v. 302.)

ARDERN, (John, fourteenth century,) eminent in surgery. The date of his birth is unknown; but the MSS. of his works, of which there are several in the British Museum, state him to have been established at Newark, in Nottinghamshire, from the first year of the pestilence, in 1349, to the year 1370, "where he lived all that interval." His experience, and the reputation he gained, caused him to be sent for to London, where he successfully practised his profession among persons of high rank, and he introduced some improvements into surgery. One only of his works has been printed, that on Fistula. Of this treatise, John Read made a translation into English, and published it in 1588. His method of treatment was in accordance with that proposed by Celsus and Paulus Ægineta. He superseded the cruel practice of his day, the cautery, as used by Albucasis. He adopted the mode by incision, which is still practised; but he occasionally employed the ligature, after the manner of William of Saliceto. His MSS. give coloured representations of his cases, and the names of many of his patients are mentioned. He invented a syringe for the injection of clysters, which were not in general use in his time. He boasts much of his skill in the use of his instrument, and states the fame and profit he derived from this occupation. His writings are not untinged by empiricism, which, considering the period in which he lived, is not at all remarkable. He stipulated with his patients in regard to the fees he should receive, and took security for the payment. Freind and Eloy give an example of his rapacity for fees in cases of operation for the fistula. "Centum Marcas (a Nobili), vel xl libras cum robis et feodis—et centum solidos per annum ad terminum vitæ." Ardern employed caustics, of which arsenic entered into the composition; but he does not disguise the evil effects occasionally produced by their employment, and ingenuously relates the particulars of two cases, in which they did much injury. The surgery of Ardern seems principally to have been drawn from the writings of Paulus and Celsus, and he may be looked upon as having been the earliest to introduce a rational surgical practice into England.

ARDERNE, (James,) an English divine, was a native of Cheshire, and educated at Christ's college, Cambridge, from which he afterwards migrated to Brazennose college, Oxford. He held the living of St. Botolph Aldgate, in London, from 1666 to 1682, when he became dean of Chester, where he died in 1691. He bequeathed his books and the principal part of his estate to provide and maintain a public library in the cathedral of Chester, for the use of the city and clergy. He wrote, Directions concerning the Matter and Style of Sermons, 1671; Conjectura circa Επινομην D. Clementis Romani, cui subjiciuntur Castigationes in Epiphanium et Petavium de Eucharista, de Cœlibatu Clericorum, et de Orationibus pro Vita functis, 1683; some single sermons on occasional topics were also printed by him. (Wood, Ath. Ox.)

ARDICES of Corinth, a painter who, together with Telephanes of Sicyon, is said to have improved the art of painting,

which previously consisted of the tracing of a simple outline, called by Pliny *Pictura Linearis*, and which was invented, according to that author, either by Philocles the Egyptian, or Cleanthes the Corinthian. This improvement was effected by the addition of other lines, indicative of the internal parts of the figure, by means of which were described the lights and shades. Still the picture was only an outline, without any attempt whatever at colour. (Biog. Univ. Bryan's Dict.)

ARDICINI, (Louis,) born at Padua, in 1739, was a scientific agriculturist, and at the age of twenty was appointed assistant-professor to his father. His works are, a translation of a French treatise, by M. Tessier, Sur la Carie des Blés; Elements of Agriculture; On Bees; On the Cultivation of Dyeing Plants; On Naked Barley; On the Application of Technical Terms to Agriculture. In 1810 a prize was offered by Napoleon for the discovery of a substitute for sugar-cane sugar, on which Ardicini published an interesting treatise on the extraction of sugar from the holcus-cafor, from which an abundant supply of highly crystallized sugar might be obtained. Ardicini died in 1833.

ARDISSEN. The name of this painter is found on a portrait of bishop Anthony Godeau, engraved by J. Landry in 1672. (Heinecken, Dict. des Artistes.)

ARDIZON, (Jacopo,) an Italian jurist, who flourished at Verona in the fourteenth century. His treatise on Fiefs, Summa in usus Feudorum, went through several editions, and was held in general estimation. (Biog. Univ.)

ARDUINI, (Pietro,) an Italian botanist, born at Verona, was professor of agriculture and rural economy at Padua, and author of Animadversionum Botanicarum Specimen, Patavii, 1759; Memorie di Osservazioni e d'Esperienze sopra la Coltura e gli Usi di varie Piante che servir possono all' Economia, Padova, 1766. (Biog. Univ.)

ARDUINIS, (Santes de,) also called Arduino de Bologna, a painter and engraver, who flourished, according to Gandellini, about 1515, and engraved on wood; but his prints are not specified. (Heinecken, Dict. des Artistes.)

ARDUINO, or ARDOINI, an Italian physician, who practised at Venice in the fifteenth century. He was the author of a Treatise on Poisons, published at Venice in 1492. (Biog. Univ. Mazuchelli, i. 987.)

ARDUINUS, (Marquis of Yvrée,) king of Italy, was chosen by the Italians, in 1002, on the death of Otho III.; at the same time that the duke of Bavaria was chosen by the Germans, under the name of Henry II., who asserted his pretensions to all rights enjoyed by the Othos in Italy. Arduinus, unable to defend himself against the emperor Henry, and deserted by his subjects, finally took the monastic habit in 1015, and in the same year died. (Biog. Univ.)

ARDYS, son of Gyges, succeeded his father in the kingdom of Lydia, about 678 B. C. He reigned forty-nine years, and left the throne to Sadyattes his son. (Herod. 1, c. 15.)

ARE FRODE, an Icelandic historian; the first, according to Snorro, who committed the annals of his own country to writing. This circumstance, however, does not give him a claim to be considered as the first *historian* of Iceland; for in that country, as well as in the whole of the Scandinavian peninsula, traditionary materials for history and biography were handed down *orally*, from one generation to another, probably with as much accuracy as if they had been committed to writing. Snorro relates that he wrote a large historical work on the kings of Norway, Denmark, and England; but this work is lost. Suhm, in his Histoire Critique, mentions a MS. in the collection of Arnas Magnæus, as being probably an abridgement of our author's great work above mentioned; but the only part of it now remaining, as well as the only surviving work of this historian, is the Schedæ Islandicæ, a short history of Iceland. Of this work there have been three editions published; one printed at Skalholt, edited by Kruse, the Icelandic text revised by Thorlacius, bishop of Skalholt. A second edition appeared from the Sheldonian press at Oxford, bearing the date of 1716, but in reality completed in 1697. This edition contains the text, with a version, paraphrase, and philological notes, and was conducted by Chr. Wormius, afterwards bishop of Zealand, who, however, left his work imperfect, being obliged to leave Oxford from debt.

Are Frode (or Arius Polyhistor, as he is called in Latin) was born in the year 1068, about two hundred years after the first peopling of Iceland from Norway, and little more than sixty years from the introduction of Christianity into the island. He was thus almost an eye-witness of events, which other historians could only speak of on the authority of chronicles—

a consideration which renders doubly deplorable the loss of the large historical work, which Snorro and others, in the most positive terms, attribute to him. Till the age of twenty, he was brought up by a near relation, who was the grand nephew of Hrolf, or Rollo, the famous leader of the Normans into France; and Sæmund, the author or compiler of the older Edda, appears to have been the companion of his youth. The two young scholars studied together for three years at Cologne, on the Rhine. Are was afterwards admitted to the priesthood of the Icelandic church; and from this circumstance he takes the title of "prestr" (ecclesiastic), which is sometimes added as an epithet to his name.

Besides his historical works, he appears to have written some sort of a grammar, a work of note in its day. The author of the Hatterly Kil, a treatise on poetry, says, "I will show you the first forms of the letters according to the alphabet of the Danish language, consisting of sixteen letters, as Thorolde, master of Runes, and Are Frode, prestr, disposed them, after the similitude of the Latin alphabet, ordered by Priscian." Resenius, in the introduction to his edition of the Edda, also mentions, on the authority of Amgrim Jonas, that our author wrote a work on the Runic literature.

AREIUS of ALEXANDRIA, a Stoic philosopher, one of the most intimate friends of Octavianus Cæsar, whose education, in conjunction with Apollodorus of Pergamum, he completed. He shared the table and friendship of the triumvir with his sons Dionysius and Nicanor. (Sueton. August. 89, Dio. 51, 16, 52, 36, and Fabricii Not.) Upon his entrance into Alexandria, and afterwards in the theatre, Octavianus appeared in close conversation with the philosopher, and in his speech to the people in the Hippodrome, assigned as one among three motives for sparing the city from pillage, that it was the birth-place of Areius. Seneca (Consol. ad Marciam. 4) has preserved part of a discourse addressed by Areius to the empress Livia upon the death of her younger son Drusus Nero. Whether Dioscorides dedicates his Treatise on the Materia Medica to this Areius or another of the same name is not ascertained.

ARELLANO, (Juan de, 1607—1670,) a Spanish flower-painter, born at Torcas, near Toledo, was a pupil of Juan de Solis, under whom he studied historical composition, but soon abandoned it. After copying several pictures of Mario Nuzzi, called Mario di Fiori, he studied flower-painting from nature, and practised it with great success. He died in the chapel of Notre Dame de Bon-Conseil, at Madrid, in which city there are four of his pictures. (Biog. Univ.)

Spain has also produced other persons of this name:—

1. *Gil Ramirez de*, member of the council of Castile, and president of the Inquisition, wrote two treatises, on the Privileges of Creditors, and on the Greatness of the House of Aquilar.

2. Another *Ramirez de Arellano* wrote a treatise on Spanish orthography.

3. A third, a monk who lived in the early part of the seventeenth century, is much better known than the preceding. He wrote—1. On the Antiquities of Carmona. 2. On the Image of the Blessed Virgin. 3. On the Reliques of St. Justa and St. Rufina. In addition to these, perhaps also he wrote an account of the antiquities in the convent of the Holy Trinity at Seville.

4. *Miguel Gomez de*, knight of Santiago, and member of the council of Indian affairs, wrote on canon and civil law, and on the immaculate conception, in the middle of the seventeenth century.

ARELLIUS, a painter of some celebrity at Rome, a short time before the reign of Augustus. Pliny speaks of his ability with much commendation, but blames him for having selected as models for his goddesses the most celebrated courtesans of his time. Some of his pictures were in the temples, but the senate on this account ordered them to be withdrawn, notwithstanding their great beauty, that they might not desecrate the sacred places. (Biog. Univ. Bryan's Dict.)

AREMBERGH, (Jean de Ligne, count of,) a zealous officer of Charles V., was killed in battle near Groningen, in 1568. Charles d'Arembergh, a capuchin of the same family, born at Brussels in 1593, died 1669; published a History of the Writers of his Order from 1525 to 1580; Cologne, 1640. Clypeus Seraphicus, sive Scutum Veritatis in Defensionem Ordinis Minorum, 1650. (Biog. Univ.)

AREMBERGH, (Leopold Philippe Charles Joseph, duke of,) duke of Aerschot and Croï, governor of Hainault, was born at Mons in 1690. His father was captain-general of the emperor's guards, and was killed at Peterwaradin in 1691. Leopold was wounded at Malplaquet, and by his courage and deserts raised

himself to the highest military honours. He made the campaigns of 1716-17 in Hungary, as major-general of the emperor's armies, and was wounded at the siege of Temeswar. He commanded the right wing of infantry at Belgrade, and essentially contributed to the gaining of that battle. In 1719 he was appointed governor of Rome; and in the campaign of 1733 continued to serve under prince Eugene, on the Rhine. In 1737 he was made field-marshal, and commander-in-chief of the emperor's armies in the Low Countries; and in 1743 was wounded at the battle of Dettingen. He died in 1754, as celebrated for his patronage of literature as for his military renown. (Biog. Univ. Suppl.)

AREMBERGH, (Louis Engelbert, duke and prince of,) grandson of Leopold, was born in 1750, and lost his sight when twenty-four years old. He passed the period of the French revolution in retirement, which he was induced to leave in 1806; and in return for his seat in the Senate-conservateur, and other distinctions, lent his aristocratic presence to Napoleon's court. He died at Brussels in 1820. His daughter Pauline, married to the Prince Schwartzenberg, perished in the ball-room conflagration, at Paris, in 1810. (Biog. Univ. Suppl.)

AREMBERGH, (Auguste Marie Raymond, prince of,) younger brother of the Prince Louis Engelbert, was born in 1753. He long bore the title of count de la Marck, and was colonel of a German regiment in the French service, with which he served in India. Returning to France, he embraced the doctrines of the revolution; became a member of the States-general, and afterwards of the National Assembly, and contracted an intimate friendship with Mirabeau, who named him one of his executors. The count's revolutionary zeal was a little cooled by the suppression of the privileges of the nobility, and especially by the being deprived of his regiment by the National Assembly; and he assisted Mirabeau in his negotiations with the court. When the royal cause became hopeless he left France, and entered the Austrian army with the rank of major-general, and was employed as a diplomatist on various occasions, but never on any military service. On his brother's establishment at Paris, he was anxious to re-enter the service of France; this however Napoleon would not allow him to do, and he remained at Vienna till 1814, when he came to Brussels, and was made lieutenant-general by the new king. He left the Dutch army after the revolution of 1830, and died in 1833. (Biog. Univ. Suppl.)

ARENA, (Antonius de, *i.e.* Antoine du Sablon,) a celebrated macaronic poet of the first half of the sixteenth century. He was born at Solliers, in the diocese of Toulon, and studied under Alciatus at Avignon. He was afterwards judge of St. Remy, in the diocese of Arles, and died there in 1544. The original editions of his works are now very rare, but some of them have been reprinted more than once during the last century, and may be found in most large public libraries. In one of his works, entitled De Arte Dansandi, and evidently written while he was young and a student at Avignon, he gives many curious traits of the manners of the students, of the customs of the university, such as their election of the "abbot of misrule," and the efforts of the different "nations," to secure the election of one of their own party, and of the contentions between the students and the town, &c. In this tract he calls himself "Provençalis de Bragardissima Villa de Soleriis." The first lines of one of the chapters which treat on the manners of the students, entitled De Gentilessiis Instudiantium, may serve as a specimen of the kind of jargon in which these pieces are written:—

"Genti galantes sunt omnes instudiantes,
Et bellas garsas semper amare solent;
Et semper semper sunt de brigantibus ipsi,
Inter mignonos gloria prima manet.
Banquetant, bragant, faciunt miracula plura,
Et de bontate sunt sine fine boni."

The poem on the War in Provence in 1536, published at Avignon the same year, under the title Meygra Entreprisa Catholiqui Imperatoris quando en 1536 veniebat per Provensam bene carossatus in postam prendere Fransam cum Villis de Provensa, &c., like some other of his smaller poems, contains many historical notices which are not found elsewhere. The common imprint of these burlesque tracts was "Stampatus in Stampatura Stampatorum." Arena also printed some treatises on Jurisprudence, chiefly remarkable for the bad Latin in which they were written.

ARENA, (Jacques d',) a French jurist in the thirteenth century, of whom very little is known. He wrote several learned and valuable works on the Civil Law, which were printed in the sixteenth century. (Biog. Univ.)

ARENA, (Joseph,) a Corsican officer in the French revolutionary army, who

was condemned to death along with Cerachi, Topno Lebrun, Demerville, and Diana, for a conspiracy against the first consul in 1802. (Biog. Univ.)

ARENA, (Barthelemi,) brother of Joseph Arena, was deputy from Corsica to the Council of Five Hundred, and was accused of an attempt to stab Buonaparte on its dispersal by him, on the 18th Brumaire; which he always strenuously denied. He was a violent republican, and died in obscurity at Livourne, 1829. (Biog. Univ. Scott's Life of Napoleon.)

ARENÆUS. Of this writer a solitary epigram has been preserved in the Greek Anthology.

ARENDT, (Martin Frederick,) a Danish antiquary, born at Altona in 1769, who led a singularly rambling life. At first he applied himself to the study of botany, which he abandoned for that of archæology. In 1789 he commenced his travels, in search of MSS. and other antiquities, taking up his quarters in the houses of the peasants and pastors, without at all consulting their wishes or convenience. On one occasion he is said to have been carried out of a house forcibly, and on another to have been smoked out. He continued this kind of rambling life till 1806, when he returned to Copenhagen with his collection of monuments and copies of Runic inscriptions. Here he obtained employment under the commission for publishing ancient Icelandic MSS., but soon quarrelled with them, and made his way to Paris. Arrived there, he discovered that he had left behind him, at Rostock, some Cufic coins entrusted to him by the baron de Tham, and immediately set out again to recover them. At Paris he fell ill, and lost an eye while a patient in the Hôtel Dieu, a misfortune which he attributed to his exposure to the weather during his antiquarian journeys in the north. From Paris he walked to Venice to see the Runic inscription on the lion of St. Mark. In 1810 he returned to Paris, and was taken care of by Malte-Brun, and became a member of the Celtic Academy. Always restless, however, he set off suddenly one day for Naples, and was confined for some time as a vagrant at Melun. In the same year he resumed his roving life in the north, refusing every offer of assistance which was likely to interfere with the perfect freedom of his motions. In 1820 he came to Germany, and thence southwards to Italy and Spain, wandering about, and asking or refusing alms when offered, according to his circumstances at the time. In returning from Madrid, he had nearly reached the borders of Germany, when a doubt struck him as to some point to be cleared up in that capital; he went straight back to Madrid, and then resumed his homeward route. He was arrested during a second visit to Italy, in 1824, on suspicion of being an emissary from the German carbonari, from the resemblance of his name to Arndt, the author of the Spirit of the Times—a suspicion which was confirmed by the Runic alphabets which he carried being mistaken for secret symbols. He died in prison at Naples. Arendt's learning was immense, but in a great measure died with him, for he kept no journal of his travels, and only wrote a few memoirs on particular subjects. (Biog. Univ. Suppl.)

ARENHOLD, (G. J.) a German portrait painter, from whose pictures the following prints are known:—Portrait of Jean Gottfried Meiern, folio, engraved by Bernigerot; another of Silvestre Tappen, Lutheran divine, 8vo, engraved by Geor. Dan. Heuman; and a title with a view of Goslar and Rammelsberg, folio, G. J. Arenhold, inv. and del Hanov.; G. D. Heuman, fecit. Norimb. 1738. (Heinecken, Dict. des Artistes.)

ARENIUS, or ARRHENIUS, a portrait painter at Stockholm, after whom the following prints are known:—the portrait of Charles Harlemen, folio, engraved in mezzo-tinto by J. J. Haid; and a portrait of John Charles Hedlinger the medallist, painted at Stockholm in 1738; mezzo-tinto at Augsburg by the same engraver. (Heinecken, Dict. des Artistes.)

ARENSBECK, (Peter Diederich,) a Swedish classical and oriental scholar. He was employed under the direction of bishop Mathias, in a translation of the Bible into Swedish, which however was never finished. He wrote, on this occasion, a work now very rare even in Sweden, entitled Specimen Conciliationis Linguarum ex nativis eorundem proprietatibus in Textus aliquot sacros ad Veram et Convenientem Linguæ Sueticæ Versionem deductum. He died at Stockholm in 1673.

ARENTS, (Thomas, 1652—1700,) a Dutch poet of some celebrity in his day, who produced several tragedies, and a collection of mengel-poesi, or miscellaneous pieces, which latter are commended by De Veris, and the specimen he gives of them justifies his commendation. Ac-

cording to that critic, Arents would have greatly surpassed what he now is, had he trusted more to his own talents, instead of imitating the poets of France.

ARESAS, a Pythagorean philosopher of Lucania. A single fragment of his treatise, On the Nature of Man, has been preserved in the Eclog. Physic. of Stobæus.

ARESI, (Paul,) of Milan, was born at Cremona about 1574. He taught theology, philosophy, and rhetoric, at Rome and Naples, and was appointed confessor to Isabella of Savoy, duchess of Modena, and was afterwards made bishop of Tortona. He died in 1644. His principal works were—In Libros Aristotelis de Generatione et Corruptione. Milan, 1617. De Aquæ Transmutatione in Sacrificio Missæ. Tortona, 1622. De Cantici Canticorum Sensu, Velitatio bina. Milan, 1640. Velitationes sex in Apocalypsim. Milan, 1647. In Italian, Arte di predicar bene. Venice, 1611. Imprese sacre con triplicati Discorsi illustrate ed Arrichite. Verona, 1613. Della Tribolazione e suoi Remedii. Tortona, 1624. Panegirici fatti in diverse Occasioni.

ARESKIN, or ERSKINE, (Robert,) principal physician to Peter the Great, was a native of Scotland, who, after studying at Oxford and taking the degree of doctor of medicine, went to Russia about 1704, where he was at first private physician to prince Menzikov. In 1716 he became chief physician to Peter, whom he accompanied the following year in a journey through Germany, France, and Holland, and by whom he was greatly esteemed both for his abilities and personal qualities, and for his attachment as well as his professional skill. It is to him that Russia was indebted for the adoption of many excellent measures tending to advance the study of medicine and pharmacy, and to rescue them from ignorant or incompetent practitioners. The high favour in which he stood with his imperial patron did not fail to excite cabals against him, one of the instigators of which was baron Hertz, who endeavoured to make it appear that Erskine was aiding the cause of the Stuarts, and carrying on a correspondence with their adherents in Scotland. The tzar, however, gave no credit to such rumours, and took care that Erskine should be cleared from all suspicion in the eyes of the British court. He died in December 1718, at Olonetz, and was interred with great ceremony in the Newsky monastery, St. Petersburgh; the funeral being attended by Peter himself, and many of the principal nobles. His library, and collection of minerals, &c., were purchased during his life for the Academy of Arts. (Entziklop. Leksikon.)

ARETÆUS of Cappadocia, (1st century,) one of the most celebrated and learned physicians of antiquity, but of whose history the particulars are unknown. Even the time and place in which he lived is uncertain. From what has been collected, however, it would appear that he flourished towards the close of, or immediately after the reign of the emperor Nero, as he mentions the Theriaca for the cure of the poisonous effects of the viper, which was invented by Andromachus of Crete, the father of the physician to the emperor. Vossius places him before the Augustan age, on the ground that his work is written in the Ionic dialect; but this inference is untenable, as Arrian of Nicomedia, who lived as late as the middle of the second century, employed this dialect in his book entitled Indica. Rome, or its neighbourhood, seems to have been the seat of his practice, from the character of his remedies and the wines he recommends, among which are the Falernian, the Surrentine, Signine, &c. From the time of Aëtius (who lived in the fifth century) few writers of any celebrity have failed to quote from his works, and to express their admiration of his style, which, in elegance, surpassed that of the period in which he is supposed to have lived. It is a matter of surprise, and quite unaccounted for, that he should not be noticed by Galen, Oribasius, and others who have so largely referred to preceding writers of eminence. The writings of Aretæus have been, and continue to be, highly esteemed by physicians for their accuracy and perspicuity. The symptomatology has always been admired. His style has attracted the attention of all learned men, and it is exceedingly to be regretted that we are ignorant of his personal history. His works have not descended to us without mutilation; Aëtius quotes passages which are not now to be found in any of his known writings. In the description of diseases he is almost unrivalled, and the truth of his delineations is universally admitted. Freind looks upon Aretæus and Alexander to be the two most valuable authors since the time of Hippocrates. They treat of but few distempers, not more than fifty or sixty, and evidently write of these from personal observation.

Of the writings of Aretæus we have eight books; two on acute and two on chronic diseases generally, and two on each of these divisions descriptive of their particular symptoms. It is impossible to read Aretæus without being forcibly reminded of the great father of physic. The correspondence of style, mode of description of symptoms, observation of nature, sagacity of diagnosis, order in the statement of causes, judicious selection of remedies, &c., are manifest. He precedes his history of diseases by an anatomical introduction upon the organs affected. Anatomy was then in its infancy, and great difficulties existed to its progress. The errors of Aretæus in this branch are therefore necessarily numerous. He considered the heart to be the principle of life and strength, and in which the soul and nature of man held their residence. He looked upon it as the source of respiration, being placed in the centre of the lungs. These organs he considered as active, their motions being dependent on their small nerves. The venous system, according to him, took its origin from the liver. He admitted, with Erisistratus, that the nerves were the organs of sensation and motion. These ideas he endeavoured to apply to his views of disease. Shortly after the establishment of the sect of the Methodists in physic, the Pneumatists and Eclectics arose, the latter of which attempted to reconcile the doctrines of the Empirics and the Methodists. Aretæus seems to have taken for the basis of his doctrine that of the Pneumatists, but he reduced their principles to a more scientific form, and enriched it by a number of valuable observations. The practice of Aretæus was, however, in accordance with that of Hippocrates; it was founded on experience and an attentive observation of nature. In his mode of treatment he rarely employed other than the most simple means, and his remedies were few in number. He employed bleeding in many cases, and in several to a great extent. He used arteriotomy behind the ears in severe affections of the head. Emetics (of white hellebore especially) he used extensively. He attended particularly to the diet of his patients, and did more in this respect than by the employment of pharmaceutical means. In chronic diseases his practice was often bold. In epilepsy he did not hesitate to make a perforation in the skull, for which practice, however, it would be difficult to find any thing like a satisfactory reason; the cautery was of common application. He states elephantiasis to be infectious. He deserves notice, as having been the first medical writer to observe particularly the influence which the mind exerts over the body, and that exercised also by the body over the mind; influences, for which, with the modesty associated with science, he does not attempt to account. He is the earliest writer to recommend the employment of cantharides to produce vesications. Prior to this time, mustard and the plant called thapsia were used for this purpose.

From the works of Aretæus which are preserved to us, it is evident that he had composed others which are lost; on surgery, fevers, the diseases of women, the preparation of medicines, &c. The works we possess are also imperfect, and their unrivalled excellence materially excites regret for the absence of any part. His works have been published in Greek, Latin, and other languages. In Greek, the first edition is that of J. Goupyl, Paris, 1554, 8vo, which was reprinted by Henry Stephen, in the collection Medicæ Artis Principes, Paris, 1567, folio. There is another Greek edition by Turnebus, Ex Bibl. Reg. printed also at Paris, 1554, 8vo. In Greek and Latin, an edition by George Henisch was printed at Vienna in 1603, and again in 1627 in folio. Wigan of Oxford published an edition taken from two Greek MSS. with notes, prefaces, critical dissertations, &c., at Oxford, 1723, folio. Triller published some remarks on this edition. Boerhaave edited an edition at Leyden in 1731, in folio. He followed the Greek text of Goupyl, and the Latin version of Crassus, and he has given a commentary, by Peter Petit, on the first three books, which were written in 1662, and separately printed by Mattaire at London, in 1726. A second edition by Boerhaave, with additional notes and observations, was printed in 1735. This is esteemed the best edition of the works of Aretæus Haller printed an edition also in his Medicæ Artis Principes, at Lausanne, in 1772 and 1787, which is not considered of importance. The first edition of Aretæus was published in the Latin language, by Junius Paulus Crassus, a professor at Padua, and printed by the Juntas at Venice, 1552, in 4to. Of this version several editions were published; at Paris, 1554, 16mo; Basil, 1581, 4to; Argent. 1768, 12mo. Translations have also been published in German by Dr. Dewaz, Vienne, 1790—1802, 8vo, 2 vols.

In English by Dr. Moffatt, Lond. 1785, 8vo; and a translation is said to have been made into French by Lefebvre de Villebrune, but it has never been printed.

ARETAPHILA, daughter of Æglatos, wife of Melanippus, a priest of Cyrene, lived in the time of the Mithridatic war. Nicocrates, tyrant of Cyrene, killed her husband Phædrinus, and forced her to marry him. Aretaphila never lost sight of schemes of revenge, and having failed in an attempt to poison Nicocrates, she engaged Leander his brother, who had married her daughter, to murder him. He did so, but possessed himself of the sovereign power, and the freedom of Cyrene was as remote as ever. Aretaphila afterwards procured his death, by means of Anabus, a Libyan chief, and established a free government in Cyrene. (Plut. De Virtute Mulierum. Polyæn. viii. c. 38.)

ARETAS. The name of several kings of Arabia Petræa. The first whose name is recorded defeated Jason, the leader of the Jews, about 170 B.C. A second possessed himself of Cœle-Syria, about 84 B.C., and coined money in his name, as king of Damascus. Another Aretas, king of Damascus, is mentioned by St. Paul.

ARETE, a daughter of Aristippus, and one of the few ladies of antiquity who devoted themselves to philosophy.

ARETIN, (Jean Adam Christophe Joseph, the baron,) was born at Ingoldstadt in 1769, died in 1822. He filled some of the highest state offices in Bavaria, and in 1817 represented that kingdom in the Germanic Diet. He was the author of some publications, an amateur in the fine arts, and possessed an exceedingly fine collection of paintings and engravings. (Biog. Univ. Suppl.)

ARETIN, (Jean Christophe Frederic, the baron,) brother to the preceding, born in 1773, was a person of considerable political and literary celebrity. He was actively engaged in public affairs from his first appearance at Munich in 1793, at the court of the elector of Bavaria, till his death in 1824; but did not succeed in his attempt to combine with these engagements the pursuits of a learned scholar. His literary performances have not much merit, although during five and twenty years he was constantly publishing political pamphlets, and contributing to periodicals, besides being the author of other works, a list of which is given in the Biographie Universelle. (Biog. Univ. Suppl.)

ARETINO, (Pietro.) This writer, who has obtained so unenviable a celebrity, was born at Arezzo, in April 1492, the natural son of Antonio Bacci, a patrician of that city. Whatever some writers may say of his early studies, it is certain that he never learnt either Latin or Greek; and the little of a general nature which he acquired was picked up here and there, by dipping into the books that were entrusted to him at the time that he was a journeyman to a bookbinder in Perugia. His disposition was lively and ardent, his imagination fervid, to which he joined a great fluency of expression, and an unbounded impudence. A satirical sonnet against indulgences drove him from Arezzo, and his want of religion made him leave Perugia to go to Rome on foot, his whole equipage consisting of the clothes he had on. His first patron was a merchant, Agostino Ghigi, the same for whom Raphael painted the palace called La Farnesina; soon after, he became known to pope Leo X. and to cardinal Giulio de' Medici, who was afterwards pope Clement VII., in whose service he entered, but it is not known in what capacity. Sixteen obscene sonnets which he wrote under sixteen no less disgraceful drawings of Giulio Romano, engraved by Raimondi, obliged him to quit Rome, and Giovanni de Medici, so notorious during the Italian wars by the name of the captain of "Le Bande nere," and on whom immorality could make no unfavourable impression, received him under his protection in Milan, and presented him to Francis I., whom he had the good fortune to please by the fulsome praises he lavished on him. At the death of Giovanni he fixed his residence at Venice, having previously made an excursion to Rome, where he was severely wounded, and with difficulty escaped with his life, through the jealousy of a gallant, for some verses which he had written for or against a cook, with whom both of them were in love.

Depending now upon his pen for his livelihood, he began to write prose and verse satires, indelicate dialogues, heroic cantos, sonnets, comedies, besides an immense quantity of letters, which he addressed to all the princes, great men, and ladies of his time, sometimes flattering them or praising himself, and at others even threatening them with the lash of his satire; and from them all he received presents, which enabled him to live a dissolute life. He had the impudence to style himself "Il Divino Aretino;" and

boasted that he was the scourge of princes. He thus levied contributions upon most of the Italian princes, and even men of letters, besides Francis I., Charles V., several popes, Henry VIII. of England, and it is even said from Solyman the sultan of the Turks. At times, however, he met with a reward totally different, and much better deserved. He died suddenly in Venice, in 1557, by overturning his chair in an immoderate fit of laughter at hearing an indecent story of his two sisters, who led a life as infamous as his own.

The nature of most of his works has been already noticed. There are others, which being of a religious cast, have made some writers believe that towards the end of his life he became penitent. This, however, is a mistake; Aretino was never penitent; the motives which prompted him to compose his religious works were as mercenary as those which moved him to write the others. He also has been thought to be the author of the famous book De Tribus Impostoribus. This supposition rests upon an assertion of the celebrated Campanella, who having been accused, as many others before him had been, of being the author of that book, justified himself by saying that it had been printed thirty years before he was born; an epoch which agrees with the time of Aretino. The existence even of this book has been doubted.

For other persons of this name, see Accolti, Bruni, Guido, and Spinello.

ARETIUS, (Benedict,) an eminent Swiss divine and botanist, was born at Berne early in the sixteenth century, and became distinguished as a teacher of theology, and preacher of the reformed religion at Marpurg. He died at Berne in 1754. His most important theological works were—Examen Theologicum, a voluminous work, which was printed twelve times within three years; Commentaries on the New Testament; A Life of Gentilis, with a Refutation of his Principles, &c. But Aretius is better known in his other pursuit, which led him into correspondence with nearly all the eminent botanists of his time, who speak highly of his skill and useful researches. He discovered and described forty new Alpine plants, and published Stockhornii et Nessi Helvetiæ Montium, et nascentium in eis Stirpium, Descriptio, impr. in Operibus Val. Cordi. Strasb. 1561. (Biog. Univ.)

ARETUSI, (Cesare, or Munari degli Aretusi,) a Bolognese citizen, and probably born at Modena about 1580, who painted history and portrait, but principally the latter, and flourished about the year 1606. He formed his taste by copying the works of Bagnacavallo, at Bologna. He was invited by Ranuccio, duke of Parma, to become court painter, and in 1587 employed by him in painting, in the new buildings of S. Giovanni, copies of the pictures of Correggio, which had decorated the old structure. As a portrait painter, he attained to great eminence, and was patronized in that capacity by many of the Italian princes. He had the power of assuming the style of almost every painter, and in many instances is said to have passed off his copies for the originals. In his imitation of Correggio he was particularly successful, and having copied the celebrated Night by that master, for the church of S. Giovanni di Parma, he obtained the honour of restoring the painting formerly executed by Correggio in the same church as mentioned above. Ruta, in his Guida, says his success in this performance was such, "from its accurate imitation of the taste displayed in the original, of its conception, and of its harmony, as to lead those unacquainted with the fact to suppose it to be the work of Allegri." In conjunction with Gio. Batista Fiorini, he painted the cupola of the cathedral of S. Pietro, at Bologna. His portrait, painted by himself, for the gallery of the grand duke, is engraved by P. A. Pazzi. He died in 1612. (Lanzi, Stor. Pitt. iv. 32, 89; v. 51. Bryan's Dict. Heinecken, Dict. des Artistes.)

AREUS, son of Acrotatus, king of Sparta, 309 B. C., lost his life in battle with Antigonus Gonatas, at Corinth, 268 B. C. (Paus. iii. c. 6.)

AREZZO, (the Cardinal Thomas,) was born in 1756, at Orbitello, in Tuscany. After having filled other stations, he was sent by Pius VII. as nuncio to St. Petersburg, on a mission for the reconciliation of the Greek church to that of Rome. Much had been agreed on between him and Paul, when the death of that king put an end to the negotiation. He was residing as legate at Dresden in 1807, from which place Napoleon sent for him to Berlin, and communicated to him some of his designs upon the pontifical sovereignty. It appears that Arezzo turned all the information he received in this manner to the advantage of Pius VII., and he was in the following year arrested at Florence, and confined for some time in the island of Corsica. In 1815 he was created

cardinal, and in 1830 vice-chancellor of the church. He died in 1833. (Biog. Univ. Suppl.)

ARFE, (Juan de,) was the grandson of Henrique, and son of Antonio de Arfe, both celebrated carvers and workers in metal, the elder of whom was a German by birth, and supposed to have been brought from Flanders to Spain by Philip I. Antonio is said to have been the first who adopted columns and other ornaments derived from Italian architecture, in custodias, reliquaries, &c. Juan, who was born at Leon in 1535, distinguished himself not only by his performances as an artist, but by his mathematical knowledge, by his studies and his writings. Among these last, the most remarkable is his Varia Commensuracion (the first portion was printed at Seville in 1585), wherein he treats of sculpture and architecture, also of geometry and anatomy, giving his precepts in octave stanzas, accompanied by a prose explanation and commentary. The wood-cuts were also executed by himself. It happened by singular misfortune that the whole of the first impression of the work was destroyed by fire, and he was obliged to re-write it. In the preface to it he promised to compose a treatise on Practical Perspective, which, however, he does not appear ever to have done. In his own profession he executed many productions, of which only the more celebrated can now be specified; among others, the custodia of the cathedral of Avila, and that of the cathedral of Seville; both of which are represented in his Varia Commensuracion. The first of these was finished by him in 1570, and consists of three orders, Ionic, Corinthian, and Composite; the other, which occupied him six years, is circular in plan, and consists of four orders, viz. Ionic, Corinthian, and two Composite ones, with a variety of statues and bas-reliefs. For the Escurial he executed sixty-four metal busts. The last work attributed to him is the custodia of the church of St. Martin at Madrid, the contract for which was made in 1600, and it is supposed that he died shortly after completing it.

ARFE, (Juan de,) born at Seville in 1603. He commenced the study of his art in that city, and afterwards went to Italy to perfect himself. On his return to his native country he executed, amongst other great works, statues in marble of the evangelists and doctors, twenty feet high, in the chapel of the Communion of Seville. (Biog. Univ.)

ARFWIDSSON, a modern Swedish engraver of portraits. (Heinecken, Dict. des Artistes.)

ARGAIZ, (Gregorio de,) a monk of St. Benedict in the seventeenth century; published in 1667 an Ecclesiastical History of Spain, which he pretended to be, in substance, founded on a work of St. Gregory, bishop of Grenada. The imposture was detected by Garcia de Molina.

ARGALL, (John,) was born in London, but in what year is uncertain. Anthony Wood, who collected nearly all that is known of him, informs us that he was the third son of Thomas Argall, by Margaret, daughter of John Talkarne of Cornwall; and that late in the reign of Mary, he became a student of Christchurch, Oxford. He took his degree of M.A. in 1565-6, being the senior of the act celebrated on the 18th February. (Ath. Oxon. by Bliss, i. 760.) In September of the same year, a Latin and an English play were performed before queen Elizabeth, in Christ-church hall, the former called Progne, by Dr. James Calfhill, and the latter, entitled Palamon and Arcyte, by the celebrated Richard Edwards, (Collier's Hist. of Dram. Poetr. and the Stage, i. 191.) In one of these John Argall performed, and Wood states, that he was "a great actor;" but whether in Latin or English, or in both, does not appear. He might be the unnamed performer to whom queen Elizabeth presented eight guineas, in token of the satisfaction he had given her on that occasion; but had such been the case, he would probably have obtained greater preferment than when, after studying "the supreme faculty," he took orders, and "became parson of a market-town in Suffolk, called Halesworth," where he lived long, and was buried obscurely. He died suddenly during a feast at Chesston, a mile distant from Halesworth, and his interment took place on the 8th of October, 1606. Argall, in his Introductio ad Artem Dialecticam, Lond. 1605, 8vo, (which Anthony Wood quaintly calls "very facete and pleasant,") claims to have been intimate in early life with Dr. Bilson, subsequently bishop of Winchester; Dr. Heton, bishop of Ely; Dr. Robinson, bishop of Carlisle; and Dr. Matthew, first bishop of Durham, and finally, archbishop of York. If they attempted anything in Argall's favour, they attempted it ineffectually; for as he himself said, the year before his death, he was "an unworthy and poor old man, still detained

in the chains of poverty for his great and innumerable sins, that he might repent with the prodigal son, and at length, by God's favour, obtain salvation." Besides the Introductio ad Artem Dialecticam, from which the above quotation is made, John Argall wrote and printed a treatise, De Vera Penitentia, Lond. 1604, 8vo; and Dr. Bliss has pointed out a MS. in Bibl. Reg. A. xii. entitled, Johannis Argalli Epistola Monitoria ad R. Jacobum, cum in Regem Angliæ inauguratus est.

ARGALL, (Richard,) was a sacred poet of some merit, but not of much celebrity; and whether any and what relation to the preceding, is uncertain, no particulars of his life or family being known. Three of his works were published in the same year, viz. The Song of Songs, which was Solomon's, metaphrased in English heroicks by way of Dialogue, Lond. 1621, 4to; The Bride's Ornament, poetical essays upon a divine subject, Lond. 1621, 4to; and A Funeral Elegy, consecrated to the memory of his ever-honoured lord, King, late bishop of London, 1621. He was patronized by bishop John King, and dedicated the first of the preceding works to his son Henry, then archdeacon of Colchester, and subsequently bishop of Chichester. Anthony Wood (Ath. Oxon. by Bliss, i. 761) notices two other intended publications by Richard Argall, and doubts whether they were ever printed, owing to the disappointment of the author at the death of his patron: the one was called Meditations of Knowledge, Zeal, Temperance, Bounty, and Joy; and the other, Meditations of Prudence, Obedience, Meekness, God's Word and Prayer. Wood does not add where he had seen the MSS. of these productions. He had not been able to ascertain to what college in Oxford Richard Argall belonged, but merely states, that he "spent some time in study" there.

ARGAND, (Aimé,) inventor of the lamp known by his name, was a Genevese. He made his first lamp in England about 1782. He found it expedient to share the honour and profits of his invention with M. Lange, who also claimed the discovery, in whose name, jointly with his own, French letters patent were obtained in 1787. The use of the new lamp, with its perfect combustion of the oil and steady light, produced by the internal current of air and the glass chimney, soon became general; but the revolutionary abolition of all exclusive privileges deprived the patentees of their expected profits. Argand came to England, and his death in 1803 is said to have been accelerated by his disappointments. (Biog. Univ.)

ARGELLATI, (Philip,) an Italian printer, and one of the most learned and laborious authors of his time, was born at Bologna in 1685. His most important undertaking was the printing of the great collection of ancient historians, known as the Scriptores Rerum Italicarum. Muratori, who formed the design of this work, was almost on the point of abandoning it, from the impossibility of getting it printed in Italy, where the art of typography had been allowed to fall into great neglect. A society, called the Palatine, was however formed, chiefly owing to the exertions of the count Charles Archinto, to defray the expenses of publication, and Argellati established a magnificent printing-house at Milan, from which this work was the first to issue. His other productions were—the works of Sigonius, in 6 vols, folio, which appeared in 1738; Le Opere inedite di Ludovico Castelvetro, 1727; De Antiquis Mediolani Edificiis, 1736; &c. Argellati also wrote and published, Bibliotheca Scriptorum Mediolanensium, 1745; Biblioteca de' Volgarizzatori Italiani, 1767; besides many memoirs in different collections. He died in 1755. (Biog. Univ. Mazuchelli.)

ARGELLATI, (Francesco,) son of the preceding, born in 1712, was well acquainted with ancient and modern literature, which he had ample opportunities of cultivating in his father's house, with whom he lived till his death in 1754. He left some unpublished works, in jurisprudence, philosophy, and general literature. (Biog. Univ. Mazuchelli.)

ARGENS, (Jean Baptiste de Boyer, marquis d',) was born in 1704, at Aix in Provence, and entered the French army at an early age; he was, however, obliged to leave it, and was sent to Constantinople with the French ambassador. On returning to France, his family wished him to study for the bar, a profession for which his profligate habits particularly unfitted him; and he again entered the army, but a fall from his horse at the siege of Philipsburg disqualified him for a military life. Disinherited by his father, he was obliged to take to his pen, as a means of subsistence, and went to reside in Holland, where he published his Lettres Juives, a work which recommended him to the notice of Frederick II. at that time prince royal of Prussia. On his accession

to the throne, Argens accepted an invitation to Berlin, where he received the appointment of chamberlain, with a considerable salary, and the superintendence of the literary department of the academy. He resided in Prussia for twenty-five years, living on terms of great intimacy and favour with Frederick, until he offended the king by marrying, when nearly sixty years old. The last two years of his life were spent in Provence, where he died in 1771. His publications were numerous, but did not possess much literary merit: they were once popular, and are all tainted with infidelity and immorality. His information was extensive, but employed with little taste or judgment; and his style has all the faults of a frequent and hasty writer, with whom literary composition was at first necessary as a means of support, and afterwards, as an indispensable habit. (Biog. Univ.)

ARGENSOLA. Two brothers of this name are entitled to a particular mention in the literary annals of Spain:—

1. *Leonardo de Lupercio*, (1565—1613,) a native of Barbastro, and by both parents of ancient lineage. His education, like that of his brother Bartholomew, began at Huesca and was finished at Saragossa. It is mentioned, to his praise, that he paid considerable attention to Greek—a language more studied in those days than at present in the Spanish universities. From the time of his leaving college to 1585, we know nothing of his motions; but in that year he was at Madrid, completing three tragedies, which were probably represented at court. He, or at least his brother, seems to have had some interest among the great; for he was about this time appointed secretary to the empress Maria of Austria, to whom Bartholomew was chamberlain, and gentleman in the household of the archduke Albert. An appointment far more worthy of him, and more congenial with his wishes, was that of *cronista mayor* of Arragon, which Philip III. had created about 1598. The patronage of this office was not in the crown; it was wisely left to the deputies of the kingdom, who evinced their good sense by attaching two conditions to the office; first, that the chronicler should reside in Arragon; and secondly, that Lupercio should continue the Annals of Zurita, by writing the history of the reign of Charles V. How long he had exercised this duty when, in 1610, he was nominated secretary to the conde de Lemos, (viceroy of Naples,) and member of administration, we know not; nor can we conceive how the Arragonese dispensed with his residence among them, even for a time. Accompanied by his brother, Lupercio went to Naples. At his request the viceroy founded a new academy, that of the *Ociosos*, or Men with Leisure,—meaning that the subjects which lie within their province should occupy their notice only at *leisure* hours, as a relaxation from more important duties. The multiplicity of his offices injured Lupercio's health: he was physically unequal to duties so numerous and so varied, and notwithstanding the aid which he received from his affectionate brother, he sunk under them in 1613. The regret which his death occasioned, both in Naples and Spain, must be attributed to his private virtues as much as to his literary merit.

In the dramas of Lupercio,—of which the only two that are extant, Isabela and Alejandra, have been published in the Parnaso Español,—we find nothing to admire beyond the elegance of the language and the fluency of the versification. The former is acknowledged to be far superior to the latter; yet its faults are numerous, without any redeeming beauty beyond those we have just mentioned. But these works were exceedingly popular, and the reader who may remember the high praise bestowed upon both by Cervantes, in the conversation between the curate and the canon of Toledo, will have little respect for the critical authority of that celebrated writer.

In another department, Lupercio is deserving of a high degree of praise. As an imitator of Horace, as a lyric poet, a satirist, and a writer of epistles, he will always be perused with pleasure. If he has not feeling, he has fancy; his judgment is good; his observation of life considerable; his taste highly cultivated; his manner often sententious. In the sonnet and the national song he was also successful; but he has little vigour, and his poetical efforts, elegant as they are, cloy by their uniformity. An historical work on the troubles of Arragon, connected with Antonio Perez, (see the name,) was also, we are told, composed by Lupercio, but it has never seen the light.

2. *Bartholome Juan Leonardo de*, (1566—1631,) who was born and educated at the same places as his brother, entered the church, and was chaplain to the empress Maria of Austria. On the death of that princess he repaired to Valladolid, where the court then resided, and where he found a patron in the conde de Lemos. But the manners of a

court did not please him, and he removed to Saragossa with the intention of permanently remaining in the capital of his native country. He did not, however, remain there many months; he resolved to accompany his brother to Naples, and as he was well provided with the goods of fortune, fraternal affection only could have been his motive. On the death of Lupercio in 1613, he was elected his successor as historiographer of Arragon. The duties of the post, coupled with those required by his prebendal stall in the cathedral of Saragossa, a stall conferred on him by Paul V., rendered his future residence in that city indispensable. He waited, however, at Naples until the end of the viceregal authority of the conde de Lemos, and reached Saragossa in 1616. From this time, religion, history, and poetry, occupied his whole time, unless indeed when the gout assailed him. This was his great enemy, and in 1631 it put an end to his life and labours.

For the literary merits of Bartholomew, as for those of his brother, we must not adopt the exaggerated estimate of Spanish writers. When Cervantes (in his Canto de Caliope) assures us that they were "two suns in poetry, on whom Heaven with lavish hand conferred all that she had to bestow;" "that the younger imitated the elder by soaring so high as to be lost to human gaze;" and when a recent native biographer affirms that Bartholomew was "a great, true, original poet, comparable with the most celebrated lyric poets of antiquity," we may smile at the manner in which children in the art of criticism—for such in poetry at least are the Spaniards—thus outrage the established principles of that art. But when Cervantes observes that the two brothers seemed to have been sent to reform the Castilian language, we may acquiesce in his opinion—for who was a better judge? Even to foreigners, who cannot have the same critical knowledge of mere style, there is in the writings of both a good taste, a correctness, a finished elegance, which we should vainly seek in any of their predecessors or contemporaries—even in Cervantes. In many respects the style of both is so similar that it can scarcely be distinguished. This similarity may be explained by that of their pursuits, their tastes, their conjoint education, their inseparability, and their strong fraternal attachment. But in the churchman there is more thought, more knowledge of the world, more vigour, a greater spirit of action. His effusions are much more numerous than his brother's; and his spiritual songs, in imagery, power of reflection, and pathos, are superior to any thing produced by Lupercio.

As an historian, Bartholomew deserves considerable praise. His Conquista de las Islas Molucas (Madrid, 1609) is written with much elegance and with considerable judgment; and his continuation of Zurita's Annals is inferior to that of his reverend predecessor in one respect only — it is somewhat too rhetorical. In the latter work he proves himself a true Arragonese; he is animated by the free spirit of his country, and we are sometimes at a loss to conceive how the book could have been licensed in Spain. Some other works of Bartholomew yet remain in MS. and are mostly, we believe, in private libraries. (El Parnaso Español, tom. iii. vi. Nicolas Antonio, Bibliotheca Nova (sub nom). Bouterweck, History of Spanish Literature, book ii.)

ARGENSON. See VOYER.

ARGENTAL, (Charles Auguste de Ferriol, comte d',) born at Paris in 1700, died 1788, was for many years counsellor in the parliament of Paris, and afterwards represented the duke of Parma at the court of France. He was an intimate and early friend of Voltaire, for whom he entertained the greatest attachment and admiration. (Biog. Univ.)

ARGENTELLE, (Louis Marc Antoine Robillard d',) a Frenchman, who was very successful in modelling botanical specimens. He returned from the Isle of France to Paris, in 1826, with a rich collection of tropical plants, represented in his peculiar method. He was born in 1777, and died in 1828. (Suppl. Biog. Univ.)

ARGENTI or ARIENTI, (Augustine,) an Italian lawyer and poet of the sixteenth century, died in 1576. He composed a pastoral drama, entitled—Lo Sfortunato, Favola Pastorale, Venice, 1568, and dedicated to his patron, the cardinal d'Este, which was acted at Ferrara with great success. (Biog. Univ.)

ARGENTI, (Borso,) brother of the preceding, died in 1594; was an ecclesiastic, and wrote some pieces in poetry, as well as a comedy in prose—La Prigione. Ferrara, 1580. (Biog. Univ.)

ARGENTIER, (John,) a Piedmontese physician, born in 1513, died at Turin in 1572. His works were collected after his death, in 2 vols fol. at Venice, 1592, 1606, and at Hanover in 1610, which is the best edition. Argentier knew little

of the practical parts of his profession, but occupied himself with the study of the medical writers. He censures Galen with much acrimony. (Biog. Univ.)

ARGENTRE, (Louis Charles Duplessis d,') bishop of Limoges, was born in 1724, died in 1808 at Munster, whither he had been driven by the revolutionary movements in Frence.

ARGENTRE, (Bertrand d',) a French historian, born in 1519; succeeded his father in the place of seneschal of Rennes. He wrote an historical account of the province of Britany, which was published at Rennes in 1582, and Paris in 1588. D'Argentré also wrote commentaries on the customs of Britany, which are praised by Dumoulin. He died in 1590, and his collected works were printed in 1608—1612. (Biog. Univ.)

ARGENTRE, (Charles Duplessis d,') bishop of Tulle, was born in 1673, at the castle of Plessis, in the diocese of Rennes, He devoted himself to the study of theology, and wrote several works, the titles of which are, Apologie de l'Amour qui nous fait désirer de posséder Dieu seul, &c. Amst. 1698. Traité de l'Eglise, Lyons, 1698. Elementa Theologiæ, &c. Paris, 1702, with an explanatory Appendix in 1705. Lexicon Philosophicum, Hague, 1706. De Propriâ Ratione quâ Res Supernaturales a Rebus Naturalibus differunt, Paris, 1707. Martini Grandini Opera, Paris, 1710. Collectio Judiciorum de Novis Erroribus, 1725-33-36; and some others. He died in 1740. (Biog. Univ.)

ARGENVILLE, (Ant. Joseph, 1680—1766,) an amateur engraver and man of letters, born at Paris. His family name was Dezaillier. Besides many works on natural history, gardening, and other subjects, there is by him an Abridgement of the Lives of celebrated Painters, with their Portraits, Paris, 1745, 1752; reprinted in 1762. He designed and engraved for his amusement. There are several landscapes by his hand, and one head of a Peasant Girl laughing, after Caravaggio, engraved in the chalk manner, dedicated to the countess de Rochefort, and another head of a Peasant Girl, after Watteau. (Heinecken, Dict. des Artistes.)

ARGHUN-KHAN, son of Abaka, and grandson of Hulaku, was the fourth of the Mogul khans of Persia, if we reckon Hulaku as the first. His uncle and predecessor, Nikoudar Ahmed Khan, having made himself obnoxious to his Mogul subjects by embracing the Moslem faith, was opposed by Arghun, who put himself at the head of the malcontents, but was overpowered and taken prisoner; but Ahmed imprudently quitting the army for the capital, the Mogul generals released Arghun, and placed him on the throne in the place of his uncle, who was seized and given up for retaliation to the princess Kongoos-Tchai, whose son he had put to death, A.D. 1284, A.H. 683. During the first years of the reign of Arghun, the government was almost entirely administered by the emir Boga, a Mogul by birth: an attempt, however, in 1287 to dethrone his master, cost this powerful minister his life; and a Jewish physician, named Saad-ed-doulah, succeeded as vizier, and obtained an absolute ascendant over the mind of Arghun, which the superstition of that age attributed to the use of philtres. During the whole reign, the Moslems were subjected to rigorous persecution, and debarred from all offices of trust or emolument, which were filled with Jews and Christians: it was even said that Arghun had promised to lead an army into Arabia, and convert the Kaaba at Mekka into a church; and pope Nicholas IV. conveyed to the Mogul prince his acknowledgements for the favour which he had shown the Christians. But a malady which attacked Arghun disconcerted all these hopes; and the recovery of the khan was no sooner declared hopeless, than the favourite Saad-ed-doula was massacred by the Mogul nobles. Arghun survived his minister only a few days; and was succeeded by his brother,—(whose name has been variously spelled Kangiatu, Kaikhtu, Key-Khatu, &c.; the last is most probably correct,)—A.D. 1291, A.H. 690. His character has been very differently painted by Christian and Moslem writers; by the former he is lauded as a pattern of all princely virtues, while the latter represent him as a tyrant and oppressor, and consider his death as a miracle wrought in their favour. An impartial examination will perhaps justify us in regarding him as a prince of little natural force of character, swayed by his ministers and favourites, and with no predominant passion but avarice. (Khondemir. Abul-Faraj. Abul-Feda. D'Herbelot. De Guignes.)

ARGILLATA, or DE ARGELLATA, (Pietro d',) an Italian physician, was professor of logic, astronomy, and medicine, at Bologna, where he died in 1423. His works, entitled, Chirurgiæ Libri Sex, Venetiis, 1480, were four times reprinted within twenty years. They contain many

valuable observations, and are remarkable for the candour with which he acknowledges his own mistakes. (Biog. Univ.)

ARGOLI, (Andrea,) an Italian mathematician and astrologer, born in 1570, at Tagliacozzo, in the kingdom of Naples, was professor in the university of Padua. He died in 1653, leaving—De Diebus Criticis, 1652; Ephemerides, from 1620, 4 vols, 4to; Observations on the Comet of 1653. His Ephemerides were reprinted at Padua and Lyons, and continued to 1700. (Biog. Univ.)

ARGOLI, (Giovanni,) son of Andrea, distinguished for his juvenile poetry, was born in 1609. He published a poem on the Silk-worm—Bambace e seta, idillio, Rome, 1624, before he was fifteen years old. Two years afterwards, he brought out his poem of Endymion, in twelve cantos, which was completed in seven months. This performance was so successful, that it was even doubted whether so young a man, as the alleged author, was capable of writing such a poem. Angoli afterwards studied jurisprudence, and taught literature at Bologna. His death took place about 1660. He was also the author of some Latin verses, and several memoirs and essays on antiquarian and other subjects. (Biog. Univ.)

ARGONNE, (Noel,) called Bonaventure, a Carthusian monk, born at Paris about 1634, died at Gaillon in Normandy in 1704. He wrote—Traité de la Lecture des Pères de l'Eglise, 1688; L'Education, Maximes et Réflexions de M. de Monçade, avec un Discours du Sel dans les Ouvrages d'Esprit, 1691; Mélanges d'Histoire et de Littérature recueillis par Vigneul-Marville, Rouen, 1699—1701, reprinted for the fourth time at Paris in 1725, a work which contains many curious literary anecdotes and reflections. (Biog. Univ.)

ARGOTE of Molina. See Molina.

ARGOTE, (Hieronomo C. de, 1676—1749,) a native of Collares, in Portuguese Estremadura, distinguished himself by his antiquarian and historical essays. His contributions to the Transactions of the Academy of History at Lisbon have considerable merit; but he is better known for his work, De Antiquitatibus Conventus Bracaragustani, and for his memorials relating to the archiepiscopal church of Braga. He also wrote, in his native language, several discourses, and the lives of a few saints.

ARGOU, (Gabriel,) a French author in the seventeenth century. He was an advocate in the parliament of Paris. His best known work is his—Institution au Droit Français, which has been sometimes ascribed to the Abbé Fleury, without any foundation. His works were collected after his death, and have passed through several editions. (Biog. Univ.)

ARGUES, (Gérard des.) See Des Argues.

ARGUIJO, (Juan de, died before 1630,) of Seville, a poet who had many flatterers in his day, and although far from contemptible, assuredly does not merit the praises which he has received. His liberality in pecuniary matters was great: though his means were originally ample, he exhausted them, and was compelled to subsist on the dowry of his wife. Hence the adulation of those who did, or hoped to benefit by his purse. Bouterweck praises his sonnets, but he is not a high authority in Spanish literature. The only composition of his which we have had the opportunity of perusing—a Cancion in the 9th vol. of the Parnaso Español—has no great merit.

ARGUIS. See Polycletus.

ARGYLE. See Campbell.

ARGYRE, son of Melo, a powerful citizen of Bari, made himself master of that city, and in 1042 assumed the title of duke of Italy. He preserved the government of Beri, with the assistance of the court of Constantinople, till 1058, after which he lost the favour of the emperor, and died in exile.

ARGYROPULO, (John,) was one of the learned Greeks, driven from Constantinople on its capture by Mahomet II. in 1453, whose appearance in Italy contributed so remarkably to the revival of ancient literature. He received the appointment of Greek professor at Florence from Cosmo de Medici, where he had for his pupils Pietro and Lorenzo de Medici, the son and grandson of Cosmo, and Politian and Acciaioli. Argyropulo remained at Florence until the plague obliged him to quit it, when he went to Rome, and continued his course of instruction in philosophy and the Greek language there, numbering among his scholars the celebrated German Reuchlin. He died in consequence of eating melons excessively, in the seventieth year of his age, soon after his settlement at Rome: the exact date is uncertain, but it must have been after 1478, because he survived Theodorus Gaza, who died in that year. His translations of some of Aristotle's works into Latin are to be

found in the older editions of that author. (Biog. Univ. Roscoe's Lorenzo. Hodius de Græcis Illustr.)

ARIADNE, empress of Constantinople, was daughter of the emperor Leo I. Her first husband was Trascalipæus, a chief of the Isauri, who took the name of Zeno, and was associated with her in the empire. She followed him with fidelity in his exile; and on his decease gave her hand and the imperial title to Anastasius, an aged domestic of the palace. She died in 515. (Gibbon, vii. 6.)

ARIARATHES. Ten kings of this name reigned in Cappadocia. The first lived about 330 B. C., and the tenth and last was deprived of his sovereignty by Mark Antony.

ARIAS, (Francisco, 1533—1605,) a Jesuit of Seville, whose labours for the reformation of prisons merit the esteem of posterity. His works, which are numerous, and all religious, attest his own piety, and his zeal for the spiritual welfare of others.

ARIAS MONTANUS, (Benedictus, 1527—1598,) a native of Fraxenal in Estremadura, is well known to European scholars for his interlineary versions. Educated at Alcala, and invested with the habit of Santiago, in 1562 he accompanied the bishop of Segovia to the council of Trent, where he laid the foundation of his celebrity. On his return, he retired to the hermitage of Nuestra Señora de los Angelos, on the summit of a rock near Aracena, and there he hoped to meditate without interruption. But Philip II., who had heard of his skill in the ancient languages, sent him to Antwerp to superintend the publication of the Polyglott which Plantin was printing. There he remained from 1568 to 1572. To the languages which had been printed at Alcala, he added a Chaldee paraphrase, a Syriac version of the New Testament, in Syriac and Hebrew characters, with a Latin translation. His labours procured him much renown, and a bitter enemy in Leone de Castro, professor of the oriental languages at Salamanca, who accused him at Rome and to the inquisition of altering the text of Scripture so as to please the Jews and confirm them in their misbelief. Many were the journeys which he had to make to Rome before he could be absolved from the charge; but in the end (1580) he was honourably dismissed, and Philip, to show his sense of the injustice with which he had been treated, offered him a bishopric, which he refused. He preferred his hermitage, to which he retired with new ardour. He had there one habitation for summer, another for winter; the one surrounded by gardens, the other by vine plantations. Scarcely was he comfortably settled in this enviable solitude, when Philip again drew him into the world to superintend the library of the Escurial, and to teach the oriental languages to the monks of that establishment. He died at Seville. Besides the Antwerp Polyglott (8 vols, fol.) which he assisted to edit, he wrote nine books on Jewish Antiquities, a History of Nature, a Treatise on Rhetoric; he translated the Psalms of David into Latin verse, and the Itinerary of Benjamin of Tudela into Latin prose.

ARIAS DE BENAVIDES, a physician of Toro, who travelled in the New World, and published on his return a book which he entitled Secrets of Surgery.

ARIBERT, son of Clotaire II., king of France, and half-brother to Dagobert I. Aribert was too young on his father's death to assert his claims to succeed him in the monarchy of France, but was crowned king, at Toulouse, of part of the realm of Aquitaine, and died two years afterwards, in 630. (Biog. Univ.)

ARIBERT I., king of the Lombards, son of Gundoald, succeeded Radoald in 653, and died in 661. (Biog. Univ.)

ARIBERT II., king of the Lombards, was son of Ragimbert, duke of Turin, who after usurping the crown of Lombardy in 700, associated his son in the government with himself, and soon afterwards died. Aribert put to death Liutbert, the rightful sovereign, and exercised great cruelties upon the wife and children of Ansprand, Liutbert's guardian. Ansprand attacked him, in 712, with a Bavarian army, and Aribert, deserted by his soldiers, fled and was drowned in the Tesino, in his endeavour to escape. (Biog. Univ.)

ARIDICUS, a Greek painter, disciple of Arcesilaus, by whom also Apelles is said to have been instructed.

ARIGISUS I., duke of Benevento, succeeded in 591 to Zotton, the founder of that principality, and received investiture from Agilulphus, king of the Lombards. He died in 641. (Biog. Univ. Sismondi, Rep. It.)

ARIGISUS II., duke of Benevento, succeeded Liutprand in 758. Arigisus married the daughter of Desiderius, king of the Lombards, and, refusing to acknowledge Charlemagne upon the destruction

of the Lombard kingdom, he assumed the rights of independent sovereignty, but in 787, after a struggle of thirteen years, was forced to admit his feudal dependence on the crown of Italy, and to pay a large annual tribute. He died in the same year. (Biog. Univ. Sismondi, Rep. It.)

ARIGNOTE of Samos, is said by some to have been the daughter of Pythagoras and Theano, and by others only the pupil of the philosopher. Suidas attributes to her a Treatise on the Mysteries of Ceres and Bacchus, under the title, it would seem, of Ἱερος Λογος; the loss of which cannot be sufficiently deplored, as it would probably have enabled us to know that as a fact, which can be now arrived at only by inference. It is possible, however, that the author of the treatise was the Arignotus mentioned by Lucian in Philopseud. § 29.

ARIMAZES, a chieftain of Sogdiana, who refused to surrender to Alexander a rocky fortress held by him. It was taken, and Arimazes put to death, with all his garrison. (Q. Curt. 7, c. 11.)

ARIMNESTUS, the son of Pythagoras, and the preceptor of Democritus, wrote a work on the Boundaries of Samos, or rather the Definitions of the Samian (*i.e.* Pythagoras). Heumann identifies him with the Aïmnestus mentioned by Diogenes Laertius.

ARINGHI, (Paul,) an Italian antiquary and priest of the Oratory at Rome, where he died in 1676. He is chiefly known by his additions to the Roma Subterranea of Basio. Aringhi also published, Monumenta Infelicitatis. Rome, 1664. Triumphus Pœnitentiæ, 1670. (Biog. Univ.)

ARIOALD, was elected to succeed Adaloald in the kingdom of Lombardy in 625. Gundeberga his queen was accused by a disappointed lover of conspiracy against her husband, and was confined by him, for three years, in a tower at Lomello, until a champion appeared to do battle for her. He conquered in the combat, and Gundeberga was restored to her seat on the throne. Arioald died in 636. (Biog. Univ.)

ARIOBARZANES, king of Cappadocia, surnamed Philoromæus, was elected to the crown with the approbation of the Roman senate, when the royal line of Ariarathes became extinct. Mithridates, who intended the kingdom for his own son, expelled Ariobarzanes; but the latter recovered Cappadocia on the defeat of Mithridates by Sylla. The crown of Cappadocia was possessed alternately by Ariobarzanes and the son of Mithridates, for four or five times, as the power of Mithridates or the Romans prevailed; but Pompey finally established him on the throne. (Biog. Univ.)

ARIOBARZANES II., surnamed Philopator, son of the preceding, succeeded his father about 67 B. C., and died about 52 B. C. (Cicero, Epist. fam. xv. 2.)

ARIOBARZANES III., surnamed Eusebes Philoromæus, son of the preceding. He was protected by the Roman people, with whom he communicated through Cicero. After the death of Julius Cæsar he joined the forces of the triumvirate. (Biog. Univ.)

ARION, the son of Cyclon, was a native of Methymne in Lesbos, and contemporary with Periander of Corinth, where he lived a long time, and was in high favour with the prince as a dithyrambic poet; and, according to Herodotus, i. 23, the first of that profession. From thence he went to Italy and Sicily, where he amassed considerable property. On his return, however, to Corinth, he was plundered by the crew of the vessel, and ordered to throw himself into the sea. Arion pleaded for his life, or at any rate, begged that if they determined to destroy him, they would not prevent his corpse from reaching land and obtaining the usual honours of the dead. Deaf to his entreaties, the crew would grant him only the request he made to play a spirit-stirring strain; when taking his harp he struck the strings with such skill as to attract a dolphin, upon whose back he threw himself and reached Corinth in safety. The story of his adventure was at first disbelieved by Periander; but when, on the arrival of the vessel, the crew were asked what had become of Arion? and they had answered that he was safe at Tarentum, Periander produced Arion in the very dress he wore when he leaped into the sea, which so staggered the sailors that they were compelled to confess the truth, and were immediately impaled on a cross by the orders of the prince. The story has been explained, by supposing that Arion was picked up by another vessel called the *Dolphin*, which arrived first at Corinth. There is, however, a curious confirmation of the tradition in the accounts of travellers, who tell us that in the back settlements of North America some of the native tribes are accustomed to harpoon the larger fish, and quitting their canoe, to leap upon the back of the fish and to

ride it to land. The hymn which Arion is said to have sung has been preserved by Ælian, H. A. xii. 45, but it is repudiated by Schneider. Herodotus, however, testifies that the poet perpetuated the memory of the adventure by a small votive tablet of brass, on which, says Ælian, was an epigram to the effect following:—

"Arion, Cyclon's son, through heaven's kind hand,
This car from Sicily's sea brought safe to land."

ARIOSTI, (Attilio,) a musician, who was an ecclesiastic of the order of St. Domenic, and is supposed to have had a dispensation to exempt him from the rule of his order, and enable him to follow a secular profession. He was a native of Bologna, in which city, and in Venice, he pursued his art. He afterwards resided in Germany, where in 1700 he was appointed maestro di capella to the electress of Brandenburgh; and in the same year, on the occasion of the marriage of the daughter of that princess with the hereditary prince Frederick of Hesse Cassel, a ballet and an opera of his composition were performed at the villa of the electress, near Berlin. In the opera, which was called Atys, he composed what he called *sinfonia infernale*, to express the extremity of rage and despair, of which the modulation was so singular, and altogether so masterly, as to excite the greatest astonishment, and ensure entire success.

On the establishment of the Royal Academy of Music in London, in 1720, he was invited from Berlin, and with Handel and Bononcini appointed to compose for it. He produced several operas, of which the most esteemed were Coriolanus and Lucius Verus, the only ones which are printed entire. In the former, the prison scene is wrought to the highest perfection, and is said to have drawn tears from the audience at every representation. Burney says Ariosti came to England in 1716, and played upon an instrument called viol d'amore, which he had either invented or very greatly improved; so that he had previously visited this country. He played also on the violoncello. He was considered one of the most eminent musicians of his time, and to have been a perfect harmonist, though somewhat deficient in invention. Falling into distress, he published a set of Cantatas by subscription, and some lessons for the viol d'amore, which, together, he designated by the title Alla Maestà di Giorgio Rè della Gran Britagna, &c., with only his initials; after which he quitted England, and no further account appears concerning him. (Burney's Hist. of Music. Musical Biography.)

ARIOSTO, (Ludovico,) was born at Reggio in 1474, of noble parents, some writers pretending that he was related to the dukes of Ferrara. He was the eldest of ten children. Like many other geniuses of the same stamp, he gave early proofs of his talents for poetry, and wrote whilst a boy a tragedy on the subject of Pyramus and Thisbe, which with his brothers he acted before his parents. But by the desire of his father he was compelled to study the law, and after having literally thrown away not less than five years in this pursuit, he was at last permitted to follow his own inclination. Impressed with the necessity of understanding well the classical authors, he applied himself to the study of the best Latin writers, under the guidance of Gregorio da Spoleto, an eminent scholar of his age. Whilst reading Plautus and Terence, he conceived the plan and wrote a great part of two comedies. The first he attempted was La Cassaria, and the next I Suppositi, much the best even of those he wrote in his more mature years. Whilst engaged in writing the former, for some fault not mentioned by his biographers, his father reprimanded him severely; Ludovico listened attentively to all he said without uttering a single word. Being asked by his brother why he had not justified himself, he answered, "I wanted a scene like this for my comedy; my father has offered me the model, and I was unwilling to interrupt him." By means of his lyric poems, both in Italian and Latin, he became known to cardinal Ippolito d'Este, who took him into his service, and, together with his brother, the duke Alfonso employed him in business of consequence, particularly with pope Giulio II., during the war he was carrying on against the Venetians. The desire of paying his court to his patrons, and thus bettering his fortune, inspired him with the idea of writing the Orlando Furioso, by adopting the fictions of Boiardo, who had preceded him; a poem, as he said, in which he would take from future poets every hope not only of surpassing but of equalling him either in imagination or style. The great knowledge he had of the Latin language, and the facility with which he composed Latin verses, induced cardinal Bembo to advise him to

write his poem in Latin; fortunately he did not listen to the advice, and he is even said to have answered that he wished rather to be reckoned the first among the Italians than the second amongst the Latins.

After the labour of ten or eleven years, duringwhich he was exposed to several and long interruptions, and by no means easy in his circumstances, this poem was published in 1516, in forty cantos; and though in many respects very different to what he afterwards made it, yet it was considered so superior to anything of the sort as to raise its author at once to the rank of the first Italian poets. He revised and corrected it afterwards at every new edition, and in the last which appeared during his life in 1532, he extended it to forty-six cantos. But notwithstanding the general applause with which it was received, one voice was heard blaming the poet and the poem, and this voice was that of his patron, cardinal Ippolito, the man who had scantily repaid his services, and had no right to boast of his claims. It is reported that he complained that Ariosto, for the sake of writing this poem, had neglected his services; and the insulting question which he put to the poet after having read his poem, is too well known and disgusting to deserve repetition; a complaint the more unjustifiable, as the poem had been in a great measure written to celebrate and immortalize the cardinal and his family. The cardinal, however, thought differently; for reasons not very creditable to his memory he from that moment lost every sentiment of benevolence towards Ariosto, and, as is often the case amongst the great, hatred supplied its place. On his departure for Hungary, he left Ariosto, who could not accompany him on account of ill-health, in distressed circumstances, from which, for a short time, he was partly relieved by the duke Alfonso, who took him into his service, but repaid him with similar ingratitude. The only remuneration which Ariosto obtained from him, as well as from all the princes of this family, celebrated as they have been for their munificence and liberality, was a pension, or rather a reservation of rent on the chancery of Ferrara, of seventy-five ducats per annum, amounting to twelve pounds and ten shillings of English money. Indeed the distress which Ariosto experienced at this time compelled him to apply to the duke to beg that he would either relieve his necessities or permit him to offer his services to some one else. Urged by this appeal, the duke granted him the government of a small province, called La Garfagnana, distracted by factions and infested by robbers, whose chieftain was the notorious Pacchione. Although such an appointment ill-suited the poet's taste, yet by his mild character and conciliatory manners he succeeded in establishing some sort of order, and obtaining the affection of the people. It was there that the scene took place which was, for the first time, related by Garofalo, and which following biographers, in copying it, have strangely altered. According to Garofalo, Ariosto was going over the mountains, accompanied by six or seven servants, all on horseback, and on the road fell in with a troop of armed men who were sitting in the shade. Their suspicious appearance induced Ariosto to hasten the pace of his horse. The chief of the troop, understanding from one of the servants who was in the rear, that it was Ariosto, followed him, and the latter perceiving himself pursued by this armed man, thought it prudent to stop. The man saluted him respectfully, said that his name was Filippo Pacchione, apologized for not having saluted him when he passed, not knowing his name, but said that after having learnt it he had hastened to pay personally his respects to the man whom he knew so well by reputation.

At the expiration of three years, Ariosto left his government and returned to Ferrara, and it was then that, to please the duke, he revised his two comedies, and wrote three new ones, La Lena, Il Negromante, and La Scolastica, and thus he shares with Cardinal Bibiena and Macchiavelli, who were his contemporaries, the credit of having written the first regular comedy. Of these, four were first written in prose and turned afterwards into verse. They were represented with every possible magnificence, on a stage raised after his own plan and under his immediate inspection, by the first noblemen of the court, and in the Lena one of the sons of Alfonso spoke the prologue. In the midst of so many occupations Ariosto did not lose sight of his poem, for at this time he made the alterations which have been already noticed. About this time he also published his Satires, and was again involved in family difficulties, and harassed by law-suits. At last, having arranged his affairs, he bought a piece of land, where he built a very small but commodious house, which some of his biographers assert he did

through the liberality of the duke Alfonso, but the words, "parta ære meo," which occur in the inscription he put on the entrance, show that this liberality of the duke is to be found only in the imagination of the writers.

It is generally believed that the labour he took in the publication of the last edition of his great poem, in 1532, produced the malady, unfortunately too common among literary people, which after eight months of excruciating pain, carried him to the tomb, in the fifty-eighth year of his age. In accordance with his own desire, he was carried during the night to the old church of S. Benedetto in the most private manner, and his ashes remained for forty years in this humble situation, with no other inscription than the few Italian and Latin verses which occasionally travellers had engraved, or rather scratched, on the stone. In the year 1572 a gentleman of Ferrara, called Agostino Mosti, who had been a pupil of Ariosto, caused to be built at his expense in the new church of S. Benedetto a tomb of beautiful marble, having at the top the bust of the poet. On the anniversary of his death, Agostino carried in his own hand the urn containing his remains, followed by the monks, who accompanied the convoy with chaunts and tapers, amidst the acclamation of the people.

The works of Ariosto are:—1. Seven Satires, in which he endeavoured to imitate the urbanity of Horace rather than the asperity of Juvenal, and which contain many facts that are of great use to the historian of his time, and his biographer. 2. Five Comedies. 3. His Italian Poems, consisting of elegies, odes, sonnets, madrigals, &c. 4. His Latin Poems, in two books. 5. A short prose tract, entitled Erbolato, in which he introduces a certain Antonio de Faenza speaking of the dignity of man and the science of medicine. And, lastly, his great poem, Orlando Furioso, to which he owes his immortality, and which has passed through numberless editions, and been translated into almost all languages, not without much harsh criticism, even by some of his admirers, who cannot exempt themselves of a feeling of disgust, arising by a kind of vexation produced by the labour they must employ to attend to the rapid succession and the astonishing multiplicity of the episodes, and the introduction of foreign anecdotes and vulgar characters, which are perpetually interfering with each other and interrupting the main story. For although the real object of the poem may be to celebrate the origin of the family of Este, the loves and exploits of Ruggieri and Bradamante form its principal argument or action. To this Ariosto, by way of predictions, which are invariably told to Bradamante, has joined all that could flatter the vanity of his patrons; and the event, or second action, to which he had attached that main argument, is the imaginary war of the Saracens against Charlemagne. The madness of Orlando forms the third argument or action, though the poem takes its title from it, and this madness, with the description of the effects it produces, the extraordinary means employed by Astolfo to restore him to his senses, and the amusing detail of the manner in which this cure is performed, form all together one action, or one episode, highly entertaining and poetical. But still, such is the magic of his style, the sharpness of his satire, the vivid description of his characters, the wonderful power of his ardent imagination, his general good taste, and the manner in which he can excite the curiosity of his reader, and even interest his passions, that the Orlando Furioso is the first of all the poems of chivalry and romance, and the most extraordinary composition of the kind.

ARIOSTO, (Gabriel,) a brother of the great poet, died about 1552, according to Mazzuchelli, but it is probable that his death took place much earlier. A collection of Latin poetry by him, was published at Ferrara in 1582. (Biog. Univ.)

ARIOSTO, (Horace,) son of Gabriel, and nephew of the poet, was born in 1555. He was a canon in the cathedral of Ferrara, and an intimate friend of Tasso, for whom he composed arguments to the cantos of the Jerusalem Delivered. In the dispute between the partisans of Tasso and Ariosto, Horace Ariosto wrote La Difese dell' Orlando Furioso, &c., but always entertained a high admiration for Tasso. He commenced the composition of a great poem, entitled Alfeo, the completion of which was prevented by his death in 1593, and none of it was ever printed. (Biog. Univ.)

ARIOVISTUS. A celebrated leader of the Germans, who was defeated by Cæsar, with a reputed loss of 80,000 men. His name is said to answer to the German Ehrenvest. (Cæsar, 1 Bell. Gall. Tacitus, 4 Hist.)

ARIPHRON, a lyric poet of Sicyon, of whom a solitary fragment has been preserved by Athenæus, xv. p. 702, in the

well-known Ode to Health, which G. Burges has restored to its original measures in the Classical Journal, No. 48, p. 368.

ARIPHRADES, a writer of comedy, quoted by Aristotle, Poet. ss. 22, and who is perhaps the person to whom Aristophanes alludes in Ἱππ. 1278, and Σφηκ. 1272, as may be inferred from Lucian, Pseudologist, ss. 3.

ARISI, (Francesco,) an Italian jurist, and a man of some literary eminence, was born at Cremona in 1657. He studied law at Rome, Bologna, Pavia, and Milan, and on his return to Cremona he divided his time between his professional occupations and the cultivation of literature, especially of poetry. He was in constant correspondence with his most celebrated contemporaries, and was a member of most of the Italian academies. His professional reputation for learning and integrity procured him employment on several public occasions, in which he always acquitted himself with honour. He died in 1743. Mazzuchelli gives a list of Arisi's works, amounting to eighty-four, both printed and manuscript. Of the former, may be mentioned, La Tirranide Soggiogata. Cremona, 1677. Cremona Litterata, &c. 3 vols, in fol. Parma, 1702 and 1705; Cremona, 1741. Rime per le Sacre Stimate del Santo Patriarca Francesco, &c. 1713; a volume of three hundred and twenty-five sonnets on the marks on the body of St. Francis; Il Tabacco masticato, e fumato, trattenimenti ditirambici colle sue Annotazioni, Milan, 1725. (Biog. Univ. Mazzuchelli.)

ARISTÆNETUS of Nice, in Bithynia, was the friend of Libanius, and perished in the earthquake, which laid Nicomedia in ruins, in A. C. 358. To him was once attributed the collection of letters that pass under that name, but which have been shown to be written after the fifth century, from the allusion in i. 26 to Caramallus, mentioned by Sidonius Apollinaris, xxiii. 267; and the title is now supposed to owe its origin to the fact, that the first letter is addressed by Aristænetus to Philocalus. Amongst the curious circumstances connected with the letters is this, that they contain a prose representation of the story of Acontium and Cydippe, taken from a lost poem of Callimachus, but so altered as to make it difficult to detect any of the original versification. They have been translated with great spirit into English by an anonymous author, under the title of Ten Letters of Love and Gallantry, written in Greek by Aristænetus; the volume in 12mo. is dedicated to Eustatius Budgel, who, as appears from the preface, was the author of the papers in the Spectator, signed X. The first book likewise has been translated into English verse by H. S. (*i. e.* N. B. Halhed and R. B. Sheridan) in 1771. The Greek was first printed at Antwerp, 4to, 1556; and the latest and most complete edition is by Boissonade, Lutet. 1822.

Of the other persons of the same name, history records — 1. The politician and leader of the Achæans, who sided with the Romans; and although he was opposed to Philopœmenes, yet when the latter had been condemned to perpetual exile by the people of Megalopolis, on the ground of his having betrayed them, Aristænetus prevented the execution of the sentence, as stated by Plutarch, i. p. 388. — 2. The historian of Gela, quoted by Steph. Byz., and who is identified by Fabricius with the one mentioned by Nonnus, in his Scholia on Dionysius. — 3. The sophist of Byzantium, and a pupil of Chrestus, as we learn from Philostratus, Vit. Soph. ii. 5.

ARISTÆUS of Crotona, was the son of Damophon, and the successor of Pythagoras, according to Jamblichus. Fabricius supposes him to be the same with the subject of the preceding article, who is perhaps the author of the work on Harmony, quoted by Stobæus.

ARISTÆUS. The author of five books on Solid Loci, one of the most difficult parts of the ancient geometry, and who flourished in the fourth century before the birth of Christ. None of his works have reached the present time, but he is spoken of by the ancients with much respect, and was considered one of their greatest scientific luminaries. From the preface to the seventh book of Pappus's Mathematical Collections, we learn that his work on Solid Loci was included in the Τοπος Αναλυομενος of the Alexandrian school. (See Apollonius Pergæus.) Vicentio Viviani, a celebrated Italian geometer, endeavoured to restore this work, and his restoration was published at Florence in 1701. Aristæus also wrote a work on the Conic Sections, to which it is said Apollonius is indebted, but the title of it is all that time has left to us.

ARISTAGORAS, the son of Molpagoras, and the son-in-law of Histiæus, was governor of Miletus, under Darius; from whom, however, he instigated the Ionian states to revolt, and so exas-

perated the king of Persia, that he ordered his servants to remind him every day to punish the rebel. On his mission to Sparta, with the view of obtaining assistance from Greece, he is said to have carried with him a plate of copper, on which was engraved a map of the world, with its seas and rivers. Failing in his purpose with Cleomenes, who was frightened at the proposal of sending Spartan troops a three-month's march from the sea-coast, Aristagoras went to Athens, and easily induced that more enterprising nation to join in the attack upon Sardis, which was burnt to the ground rather by accident than design, in consequence of the houses being built with thatch. With talents better suited to commence than carry on a rebellion, especially after the tide of victory had turned in favour of Darius, he retired to Thrace, where, together with his army, he was destroyed, while besieging a town in the neighbourhood of Amphipolis. Of the same name are found, 1. A dithyrambic poet, who is said by the Scholiast on Aristoph. Νεφ. 828, to have exhibited in a dance what took place in the Eleusinian mysteries, and was probably one of the party connected with Alcibiades in a similar profanation.—2. A comic writer, of whom a solitary fragment is found in Athenæus, xiii. p. 571.—3. A writer on the history of Ægypt, known only from Pliny's H. N.

ARISTANDER of Telmissus, was a celebrated soothsayer, in the service first of Philip of Macedon, and afterwards of Alexander the Great, over whom he obtained almost unbounded influence. His principal power lay in the interpretation of dreams. It was he who first predicted, during the pregnancy of Olympias, the future glory of the son of Philip; and not only did he revive the drooping spirits of Alexander's army, by interpreting prodigies favourably, but even prevented Alexander from destroying himself through remorse for the murder of Clitus, as stated by Plutarch, i. p. 694, Xyl. According to Artemidorus, i. 33, Aristander wrote most learnedly on the subject of dreams, a work to which Pliny perhaps alluded in H. N. xvii. 25. He was, however, in the opinion of Bayle, not the writer on Agriculture, mentioned by Varro as an Athenian.

ARISTANDER, or ARISTANDROS, a statuary born at the island of Paros, who flourished at the time of the battle of Ægospotamos (93d Olympiad, 405 B.C.) and who made the brazen tripod which the Spartans dedicated from the spoils of the victory of Amyclæ. (Paus. 3, 18, 5. Sillig, Catal. Artificum.)

ARISTARCHUS. A celebrated astronomer of Samos, who flourished in the third century before Christ, and who was one of the brightest ornaments of the school of Alexandria. He advocated the Pythagorean system of the world, afterwards revived by Copernicus, teaching that the sun and stars were fixed in the heavens, and that the earth moved in a circle about the sun, at the same time that it revolved about its own centre or axis. One of the most serious objections brought against it was that, if the earth were in motion, a fixed star seen from one point in the earth's orbit, would be referred by us to a point in the heavens different from that to which it would be referred when we are at the opposite point, but that, in fact, no such difference is observed. The reply of Aristarchus evinced a correct conception of the magnitude of the celestial spaces; he alleged that the whole orbit of the earth is a mere point in comparison with the distance of the fixed stars. This would, of course, render such difference in apparent position (called parallax) so small as to be quite insensible to the nicest observations. Archimedes says, in his treatise called Ψαμμιτης, that Aristarchus, "confuting the notions of astronomers, laid down certain positions, from whence it follows that the world is much larger than is generally imagined; for he lays it down, that the fixed stars and the sun are immovable, and that the earth is carried round the sun in the circumference of a circle." On which account he was censured for his supposed impiety; for it is said, Cleanthus was of opinion that Greece ought to have tried Aristarchus for irreligion, for endeavouring to preserve the regular appearance of the heavenly bodies, by supposing that the heavens themselves stood still, but that the earth revolved in an oblique circle, and at the same time turned round its own axis.

Aristarchus invented a peculiar kind of sun-dial, mentioned by Vitruvius. The only work of his that is extant is the treatise upon the Magnitude and Distance of the Sun and Moon; this was translated into Latin, and commented upon by Commandine, who first published it, with the explanations of Pappus Alexandrinus, in 1572. Dr. Wallis afterwards printed a Greek version from a manuscript in the Savilian library, with Commandine's translation, in 1688, and which he inserted again in the third volume of

his Mathematical Works, printed in folio at Oxford in 1699. This treatise was afterwards commented upon by Mr. Foster in his Mathematical Miscellanies. There is another work which has gone under the name of Aristarchus, on the parts and motions of the mundane system, first published in Latin by Roberval, and afterwards by Mersenne, in his Mathematical Synopsis, but its authenticity has been questioned. In the sixth book of the Mathematical Collections of Pappus Alexandrinus will be found several comments on different parts of the genuine work of Aristarchus. (Hutton's Dictionary. Powell's History. Chasles, Aperçu Historique.)

ARISTARCHUS of TEGEA was a tragic writer, contemporary with Euripides. Of his seventy plays, the titles of three alone have been preserved, and only a solitary verse quoted by Athenæus of an author, who gained but once the prize, perhaps by his Achilles, to which Plautus alludes in the prologue to his Pœnulus, and which according to Festus was translated by Ennius. He died upwards of one hundred years old, and according to Suidas, was the first to introduce the cothurnus on the stage.

ARISTARCHUS of SAMOTHRACE was the most celebrated of the pupils of Aristophanes the grammarian, and the founder of a school of forty critics, who flourished for many years at Alexandria, where he was a tutor in the family of Ptolemy Philometor. Such was his reputation, that Panætius (says Athenæus, xiv. p. 634, C.) called him "the diviner;" while in the time of Cicero and Horace, his name passed into a proverb for the prince of critics. Of eight hundred commentaries on the different poets of Greece, scarcely a fragment has been preserved; and he is at present known only by the allusions to his two editions of Homer, to be found in the Venetian Scholia. But as Ammonius wrote a treatise expressly to prove that Aristarchus published only one edition, Villoison was led to believe that the father of Homeric critics adopted occasionally one reading in the text and another in the notes; in which, says Wolf, he seems to have been the first to pay marked attention to the subtleties of grammar. According to Cicero, he was accustomed to reject as spurious whatever did not square with his preconceived opinions; and though he was ever ready with his pruning knife to cut out the interpolations of others, he occasionally engrafted some of his own, at variance with the language and manners of the Homeric poems and the Heroic age, as we learn from Athenæus, iv. p. 180, who probably obtained his information from some of the opponents of Aristarchus, who were of the school of Zerodotus or Crates. During the reign of Ptolemy Euergetes II. he retired to Cyprus, where he starved himself to death to cure the dropsy, B. C. 157, aged seventy-two. There is still, or perhaps was, a MS. treatise of Aristarchus, under the title of Κανονων Θησαυρος, mentioned by Labbé, in Bibl. Nov. MSS. iv. 104. He left two sons. The one who bore his father's name, says Suidas, was sold for a slave, but ransomed by the Athenians.

ARISTARETE, a lady, the daughter and disciple of Nearchus, eminent as a paintress. Her date and country are uncertain. (Plin. 35, 11, s. 40. Sillig, Catal. Artificum.)

ARISTEAS of PROCONNESSUS, was the son of Caüstrobius, and is one of those who are said to have lived oftener than once. The story, as told by Herodotus, iv. 14, is that, having arrived at Proconnessus, he died there in the factory of a fuller, which after his death the owner locked up, and went and told his relations to prepare the funeral; that when the news had spread through the town, a young man of Cyzicus came forward and said, that on his journey from Artace he had met Aristeas, and had entered into conversation with him; and that when, to clear the mystery, the room where the body had been deposited was opened, it was no where to be found, nor was it seen till seven days afterwards, when Aristeas made his appearance; and after writing his poem, called the Arimaspeans, disappeared again, until after the lapse of 347 years he showed himself at Metapontus, a town of Italy, and commanded the people to build an altar to Apollo, and to erect a statue near it in honour of Aristeas the Proconnessian, for they were the only Italians whom Apollo had deigned to visit, and that he had accompanied the god in the shape of a raven. It is to this tradition that Pliny alludes, when he says, in N. H. vii. 52, that the soul of Aristeas was seen to come out in the shape of that bird; while others, according to Suidas, asserted that his soul went in and out of his body at pleasure—a tradition that owes its origin, as Bayle suggests, to the fact that the Metapontines were Pythagoreans, and believed in the transmigration of

souls. Of his verses six have been preserved by Longinus, and a few others by Tzetzes in his Chiliads. In proof of the little estimation in which the writings of Aristeas were held in after times, Aulus Gellius says, that when he was at Brundusium, he saw several bales of books exposed for sale, and that he purchased as many as he liked at a low price; and finding amongst them Aristeas, Ctesias, and others, he ran through all of them in the two following nights, and made extracts from such of them as were little known to his countrymen. It is probable, however, that the author of the Attic Nights was deceived by the title; for Dionysius of Halicarnassus observes, that the works which passed under the name of Aristeas were considered by some to be forgeries.

ARISTEAS, the grammarian, who wrote on accents, is known only by the Venetian Scholia on Homer, and is perhaps the same as the author of the treatise on Harpers, quoted by Athenæus.

ARISTEAS, or ARISTIUS, of PHLIA, was the son of Pratinas, and a writer of comedy, of whose plays the titles of only three have been preserved, and as many verses. According to Pausanias, ii. 13, a statue of him was placed in the forum at Corinth.

ARISTEAS, the pretended author of a history, written in Greek, of the Septuagint translation of the Hebrew Scriptures. According to this tract, Aristeas was an officer of Ptolemy Philadelphus, king of Egypt, who having employed Demetrius Phalerus to form a royal library, and having heard of the Hebrew books of the Jews, sent Aristeas to the high-priest Eleazar to obtain copies of these books, and persons capable of translating them into Greek. Six persons were chosen out of each of the twelve tribes for this purpose, making in all seventy-two, and a very extraordinary account is given of the manner in which they proceeded to make the Greek version. Aristeas pretends to give a narrative of his embassy, and he describes Jerusalem and other places. This book was first printed in the sixteenth century; and, attracting much attention, it went through several editions. It was translated into Italian by Lodovico Domenichi, at Florence, 8vo, 1550; into French by Guillaume Paradin, 4to, Lyons, 1564; and, into English by I. Done, Lond. 12mo, 1633; of which latter, a revised edition appeared in 8vo, in 1685. By this time the authenticity of the book which goes under the name of Aristeas had been seriously questioned, and it was closely examined by Scaliger, Hody, Prideaux, &c., who all pronounced their judgments against it. The best editions of the original are those printed in Hody, De Bibliorum Textibus, and separately at Oxford, Gr. Lat. 8vo, 1692. In 1715 another English translation appeared at Lond. 8vo, by Mr. Lewis, of Corpus Christi College, Oxford. In 1736 was published at London, in 8vo, a Vindication of Aristeas "from the misrepresentations of the learned Scaliger, Dupin, Dr. Hody, Dr. Prideaux, and other modern critics." Yet, although it was warmly defended by Isaac Vossius, it has been clearly demonstrated to be a forgery, and it is supposed to have been the invention of some Jew of Alexandria, who wished to raise the importance of the Greek version used by his countrymen there. The best books to refer to on the subject are, the work of Dr. Hody just mentioned, and the Dissertation by Van Dalen, De LXX. Interpretibus super Aristeam, 4to, Amst. 1705. The version now known as the Septuagint is supposed to have been composed by the Alexandrian Jews, at different periods. The tract bearing the name of Aristeas is of considerable antiquity, as it is quoted by Philo and Josephus.

ARISTEAS, a sculptor who, with Paphia, carved two centaurs. The period when he lived is doubtful.

ARISTIDES of THEBES, the son of Aristodemus, a painter, who was pupil of Nicomachus and of Euxenidas, and contemporary with Apelles, lived about Olympiad 110, 340 years B. C. He painted for Mnason, tyrant of Elatea, a combat with the Persians, for which he was paid at the rate of ten minæ, or Athenian pounds, for each figure, of which there were a hundred. Pliny, vii. c. 38, l. 35, c. 10, 11, 36, mentions some of his paintings which were still extant in his time, and says that Attalus offered for one six thousand cesterces. Several of his works were destroyed at the taking of Corinth by the Romans, and Polybius relates that they were thrown in a heap, and that the soldiers gambled and played games on the faces of them without knowing their value. Another of his pictures was consumed at the burning of the temple of Ceres at Rome. His principal work was a picture representing the taking of a city where a mother is wounded and dying, having near her her infant, who seeks the breast, in which the features of

the mother were forcibly expressive of fear lest the child should suck the blood in which she is bathed. Alexander the Great had this work taken to Pella, his native town. The great excellence of Aristides consisted in the perfect expression he gave to his figures, and the masterly manner in which he represented the passions. He is supposed also to have painted in encaustic. His principal pupils were, Euphranor, Antorides and his children, Niceros and Aristippus. Pliny also mentions another painter of this name, pupil of Nicomachus. There was also an Aristides, a statuary of Sicyon, a disciple of Polycletus, who excelled in representing chariots with two or four horses (Plin. 34, c. 8, 19) and who lived in the 87th Olympiad. (Biog. Univ. Sillig, Catalogus Artificum.)

ARISTIDES of Miletus appears to have been the oldest writer of tales of fiction; but of his life and age nothing is known. All that history records is found in Plutarch, i. p. 564, Xyl.; who says that after the defeat of Crassus, there was found amongst the baggage of Roscius, one of his officers, a copy of the Milesiaca of Aristides, which Surena the victor laid before the senate of Seleucia, and ridiculed the degraded Romans for giving their attention to such things during a campaign. The work was translated by Sisenna, as stated by Ovid, in Fast. ii. 443, and was probably like the Satyricon of Petronius Arbiter, or the Metamorphoses of Apuleius, and contained at least six books, for the sixth is quoted by Harpocration, and it perhaps formed part of the history of Persia, a fragment of which has been preserved by Stobæus. To the same author has been attributed a history of Italy and Sicily, known only by some quotations in Plutarch, from whose Parallel it appears, that the writer lived after the time of Hannibal, and that the work extended to at least forty books.

ARISTIDES, (Quintilianus,) is the author of a treatise on Music, published in the Musicæ Antiquæ Scriptores, Amst. 1652, 4to, by Meibomius, who conceives that he lived anterior to the time of Ptolemy, the author of the Harmonics; at all events he was posterior to Cicero, whose opinions he quotes from his Republic, and contrasts them with those promulgated in the speech for Roscius. It is from Aristides we learn the principles of musical composition and notation amongst the Greeks, and which he probably obtained from some Pythagorean philosopher, as may be inferred by comparing what he has written, with the Laws and Phædo of Plato. He wrote likewise a work on poetry, which, had it been preserved, would perhaps have thrown some light on the poetics of Aristotle. Martianus Capella has made considerable use of Aristides, as remarked by Meibomius; and Gaisford has given an extract from his work, at the end of Hephæstion. From a passage in the second book, it appears that the movements of the body of troops was regulated, as at present, by the sound of trumpet, for the purpose of concealing from the enemy the intended manœuvres.

Of the same name mention is made of four philosophers of different sects; one of whom, when dying from the bite of a weazel, cared less for his death, than that it was caused by so ignoble an animal, as stated by Ælian, in V. H.

ARISTIDES, the son of Lysimachus, celebrated alike for his talents, integrity, and poverty, acted a considerable part in the affairs of Greece during the Persian invasion. Of his early life little has been preserved, except that his political opposition to Themistocles had its source in the feelings of wounded self-love; when he discovered that a common friend eventually attached himself to his more clever, though less scrupulous rival, according to Plutarch, who took the anecdote from the Love-Tales of Ariston, quoted in i. p. 113, A. Xyl. At the battle of Marathon, where he was polemarch of his tribe Antiochis, he not only willingly gave up his command to Miltiades, perceiving the absurdity of the custom, by which each polemarch was permitted to have the command for a single day, but likewise induced the other officers of the same rank to act in the same way, observing that it was no disgrace, but rather an honour to obey a man of talent. Such too was his honesty, that when he had it in his power to enrich himself with the spoils of the vanquished Persians, he returned from the field as poor as when he entered it; and hence, after the close of the war, he was appointed to collect the money each state was required to pay to defray the expense incurred; when he performed an office, generally disgraced by shameful peculation, with so much integrity, as to gain the good-will, and not, as the Athenians did in after times, the hostility of the contributors; and though Themistocles sneered at his simplicity, which he said was the conduct of a mere treasury-keeper, yet Aristides was enabled to retort upon the

man, who thought that the end justifies the means, by saying,

"Master of wisdom thou, but not of hand."

Such unbending integrity was, however, little suited to a place like Athens, where mob-rule stamped knavery as the current coin; and hence it was only natural for Themistocles to succeed in getting Aristides banished for ten years, upon a charge so frivolous, that when one of the voters was asked what he had to allege against the party accused, he replied, "Nothing at all; except that he hated to hear any man called The Just:" an appellation which had been given with such universal assent to Aristides, that all the eyes of the spectators were turned towards him, when words to the effect following were pronounced on the stage—

"From the deep furrows of the mind such fruit
Gathering, as yields the richest germ of thought,
He loves to be, not seem, the honest man."

To prove how well he merited the title bestowed upon him, Plutarch tells us, that when he was sitting as one of the jury upon a trial, the plaintiff by way of ingratiating himself with the court, recounted the injuries which the defendant had done to Aristides; when he said, "State what he has done to you. I sit here to decide your cause, not mine." So, too, when Themistocles had said in public, that he had a plan to confer a lasting benefit upon Athens, but that he would impart it to Aristides alone; the latter, when he heard it, told the people it was the best conceived, but the most dishonourable of designs; and it was in reference to his unwillingness to give up the just for the expedient, while the policy of Themistocles was based upon a totally opposite principle, that Aristides was led to observe, there would be no security for the state until either himself or Themistocles were destroyed. Their united efforts, however, were of signal service to their country at the battle of Salamis; and of this Themistocles had such a presentiment, that he was the very party to propose and obtain the recal of Aristides in the hour of danger, and when there was a fear that the banished Athenian would transfer his services to the Persians. Instead, however, of sacrificing, as Themistocles himself did subsequently, his country to feelings of private revenge, Aristides was content to serve under his former political foe, and showed by his conduct at Salamis and Platæa, how little reason Athens had to fear the man, whom Plato said was the only one fit to be named amongst the truly great. As he had lived without any wealth but his good name, so he died without leaving his children any other inheritance; even his tomb was erected at the public expense at the port of Phalerus, and the portion of his two daughters paid out of the public treasury, after they had remained for some time unmarried on account of their want of property. He died in the fourth year after his rival Themistocles had been banished from Athens.

ARISTIDES, the sophist, was the son of the philosopher Eudemus, or as some say, Eudæmon. The latter is, however, in the opinion of Kayser, in his notes upon the life of Aristides in Philostratus, not so much the name of the father as of the son, which was assumed, like that of Theodorus, in allusion to Aristides having had the good fortune (in Greek Εὐδαιμων, Eudæmon) to be taken under the protection of Æsculapius, and by the gift of the god (in Greek Θεοδωρος, Theodorus) restored to health after an illness that lasted thirteen years. With a minuteness of detail that is almost ridiculous, Aristides tells us, that his nurse was Neritus; his earliest teacher Epagathus; his medical friend Zosimus; his masters in rhetoric, Alexander of Cotyæum, Herodes of Athens, Aristocles of Pergamus, and Polemon of Smyrna. Like the philosophers of the past, he travelled into distant countries, and was led by reading Herodotus to visit Egypt, where he ascended the Nile as far as Philæ. During his residence in that country, Rhodes was destroyed by an earthquake, of which he has given a vivid account in his Orat. Rhodiac. According to Masson's lengthy life of Aristides, which is chiefly valuable for the attempt to fix the dates of the different pieces of the sophist, this event is placed between A. D. 153 and 159. It was about the latter period that Aristides, while travelling in Italy, was seized with his protracted illness; during which he devoted himself to writing, from his wanting the power, as he said, to throw up words, and feeling the desire to be rather correct than voluble. After staying at Rome, where he was in high favour with the imperial family, and from whom he took as a client the prenomen of Ælius, he returned to Smyrna, where he filled some of the higher offices of state. On the destruction of that town by an earthquake, in A. D. 180, he wrote a monody and a letter to M. Aurelius so affecting as to draw tears from the eyes of the emperor. But the tears must have been

rather of sorrow for the bad taste of the writer than for the catastrophe itself; which the emperor, however, remedied as well as he could by rebuilding the town. Amongst his fifty-four orations still extant, there is one against comedians, and amongst the lost pieces one against dancers, to which Libanius replied. Respecting the place and date of his death, there is an equal uncertainty. According to some he died at Hadriani, at the age of sixty; others say at Smyrna, near seventy. Authors also differ about the period of his birth, which some fix at A. C. 127; but Letronne follows Halley, who made out the astrological data furnished by Aristides for calculating his nativity ten years earlier. In addition to Libanius, who speaks of him in high terms of praise, which is reechoed by Photius, in Biblioth. Cod. 158, he had for his opponents, Sergius and Palladius and Porphyrius, some of whose criticisms are probably perpetuated by Philostratus, who, however, considers him as the most skilful of sophists. Of his declamations, those relating to the Leptinean question have attracted the greatest attention, although they are the least interesting, from the subject. The one against Demosthenes was first edited by Morelli, from a MS. in the library of St. Mark at Venice, in 1785; and about forty years afterwards, Angelo Maii discovered in the Vatican a second declamation on the same subject, and which he conceives to be one of three that Aristides wrote. But it appears that he was led into an error by not knowing that Aristides meant to say that he appeared as a third speaker, after Demosthenes and Phormio, and not as the writer of three speeches. Both the Leptinean Declamations have been edited together by Gravert, at Bonn, 1827, and his edition reviewed by De Geel, in Bibliotheca Critica Nova, t. iv. The most complete edition is by Dindorf, Leips. 1839, in 3 vols, 8vo, who has supplied some lacunæ from a MS. of the tenth century, and printed, with a few emendations of Niebuhr, the whole of the Scholia, as they were collected and arranged in the papers left by Reiske. Dindorf has, however, taken no notice of Frommel's edition of the Scholia, printed at Francof. ad Mæn. 1826, where frequent reference is made to the notes of Valckenaer and the other Dutch critics, who were the first to point out the value of the then inedited Scholia. The Scholia, which Photius found in his copy of Aristides, have been attributed by Frommel to Sopater of Apamæa, the author of a commentary on Aristides' Treatise on Rhetoric.

Aristides was the first writer who substituted prose for poetry in hymns to the gods;[1] a practice which he defends by saying, that even the oracles of Delphi and Dodona were not always in verse. In his Ἱεροὶ Λόγοι, we meet with the oldest allusion to the phenomena of somnambulism and animal magnetism, and Kœnig has made it the subject of a Dissertatio de Aristidis Incubatione, printed at Jena. Amongst the lost works of Aristides, the titles of which are given by Fabricius, there is one Περὶ Παροιμιαν, or, as it should be, Περὶ Προοιμιαν, as may be inferred from Suidas, who says that Porphyry wrote a work in seven books on the Προοίμιον of Thucydides, and in opposition to Aristides, who had probably spoken in praise of what the other condemned.

ARISTIPPUS, tyrant of Argos, died 242 B. C. See ARATUS.

ARISTIPPUS, the son of Aretas, left his native town of Cyrene to become a disciple of Socrates at Athens; whose precepts and practice were so little in unison with his own—for Aristippus was the first of the Socratic school who taught for money—that he seems to have quickly left his master; but not before he gave Socrates the opportunity of reading him a lecture in the allegory of the Choice of Hercules, told so beautifully in Xenophon's Memorabilia; and as Socrates exposed oftener than once the subtleties of the Cyrenean, as we learn from Xenophon, M. S. iii. 8, it is no wonder that Aristippus was amongst those who did not attend the death-bed scene of Socrates, and preferred rather to enjoy himself in Ægina, a place celebrated for good living. After the death of Socrates, whom he vainly attempted to propitiate by a handsome present, which was to his great mortification refused, he went to Sicily; where he made himself very acceptable to Dionysius, by uniting the conflicting characters of a philosopher and parasite, or, as Diogenes said, by acting "the royal cynic." It was probably during his stay at the court of Syracuse, that he carried a robe to Plato, which the latter declined in the words of Pentheus—

> "I cannot, born a man and from a race
> Of men, thus dress myself in female garb:"

when Aristippus replied by quoting from the same play—

> "Why not? since e'en in Bacchus' revellings
> A prudent damsel will not ruined be."

On his return to Cyrene, it would seem, he was shipwrecked on a coast, where, when he saw some geometric diagrams on the sand of the sea-shore, he bade his companions not despair, for he recognised the marks of men; and led probably by similar proofs of civilization, he arrived with the crew of the vessel at Rhodes; where, by exhibiting his talents as a disputant, he gained money enough to supply the wants of himself and companions, who had been compelled to throw all their property overboard; and it was probably at Rhodes he replied, when asked in what did a philosopher differ from a fool, "Throw them both naked among strangers, and you will see at once the difference." Upon geometry itself, however, he set, says Aristotle, no value; because, as he asserted, it did not, like handicraft trades, contribute to the good things of the present; and as to the past and future, they were both equally unworthy the attention of a philosopher, whose sole pursuit was self-gratification, and who consequently, disregarding every social duty, felt himself equally at ease—

"In every change of many-coloured life."

In this and some other points, the doctrines of Aristippus were nearly the same as those of Epicurus; and both were based on the union of the conflicting principles of Heraclitus and Pythagoras, who asserted respectively that all things are in motion and at rest. Of his sayings, Diogenes Laertius and Stobæus have preserved a considerable number, united by Orelli in his Opuscul. Vet. Græc. Sentiosa, Lips. 1821; but of his numerous treatises, written partly in the Attic, and partly in the Doric dialect, not a fragment has been preserved. Pearson, in Vindic. Ignatian. p. 361, considered all the epistles that pass under his name to be forgeries; but Valckenaer thought that those which are written in the Doric dialect contained nothing unworthy of the Cyrenean. They are found in the collection of Socratis et Socraticorum Epistolæ, Lips. 1815, by Orelli; who, however, gives up their genuineness, although he confesses they are the production of a writer, not unable to support the character and to reflect the ideas of Aristippus.

Of the other persons of the same name, nothing more is known than that one was a grandson of Aristippus, and called, "The Mother-taught," because he was a pupil of Arete, who sat in his father's chair of philosophy; another of the New Academy sect; and a third, the historian of Arcadia mentioned by Clemens Alexandr. Strom. i. and the Scholiast on Theocritus.

ARISTO, the name of three ancient artists. A statuary, a native of Laconia, but of doubtful date, the brother of Telesta, with whom he made a colossal statue of Jupiter. Another was a statuary and worker in silver, born at Mytilene, also of uncertain date. A third, a painter, the son of Aristides the great painter, and the brother of Niceros. He painted a Satyr, crowned with a drinking bowl. He taught the art to Antorides and Euphranor.

ARISTO. Of the individuals of this name Menage, on Diog. Laert. vii. 164, has given a list, amongst whom the following alone are worthy of record.

1. The philosopher of Chios, and originally a disciple of Zeno, but afterwards the founder of a sect, which carried the doctrines of the Stoics to an extravagant length, and according to Cicero, Tusc. v., lasted for only a short time; nor, says Bayle, could they expect a different fate; when they asserted that all things, even pleasure and pain, were matters of indifference; that virtue and vice were the only good and evil of life; and considered both natural philosophy and metaphysics to be equally useless; for that the former was above our comprehension, and the other full of contradictions; and that dialectians, like spiders, exercised no little skill in weaving webs merely to catch flies. Although Aristo was at first an advocate for moral philosophy, yet eventually he so narrowed its limits as to be content to speak of virtue in the abstract, without teaching its practical application to the duties required in different conditions of life; not aware, as Seneca observes, in Epistol. 89, that if precept be, as he asserted, the lesson of the pedagogue, the philosopher is, in fact, the pedagogue of the human race. He seems to have possessed considerable powers of persuasion, as may be inferred from his appellation of Siren, and from the fact that he induced Satyrus, the flute-player, to throw his instrument into the fire, and to attach himself to a philosopher; who in his old age became a voluptuary, and did not disdain to act the flatterer to men in power. From an epigram by Diogenes Laertius, it would appear that he died by a *coup-de-soleil*, to which he had exposed his bald head. Of the various works attributed to Aristo, a very few fragments have been preserved by Stobæus, from the Ὅμοια, to which Athe-

næus likewise alludes under the name of Ερωτικα Ὁμοια.

2. The Peripatetic philosopher of Ioulis, a town in the island of Cos, was the successor of Lycon, who died about Ol. 138. He wrote much, and in a polished style, but he wanted weight, as we learn from Cicero, who says, that his own Treatise on Old Age differed from that of Aristo, inasmuch as the latter had made the principal speaker not a real person, like Cato, but the Tithonus of mythology. A solitary fragment of the Greek work seems to have been preserved by Stobæus, cxviii. p. 602.

3. The Peripatetic philosopher of Alexandria, was a contemporary of Strabo, and wrote a work on the Nile; which Fabricius would, however, assign to Aristotle, because it was translated into Arabic, an honour never paid to any of the other writings of Aristo.

4. The Epigrammatist, three of whose pieces are found in the Greek Anthology.

5. The tragic writer, and an illegitimate son of Sophocles.

6. The father of Plato.

7. A political character of Athens, whom Solon opposed ineffectually when the former recommended the people of Athens to grant Pisistratus a body-guard of fifty club-bearers.

ARISTOBULUS, of Cassandrea, accompanied Alexander in his eastern expedition, and wrote an account of his engagement with Porus, so full of flattery, that the victor threw it into the Hydaspes. As he grew older he became wiser; for at an advanced age—Lucian, in Macrob. says 84 years old—he wrote a history of Alexander so worthy of credit that Arrian did not disdain to make use of it.

ARISTOBULUS, a painter, of whom Pliny makes favourable mention; and says he was a Syrian, which Sillig understands to mean, that he was born at Syros, one of the Cyclades. (Sillig, Catal. Artificum.)

ARISTOCLES. Respecting the persons of this name nothing is known but their place of birth and profession, with the exception of—1. The Peripatetic philosopher of Messina, whose work on the life and writings of Aristotle seems to have been the original of the more recent histories of the Stagirite. Of his Treatise on Ethics, in ten books, some fragments have been preserved by Eusebius.—2. The Stoic of Lampsacus, who wrote a commentary in four books on the doctrines of Chrysippus.—3. The rhetorician of Pergamus, and the master of Aristides the sophist.—4. The Alexandrine, and author of a work on music and dancing, which extended to at least eight books, as appears from Athenæus, xiv. p. 630.—5. The rhetorician of Rhodes, who flourished in the time of Augustus Cæsar, and wrote a treatise on poetry, quoted by Ammonius. —6. The author of a solitary inscription, preserved by Ælian, H.A. xi. 4.

ARISTOCLES. There were several celebrated Grecian artists of this name, the most ancient of whom was born at Cydonia in Crete, and was a sculptor, who flourished in the period before the city of Zancle was called Messina, said to be 664 years B.C. He executed for the town of Elis, a Hercules fighting with the Amazon Antiope for her girdle. Another Aristocles, a sculptor of Sicyon, lived in the ninety-fifth Olympiad, 400 years B.C. He was the brother of Canachus, another renowned sculptor, and the master of Synoon. According to Pausanias, Aristocles was the son and disciple of Cleotas, and executed at Elis a group, representing Jupiter and Ganymede. There was also a painter of this name, the pupil of Nicomachus. A full account of the artists of this name may be found in Sillig's Catalogus Artificum, pp. 89 —92. (Biog. Univ. Sillig, Catal. Artif.)

ARISTOCRATES, of Sparta, was the son of Hipparchus, and the author of a life of Lycurgus, and according to Plutarch, i. p. 90, Xyl. was the only person who said that the Spartan legislator travelled to India, and conversed with the Gymnosophists. But if he be the historian who lived after the time of Philopœmen, and is at variance with Polybius on a point of history, as stated by Plutarch, i. p. 392, Xyl. he was too far removed from the time of Lycurgus to know much about the matter. To the same individual is perhaps to be attributed the work on Laconia, quoted by Steph. Byz., and that on the Laconic Polity, assigned by Athenæus to Aristocles.

ARISTOCRATES, a king of Arcadia, about 700 B.C. was stoned to death by his subjects for violating a priestess of Diana. His grandson of the same name was the first who took a bribe from the Lacedemonians, and by withdrawing his forces from the side of the Messenians, turned the scale of victory in favour of the enemy, as stated by Pausanias, iv. 17. When, however, after a lapse of twenty years, as may be inferred from Plutarch, ii. p. 548, Xyl. he intended to repeat the knavery, he was discovered through the means of a letter

sent by his servant, and stoned to death by his countrymen.

ARISTODEMUS, the son of Aristocrates, was tyrant of Cuma, and contemporary with Porsenna. At an early period of life his manners were so effeminate as to procure him the nick-name of Molly, Μαλακος, but he acquired in time, says Dionys. Hal. A. R. viii. p. 1315, R. a more honourable appellation. His first exploit was at the siege of Cuma, where, though his countrymen were inferior in numbers to the allied army of Tuscans, Umbrians, and others, they won the day through the exertions of Aristodemus and Hippomedon. Upon the latter, connected with the patricians, the senate wished to confer the prize of valour; but the people took part with Aristodemus, who, says Plutarch, ii. p. 261, Xyl., had paid greater court to the lower orders than became a general. The dispute was settled, however, by dividing the prize between the two. In the course of events, Aristodemus became one of the leading men of the state; when the patricians, eager to get rid of him and his partizans, sent them, to the number of two thousand, to the succour of Arricium, then besieged by Arron, the son of Porsenna. Although they were put on board vessels not seaworthy, in the hope that they would all be lost, they arrived, contrary to expectation, in safety; when Aristodemus quickly gave the enemy battle, defeated them, took a good many prisoners, and enriched his men with a considerable quantity of plunder. On his voyage back, he made the troops acquainted with the danger to which they had been exposed, and engaging them to assist him in punishing the patricians, he secured the cooperation of the prisoners also, by setting them at liberty. On his arrival at Cuma he convened the senate, and scarcely had he begun to give an account of his proceedings, when his partizans rushed into the place of assembly and massacred the principal persons of the city; and on the following day he was invested with the reins of government, on promising a new distribution of property, and an abolition of all outstanding debts; while, the better to secure his person, he formed a body-guard, and disarmed the citizens, and intended afterwards to destroy the children of those who had been put to death, but was induced to relent at the intercession of their mothers, who had married his partizans. They were, however, sent into the country, or employed in digging trenches round the town, or in similar works of great labour and no utility, with the view of breaking their spirit. During his tyranny, which lasted fourteen years, he compelled the maidens, says Plutarch, ii. p. 361, Xyl. to assume the dress and manners of youths, and the youths those of maidens. Amongst the latter, Xenocrite, whose father had been exiled, won the affection of Aristodemus. But, ashamed of being the mistress of the tyrant, she was accustomed, whenever she saw him coming, to hang down her head and to hide her face in her dress; and when she was ridiculed for this affectation of modesty in not daring to look a man in the face, she retorted by saying, "There is only one man in Cuma." Stung by the reproach, some youths determined to free themselves and country from the galling yoke of the tyrant. Headed by Thymoteles, the son of Hippomedon, they were conducted by Xenocrite to the apartment of Aristodemus, and finding him unarmed and unguarded, put him to death.

ARISTODEMUS, of Phigalea, was the son of Artylas, and adopted by Tritæus, a person of some influence at Megalopolis; where, although Aristodemus made himself a tyrant, yet he was still called "the good," probably on his tomb, mentioned by Pausanias, viii. 36. During the period of his administration the Lacedæmonians made an attack on Megalopolis, and after a hard fought battle were defeated, with the loss of their leader. This success, however, did not prevent his own assassination, effected by persons employed by Ecdemus and Demophanes. (Plutarch, in Philopœmen. ss. 1.)

ARISTODEMUS, the tutor of Agesipolis, the son of Pausanias, who had been banished from Sparta, and to whom he was related, was appointed by the Spartans to command the army which defeated their opponents in the battle near Corinth, as we learn from Pausanias, iii. 5, and Xenophon, H. Gr. iv. 2, 9.

ARISTODEMUS, a Messenian, was distinguished in the first Messenian war, and elected king 731 B.C. He sacrificed his own daughter in obedience to the Delphic oracle; and on the failure of the Messenian arms, slew himself in remorse upon her tomb. (Paus.)

ARISTODEMUS, of Miletus, is described by Plutarch as the prince of courtly flatterers; for when, after Demetrius had gained a victory over Ptolemy, he was sent to Antigonus with the news of the successful sea-fight, he refused to com-

municate the intelligence, for which Antigonus was on the tiptoe of expectation, to any of the messengers sent expressly for that purpose, nor would he deign to hasten his step; but when he came into the presence of the prince, he said, with a perfectly composed look, "Rejoice, king Antigonus; we have beaten king Ptolemy, have made ourselves masters of Cyprus, and taken 16,800 prisoners;" as if such things were merely matters of ordinary occurrence in the case of a prince like Antigonus and his son Demetrius.

ARISTODEMUS, of ATHENS, whose nickname was *Little*, is known—from Plato's Sympos. p. 223,—as the constant companion of Socrates, and he so closely imitated his master as to go barefoot, as stated in Phædr. p. 229. According to Xenophon, M. S. i. 4, he was originally an atheist, and was probably converted by the arguments of Socrates, who has there anticipated modern writers on natural theology, in their reasoning founded on design as exhibited in the works of creation.

ARISTODEMUS, an Athenian tragic actor, who was employed by Philip to negotiate with the Athenians, after the fall of Olynthus, B. C. 347.

ARISTODEMUS, of ELIS, was the collector of the Laughable Anecdotes, quoted by Athenæus. They ran through at least two books, and seem to have been the oldest Joe Millers on record. To the same individual has been attributed the Commentary on Pindar, mentioned by Athenæus, xi. p. 495, F., but who was rather the writer on the Antiquities of Thebes.

ARISTODEMUS, a writer on the antiquities of Thebes, is known only by a few quotations in the Scholia on Euripides, Apollonius Rhodius, and Theocritus.

ARISTODEMUS. Three of this name were grammarians of Nyssæ. The two elder are mentioned by Strabo, xiv. p. 650, who says that one was the son of Menecrates the grammarian, and a pupil of Aristarchus; and that the other, attached to the family of Pompey the Great, taught rhetoric in the morning, and grammar in the afternoon. To the latter Fabricius supposes Varro and Plutarch to allude; and with the former he would identify the scholiast on Pindar, who is sometimes called the Alexandrine, not because he was a native of that city, but because he taught there in the school of Aristarchus. The third grammarian, according to Suidas, abridged the Catholicon of Herodian.

ARISTODEMUS, the name of three ancient artists. One a painter, the father and preceptor of Nicomachus; another a statuary, who flourished after the time of Alexander the Great. The country of neither of these is known. A third was a Carian, who wrote a history of Painting.

ARISTOGEITON, with his friend Harmodius, were the individuals whose memory was celebrated in a popular Athenian song, preserved by Athenæus, for the efforts they made to free their country from the tyranny of the Pisistratidæ. The younger of these was Hipparchus, who, by endeavouring to attach Harmodius to himself, and to detach him from Aristogeiton, not only excited the hostility of the latter, but led them conjointly to destroy the brother of Hippias, who was then tyrant of Athens. Although they accomplished their purpose by concealing their swords in myrtle boughs during the feast of Minerva, yet they were both put to death, Harmodius, after the perpetration of the murder, while Aristogeiton, who was taken shortly afterwards, was treated, says Thucydides, vi. 58, not mildly; by which we must probably understand that he was put to the torture, and died a lingering death; as was the case with Leæna, the mistress of Harmodius, when she refused to give any information respecting the conspirators, (as we learn from Athenæus, xiii. p. 596, F.,) and to whom the Athenians erected a tongueless statue, to show, says Plutarch, ii. p. 505, the victory gained by a woman over the love of talking. Two statues were erected likewise to the memory of the political martyrs; which were, however, carried to Persia by Xerxes, and restored by Antiochus. (Pausan. i. 8.)

ARISTOGEITON, the son of Cydimachus, by a freedwoman, was nicknamed "the Dog," from his shameful and daring conduct. Like his contemporary Æschines, he made a speech against Timarchus and others, and especially against the celebrated courtezan Phryne. But of all his orations not a single fragment has been preserved, although they were extant probably in the time of Quintilian, who speaks of him in conjunction with Lycurgus; and from a fragment of Alexis, quoted by Jul. Pollux, x. 111, it would seem that he was connected with the charcoal trade. Among the orations attributed to Demosthenes there are two against Aristogeiton; and though both are rejected as spurious by Dionysius the critic, yet the

first is received by others as genuine, for it contains an allusion to the nickname, and says that his father was Cydimachus, and not Lysimachus, as found in Suidas; who states that Aristogeiton was put to death by the Athenians, but without assigning any reason for the act. It appears, however, from the speech of Dinarchus against him, that he was accused of having been bribed by Harpalus; while, from Plutarch, in Phocion, i. p. 746, it may be inferred, that although he was constantly urging his country to take up arms, he was unwilling to face the enemy, and used to attend the public meetings leaning on a crutch, and with his legs bound up, as if he were a cripple.

ARISTOGEITON, a Theban statuary, who exercised his art, it is supposed, from the ninetieth to the one hundred and second Olympiad.

ARISTOGÉNES, (Αριστογενης,) a physician of Thasos, mentioned by Suidas as having written twenty-four books, of which nothing but some of the titles now remain.

Another physician of the same name, born at Cnidos (according to Suidas), and the servant and pupil of Chrysippus, (Galen, De Vena Sect. adv. Erasistr. cap. 2.) He was physician to Antigonus Gonatas, king of Macedonia, in the third century before Christ. He is quoted by Celsus, (De Re Med. lib. v. cap. 18,) and several times by Pliny.

ARISTOLAUS, (about 306 B. C.) a painter of Athens, the son and disciple of Pausias, is celebrated among the painters of his time for the severity of his style; "from which (says Bryan) we may infer, that he united a purity of form with a strict simplicity in his compositions." His pictures were generally confined to a single figure, and he usually made choice of such eminent persons as were highest in the esteem of their countrymen. Among these were Medea, Theseus, Epaminondas, and Pericles. A picture is also mentioned, representing the Athenian people, personified, a subject which often exercised the genius of the Greek artists. Pliny (xxxv. c. 11, 40) gives a list of his works. (Biog. Univ. Bryan's Dict. Sillig, Catalogus Artificum.)

ARISTOMACHUS, a native of Soli in Cilicia, was the the pupil of Lycon, and, like the founder of the Peripatetic philosophy, paid considerable attention to natural history, and especially to that portion of it relating to bees, to which he is said to have devoted fifty-eight years of his life. He was likewise a writer on agriculture, for amongst the ancients the rearing of bees for the purpose of obtaining honey and wax formed an essential part of the business of a farmer. His portrait has been preserved in a cornelian, copied into Visconti's Iconographie.

ARISTOMACHUS. There were two tyrants of Argos of this name, according to Plutarch, both in the time of Aratus. Polybius mentions only one, who voluntarily resigned his power, and allowed Argos to join the Achæan league. (Biog. Univ.)

ARISTOMACHUS, a statuary of Strymon, but of doubtful date, who was the first that sculptured statues of courtezans, concerning which the epigram of Antipater may be read in Anthol. Palat. vi. 268. (Sillig, Catal. Artificum.)

ARISTOMEDES, a Theban statuary, who flourished about the seventy-fifth Olympiad; and who, together with Socrates the sculptor, his fellow-citizen, made a statue of Cybele, in the temple which Pindar founded near Thebes.

ARISTOMEDON, an Argive sculptor, who flourished a little before the first and second expeditions of the Persians into Greece. He made the gifts which the Phocians dedicated to the temple at Delphos, on account of the great victory of Thessaly. He lived about the seventy-third Olympiad.

ARISTOMENES. So little is known of the history of the persons who figured as leading characters in the minor states of Greece, that more than ordinary attention may be paid to an individual who, like Hannibal, swore he would make no peace with the enemies of his country, as he felt that the Spartans would never rest satisfied till they had destroyed Messene, as the Romans did afterwards Carthage. To Pausanias alone, —for the poet Rhianus, and historian Myron, from whom he drew some of his materials, are both lost,—are we indebted for a detailed account of Aristomenes; who was the first, and almost only man, said Myron, whose actions shed a splendour on Messene, and whom Rhianus did not hesitate to compare with Achilles himself. Descended from the family of Æputus, Aristomenes was born at Ardania, and was the son of Pyrrhus, or rather of Nicomedes, and of Nicoteleia, whom it was said some deity had impregnated in the shape of a serpent, as the Macedonians asserted was the case with Alexander's mother, and the Sicyonians said was that of their hero Aratus. Eager to

deliver his country from the yoke of the oppressor, at an early period of his life Aristomenes secretly engaged the Arcadians to assist him in his operations; by whose leader he was, however, twice betrayed, after Aristocrates had consented to sell himself to the Lacedemonians. His earliest exploit was in the battle of Deræ, where, after enacting more wonders than a man, he was offered the crown, and on his refusal, elected general, or rather dictator. With the view of striking terror into the enemy, he stole by night into the temple called Chalcicœus (brass-house) and there hung up a shield with the inscription—"This, from the spoils of Spartans, does Aristomenes to the goddess give." It was about this period that the Lacedemonians were required by the oracle of Delphi to obtain a counsellor from the Athenians; who sent them the poet Tyrtæus, who had been a schoolmaster of little note, and was lame with one foot; but though he was unable to take an active part in the bustle of the fight, he was of no little service to the Spartans, by introducing amongst them his spirit-stirring strains. But all the excitement of martial music could not prevent the defeat of the Lacedemonians at the battle of the Boar's-tomb; where Aristomenes, with a band of eighty picked men, gained a complete victory, although, in the ardour of the pursuit, he lost his shield, entangled, it would seem, in the boughs of a wild pear-tree; but which he afterwards recovered in the cave of Trophonius, and eventually placed it in the temple of Lebadea, where Pausanias saw it, surmounted by an eagle, whose wings were extended from rim to rim. He then made an attack on Pharæ, where he defeated the enemy, but received a wound in the lower part of the back, while retreating with the booty he had collected. He was not, however, equally successful at Ægila, where he was taken prisoner, but released through the kindness of the priestess of Ceres, who had fallen in love with him, but who pretended that Aristomenes had unloosed, διεκλυσας, the bonds by which he had been bound, and not burnt them through, διακαυσας, as we find in Pausan. iv. 17. Pursuing still his career of opposition, he engaged the Lacedemonians at the Great Ditch; where, however, in consequence of Aristocrates' treacherously drawing off his Arcadian troops, the Messenians were surrounded by the enemy, and Aristomenes was compelled to retire to a mountain fastness, Eira. Here he was besieged, but with so little care, that he was enabled to harass the surrounding country, and even to produce a scarcity in Sparta, which drew its supplies of food from that part of Greece. Taken at last in one of his forays, he was sent to Sparta, and thrown into the pit called Ceadæ, where criminals were left to die of hunger. From this, however, he escaped by following the track of a fox that had found its way there to feed upon the carcases of the dead. After his unexpected escape, Aristomenes waylaid and cut to pieces a reinforcement sent by the Corinthians to the Spartans for the destruction of Eira; but being afterwards seized, during a truce of forty days, by some Cretan mercenaries, he again escaped from the hands of the enemy through the aid of a country girl, who made his guards drunk. Despite, however, all the efforts of the Messenians, Eira was taken, although Aristomenes, with some of the garrison, contrived to force their way through the camp of the enemy, and to retire to the mountain Lycæus, from whence he intended to make an attack upon Sparta itself, but was again betrayed by Aristocrates; when finding it useless to contend longer against the fate that had doomed his country to destruction, he retired to Rhodes, whither he accompanied his daughter, whom Damagetus, the prince of Jalysus, had married, and where he died. After his death, his bones were carried back to Messene, where honours were paid to him as a hero, and a brazen statue erected to his memory.

There are several other persons of this name who deserve at least to be indicated.

2. The writer of the old comedy flourished about Ol. 87, and was nicknamed the door-maker, Θυροποιος, or, as others say, the door-breaker, Θυροκοπος. The titles of only five of his plays have been preserved, and a few fragments in Athenæus and the Scholiast on Aristophanes. —3. The historian of Arcadia, quoted by the Scholiast on Apollon. Rhod.—4. A pupil of Plato, and a friend of Dionysius of Syracuse.—5. A friend of Aristotle, and named in the will of the latter as the guardian of his adopted son Nicanor.

ARISTON, (Αριστων,) one of the oldest Greek physicians, to whom is sometimes attributed the work—De Victu Salubri, which bears the name of Hippocrates. (Galen. De Medicam. κατα τοπους, lib. ix. c. 4.)

ARISTONICUS, a natural son of Eumenes, king of Pergamus, attempted

to recover his father's kingdom, but was taken by Perpenna, and died a prisoner at Rome.

ARISTONICUS, a grammarian of Alexandria, was a contemporary of Strabo, and wrote a work, in six books, on the Irregularities of Syntax to be found in Homer; on the Wanderings of Menelaus; and on the Theogony of Hesiod.

ARISTONOUS, a statuary, born in the island of Egina, but of uncertain date, made the statue of Jupiter, dedicated by the people of Metapontum.

ARISTONYMUS, a disciple of Plato, was sent by his master to legislate for the Arcadians. A few fragments of his Tomaria (*i. e.* little tomes), have been preserved in Stobæus; and from one of them, in xxi. p. 176, it would seem that Socrates merely followed Heraclitus, when he said—"All that I know is, that I know nothing;" and it is Aristonymus that has perpetuated the witticism of Socrates, who said, that if the crier in the theatre were to bid all the cobblers, or tailors, or tinkers, to stand up, only the persons of those trades respectively would do so; but if he bade all the wise to get up, every man would rise. To him is likewise due the idea which has been worked into a couplet—

"Envy doth merit like its shade pursue;
But like the shadow proves the substance true."

ARISTOPHANES. On this the sole survivor of the comic stage of Athens, where the first of wits wrote for spectators who were at once the cleverest and most capricious of human beings, and who, after relishing equally the sublimity of Æschylus, and the pathos of Euripides, could split their sides with laughing at parodies upon both, so much has been written in the course of the last quarter of a century, that if only a tenth part of what others have said were put down, it would fill half a volume. And yet all that Ranke has heaped up in his Life of Aristophanes, extending to 400 octavo pages, may be compressed into a few columns, if we are to detail only admitted facts, and draw fair inferences from the conflicting evidence relating to the life and writings of the dramatist. The year of the birth and death of Aristophanes are equally unknown; and there is even some controversy respecting his country and the name of his father. According to his Greek biographer, some said he was the son of Philip, and born at Athens; others, of Philippides of Ægina. But as one of his children bore the name of Philip, it is probable that the grandfather's name was Philip likewise, for such was the custom at Athens; and as the family was said by some to have been natives of Ægina, and to have possessed property in that island, it is possible that the father was one of those who settled there, after its subjugation to Athens, during the administration of Pericles; or, since, according to other accounts, the family came originally from Lindus in Rhodes, Camara in Crete, or Naucratis in Egypt, while Aristophanes himself was born at Athens, and of the tribe of Pandion, in the ward of Cydathene, there would have been ample ground for contesting his claim to the privileges of an Athenian citizen; which Cleon is said to have done in revenge for the ridicule thrown in The Babylonians, not only upon himself personally, but on the office he held of Ταμιας, in conjunction with nine others, as may be inferred by comparing an hitherto unnoticed fragment in Plutarch, ii. p. 853, Xyl. — *εβαπτισ' ουχι ταμιας αλλα και Λαμιας ι̃ οντας*, with the words of Aristophanes in Σφηκ. 1033, and Ειρ. 740.

So searching was the inquisition that took place, to ascertain who were the parties entitled to receive, in their character of Athenian citizens, a share of the corn sent by Psammetichus, that according to Aristophanes, in Ach. 481, the aliens, who were considered the chaff of the citizens, were carefully sifted, and 4700 persons, as we learn from the scholiast on Σφηκ. 716, had their names erased from the parish registers, into which they had been improperly enrolled. From this ordeal, however, the dramatist not only escaped unhurt, but was even led, no doubt by the feelings of private hate and public wrongs, to attack with still greater violence than before the Demogorgon of the state. But such was the dread of the power which the political monster then possessed, just fresh from his victory over the Spartans at Pylus, that the performers, who had sustained the principal parts in the former plays, were unwilling to act the son of the tanner; and even the manufacturers of masks refused to make one to represent the great mob-leader; and hence Aristophanes was compelled to disguise himself with the lees of wine rubbed on his face, and to be at once author and actor. Such has been the interpretation hitherto put on the words of the dramatist, in Ἱππ. 230, in consequence of what has fallen from the scholiast, whose story is repeated by another or the same commentator,—for

it matters not which,—on Σφηκ. 1016, and by the Greek biographer of Aristophanes. Ranke, however, in his Commentat. p. xciv. and again, p. ccxvi. asserts, that the words do not necessarily convey such a meaning; that they merely account for the fact, why Cleon appears without a mask; and that the whole account is solely the invention of the scholiast on one passage, which has been repeated on the other, if the commentator be the same person; and if a different one, has been copied, and thus became the foundation for the anecdote in the biographical article. That the scholiasts sometimes drew upon their fancy for interpretations may be conceded, without admitting that such is the fact in the present case. Unless the story had been handed down from authentic sources, it is difficult to understand how it could have occurred to the scholiast, especially as there is nothing in the text to lead directly to it. With equal justice Ranke might object to every anecdote mentioned in the Scholia, but not stated distinctly in the text. Until then some stronger arguments are brought forward to prove that Aristophanes was not both author and actor, we may stick to the old story, which bears at least probability on the face of it, and continue to believe that partly by his acting, but more by the continued fun of the piece, where from the first appearance of Cleon to the last, there is no breathing-time given to his antagonist, the success of the dramatist was complete. By this victory, coming as it did close after another achieved in the preceding year with his Acharnians, Aristophanes was placed amongst the brightest wits of the day; nor was it without reason that Plato said of the man, whose writings, according to Olympiodorus, were found on the death-bed of the philosopher—

> "In Aristophanes' soul the Graces found
> A shrine, that e'en Time's scythe shall never wound."

The prophecy has been, however, unfortunately not verified; for of the forty-four plays, or rather forty, since four were rejected as spurious, only eleven have come down to us, and these too, with the exception of the Plutus, Clouds, Knights, and Birds, in a castrated form. For their preservation we are indebted to the good taste of John Chrysostom; who, if Aldus is to be believed, had a Manutius MS. volume, containing twenty-eight plays of Aristophanes, which he used for a pillow, just as Alexander is said to have slept upon the twenty-four books of the Iliad. The story is, however, rejected by Ranke, who conceives that it owes its origin to the tradition, that St. Jerome used a MS. of Plautus for a similar purpose, or that Aldus wrote down by mistake, John Chrysostom, instead of his namesake Dio, who has frequently, according to Reiske, alluded to Aristophanes. Porson, on the other hand, as stated by Dobree, conceived that Aldus took the story from a scholiast; for it is borne out by the fact, that the eloquent father of the church has frequently imitated the language of the no less powerful dramatist. The question, however, is one that we cannot enter upon at present. Our own impression is, that the eleven were selected by some father of the Greek church, from their containing more or less decided allusions to, and ridicule of, the mysteries of pagan worship; for though Aristophanes was never initiated himself, yet he had the talent to see through the real aim of rites which, under the cloak of solemnity, carried on a disgusting farce, and by which, at one and the same time, the many were led to believe in twelve gods at least, and the few to deny any power but that of matter. Be it, however, design or accident, to which we owe the preservation of the eleven plays, it is a fact that the whole forty-four are quoted by Athenæus and Julius Pollux; and it is equally certain that in the time of the author whom Suidas transcribed in his short life of Aristophanes, only the eleven still surviving were to be found; and so Meineke (in Quæstion. Scenic. ii. 12.) and Ranke (in Commentat. p. c.) might have guessed, had they seen that in ἁπερ δε πεπραχαμεν Αριστοφανους δραματα, the word πεπραχαμεν is merely a literal error for πεπραχ', ια εμεν'—i. e. "of the dramas, which Aristophanes composed, eleven have remained." Amongst this number are to be found the Acharnians and Knights, which were respectively the third and fourth plays Aristophanes wrote; and likewise the second Plutus, which appeared towards the close of his dramatic career; and they thus enable us to see the different phases of the comic stage exhibited at Athens during a period of nearly forty years. In none of the plays, however, do we meet with what was peculiar to the old comedy, real characters with real names, and perpetual allusions to passing events: for even in the Acharnians, the principal character is a fictitious person; unless it be said that there was an actual Dicæopolis, as well known by the mask the

actor put on, as were Nicias and Demosthenes in the Knights by theirs, even without the mention of their respective names; while in the second Plutus, all the characters and events are fictitious: nor is there, except in the parts introduced from the first edition of the play, any allusion to contemporary persons or circumstances. The fact is, that during the period which elapsed between the exhibition of the first and last plays of Aristophanes, which were respectively the Δαιταλεις and Κωκαλος, the license originally granted to the stage had been withdrawn; and instead of levelling his keenest shafts at individuals, the dramatist was compelled to aim at general characters; and thus the muse of comedy underwent the same reducing regimen, that tragedy did in passing from Æschylus to Euripides, until in both cases the spirit of the drama, which had once figured on the boards with the helm, shield, and spear of Minerva, was content to appear as the Goddess of Love; while the tricks of clever servants, aiding their youthful masters to cheat penurious parents, were substituted for the ridicule of philosophers without pence, and of politicians without honesty. Nor was it in the conduct of the piece alone that the old comedy differed from the new; for while the dread of the law put a curb upon the imagination of the poet, the scarcely less dread of expense curtailed the scenery, dresses, and decorations of the theatre. But when the Chorus was silenced, the lyre of the comic muse was left unstrung, which had formerly rambled through all the varied melodies of song; and instead of the lively Trochee and stately Anapæst, and the mixed measures of the *corps-de-ballet*, nothing was heard but the monotonous recitative of the prosy Senarian. In the eyes of the sober Plutarch, quite shocked, it would seem, with the coarse ridicule thrown upon his favourite hero Pericles by Aristophanes and his contemporaries, this change from the broad humour of the old comedy to the delicate sallies of the new, was considered a decided symptom of mental improvement, instead of being then, as it has been ever since, the herald of intellectual decay. In his celebrated comparison between Aristophanes and Menander, he finds fault with the want of keeping in the characters of the older dramatist; and this, he observes, is carried to such a length, that the reader is quite unable to say whether the speaker is a father or a son; a god or a clown; a hero or an old woman; that the wit of Aristophanes affords no delight to the many, while it is absolutely insufferable to the few; that his muse, like a faded courtezan, affecting the staid demeanour of a wife, is equally disagreeable to persons of vulgar taste, from her assumed prudery, and to men of more elegant minds, from her real immodesty; that the acidity of his Attic salt excoriates the tongue instead of tickling the palate; nor is it easy to say where his boasted cleverness is to be found; for his characters are caricatures; his jokes to be rather laughed down than laughed at; while all his notions of love are full, not of gaiety but grossness. So too Voltaire said of Aristophanes—"Ce poëte comique, qui n'est ni comique ni poëte, n'aurait pas été admis parmi nous à donner ses farces à la foire de St. Laurent." But other writers, as well among the ancients as the moderns, have adopted a different tone; and he is now considered by the Schlegels and their admirers as a poet second only to Homer, and superior to Socrates as a moralist, and, as a patriot, equalled by Phocion alone. Instead, however, of penning panegyrics, whose very extravagance carries a doubt of their sincerity, it were wiser to speak of Aristophanes as he really was. The bold antagonist of bad men in power, and the clever detector of specious knaves, united to a keen perception of the ridiculous, ready to shoot folly as it flies, the versatility of a parodist, prepared to put on every garb of thought; but, like all parodists, he was unable to sustain, except for a short period, the towering flight of the monarch bird, whose eyrie is on the pinnacle of Parnassus.

From the few fragments which have been preserved of the writings of his contemporaries, it is impossible to say how far he was justified in decrying the bad taste of the judges in rejecting The Clouds; which, according to modern notions, is the most complete comedy of the whole eleven, as it is the only one that has a beginning, middle, and end. The failure is, perhaps, to be attributed to the fact, that in selecting Socrates as the butt for his ridicule, he merely followed in the wake of Cratinus, who had done as much in the case of Hippon, not Hippasus; whose theory, that heat was the principle of creation, as stated by Aristot. Metaphys. i. 3, was derided by Cratinus; who compared the world to an oven, and human beings to charcoal, as may be inferred from the words of the

scholiast on Aristoph. Νεφ. 96, and from whence we can understand that in the word Πανοπται, the title of the play of Cratinus, there is a pun upon the equivocal meanings — "all-seeing," or "all-baking," as applied to the gods. And though Aristophanes lays no little stress on the originality of his ideas, and complains of his competitors pilfering his best thoughts; yet it appears from the scholiast, on Νεφ. 552, that a similar charge of plagiarism was made against him by Eupolis, who asserted that the Knights was a joint production, and that he made a present of his share of it to the *bald-fellow*, for such Aristophanes was.* But even allowing that the plot, incidents, and ideas, were not taken from others, still there were probably grounds enough for rejecting the favourite play of the author. For the scholiast well observes, that the tenets attributed to Socrates were not his at all, but the doctrines rather of the philosophers and sophists to whom he was constantly opposed; and hence, the Greek commentator adds, "is seen the folly of those, who fancy that Aristophanes wrote the play from any feeling of enmity to Socrates;" for both were lions of the same lair, and naturally pursued the same quarry. At all events, the charge brought against Aristophanes, of being the cause of the death of the philosopher, is well refuted by Palmer, in Exercitat. p. 729, who shows that the first representation of the Clouds preceded the trial of Socrates by at least twenty-four years; and even then it produced so little sensation, that it obtained only the third prize after the plays of Cratinus and Connus—a failure for which the author was quite unprepared, and by which he was not a little mortified. And yet independent of the incorrectness of the portrait which he gave of Socrates, there were sufficient causes then operating to render his ill success not improbable. At that time the party of the philosophers, backed as they were by Pericles, the patron of Anaxagoras, were too strong to be destroyed by a juvenile play-writer, even fresh from his victory over Cleon, who was at once hated and feared by the better sort of citizens and domiciled aliens; who were delighted to see their enemy assailed by the weapons of wit; which men in power feel the most acutely, for they are the only ones it is impossible to parry or prevent. When, however, the tide of popular indignation was running against Socrates, for the part he had taken, in refusing to condemn the officers who had neglected to pick up the bodies of those who had fallen in the sea-fight at Arginusæ; and still more, when his friends Theramenes and Critias had shown that the Socratic philosophy was no friend of democracy; it is not unlikely that Anytus, whose vanity had been wounded by finding that Alcibiades had given up his society for that of Socrates, endeavoured to bribe Aristophanes to bring out again the play, which the author considered one of his best. We are told indeed that the Nubes was repeated in the year immediately following its first exhibition, when it was even less successful than before, for it obtained not even the third prize. But Elmsley has shown in the Classical Journal, No. xi. p. 135, that the second representation did not take place in that year at all; and that Eratosthenes doubted, as we learn from the scholiast on Νεφ. 552, whether it ever appeared more than once; but as this doubt is at variance with the fact, that the Parabasis of the second edition has been actually preserved, Elmsley is disposed to believe that the second representation did not take place till the people had time to forget the first; for thus the Plutus was not repeated till twenty years after its first appearance. If then a similar period be supposed to elapse between the first and second representation of the Clouds, it will be brought sufficiently near to the time of the trial of Socrates to give rise to the story, that Aristophanes was bribed by Anytus and others to write the play for the purpose of raising a clamour against the philosopher; whereas, in fact, the play was merely revived for that purpose. Fritzsche indeed, on Aristoph. Thesm. p. 68, says, that the second edition of the Clouds appeared four years after the first; but he produces no arguments for deciding so positively upon a point which every other critic confesses to be a matter of doubt.

Of the plays that are lost, the one to be regretted the most is the Δαιταλεις, which Aristophanes wrote first, and when he was too young to be a competitor for the dramatic prize, according to the scholiast on Νεφ. 530, who says that the legal age was forty, or, as some

* The charge, however, was more easy to make than prove; for it is not very probable that one so fertile in invention as the writer of forty plays must have been, and who in the eleven that remain is never found to borrow from himself, with the exception of the allusion to his victory over Cleon, repeated in the Wasps and Peace, would condescend to pilfer from others, and those too whom he considered inferior to himself.

assert, thirty. Now this very uncertainty is enough to throw no little suspicion upon a statement, unsupported by any other writer; to say nothing of the absurdity of a law that could be evaded at once by the author getting a friend of the legal age to father his production, as indeed Aristophanes confesses himself to have done in Σφηκ. 1014; where he calls himself a ventriloquist, for speaking, as it were, from the bellies of others, and for which he was ridiculed by his contemporaries; who said that he was born, like Hercules, on the fourth day of the month, and destined accordingly to work for the benefit of others, as we learn from the scholiast on Plato, Apol. i. 19, C. The fact is, that the allusion to the law was made for the occasion, and meant to explain the words—

——παρθενος γαρ ετ' ην, κουκ εξην πω μοι τεκειν.
"For I was a virgin, and not permitted to bring forth a child."

But as the child made its appearance, and was exposed by its parent, another young female, says the bard, acted the part of a foster-mother. Now, had there been a law prohibiting a person under a certain age from writing a play, a provision would doubtless have been made against another person of the same age bringing it forward, or, at any rate, against its gaining the prize, when it was thus produced contrary to an express enactment. But as it did gain the third prize, it is evident that no such law existed. It is from the same fragment we learn that in the time of Pericles there were glossaries for Homer, just as we have those for Chaucer and Burns.

Of the editions of Aristophanes the most remarkable is the one printed from the Ravenna MS., that precious document, which has confirmed so many of the corrections made previous to its discovery, and has given rise to not a few since. This edition was commenced in 1794 by Invernizzi, continued by Beck in 1809, and finished by Dindorf, in thirteen volumes. The same editor has given another Aristophanes, in five 8vo. volumes, printed at Oxford, 1834—1838, containing the text, scholia, and indices, together with a selection of notes, explanatory and critical; while to those who want only a handful of annotations, he printed, at Lips. 1825, in 2 vols, small 8vo, and again in the Poetæ Scenici Græci, a large 8vo, Lips. 1830, the text of the dramatist; which he has again repeated in 1838 at Paris, in the Scriptorum Græcorum Bibliotheca, without any notes, but with his latest corrections inserted tacitly into the text. And yet after all these continued publications, he has left not a little to be done by future scholars, such as Fritzsche, whose edition of the Thesmophoriazusæ, (Lips. 1838,) is the first that has united the ingenuity of the English critic to the learning of the continental one.

The text of and scholia on Aristophanes were first printed by Aldus, at Ven. 1498, under the superintendence of Marcus Musurus, from a MS. which contained all the eleven plays; although the last two were in a state too imperfect to be used for any good purpose. The work is a noble specimen of the Aldine press. The type of the text is the same as that used for the Aldine Aristotle and Theophrastus; while the abbreviations in the scholia will serve as an excellent praxis to those who are desirous of learning how to decipher a Greek MS. of which it is almost a fac-simile. The two plays omitted by Aldus were first printed from an Urbiniff MS. by Bern. Junta, at Flor. 1515, 8vo, but without the scholia. These were first known to be in existence from the margin of a book, to which Dobree alludes in the preface to his edition of Porsoni Notæ in Aristophanem; and since that time they have been found in the Ravenna MS. in a state very similar to that in which Suidas saw them in the MS. of Aristophanes, from which he transcribed them into his Lexicon; the very work to which, says Dindorf, Marcus Musurus had recourse for the purpose of swelling the scholia in the edition of Aldus. From the time of Junta to that of Kuster, nothing was done for the improvement of the text by the collations of MSS.; and even in his edition, (Lugd. Bat. 1710,) the MSS. were of little use, with the exception of the Vossian, which furnished the scholia on the Lysistrata. Various scholars had, however, in the mean time, given a few slight emendations of the text. Amongst these, Joseph Scaliger alone deserves the least mention, whose short notes give the real value to the edition of Amst. 1670, 12mo; while the principal ornament of Kuster's edition is the corrections of Bentley upon the Plutus and Nubes. It is only within the last thirty years that the rest of these notes have been transcribed from Bentley's papers, and published in the Classical Journal; while those of Tyrwhitt were communicated by the author to Brunck, who has occasionally passed them off as his own, in his edition printed at Strasburgh, Argentorat. 1783. This was re-

viewed by Porson, in Matty's Review; who there gave some restorations, which Fiorillo used in his edition of Herodes Atticus; while some of the others were confirmed by the Ravenna MS. which Immanuel Bekker collated with greater care than Invernizzi had done; and after transcribing the inedited scholia from that and other MSS. sold his papers for 400*l.* to Priestley the bookseller of London, who made them the basis of his partial reprint of Dindorf's voluminous publication. From that time to the present nearly all the accessible libraries of Europe have been ransacked for MSS. of Aristophanes, the counterpart of the Ravenna, but without success; and hence, as no further aid can be expected from such sources, the only means left for the restoration of the Greek dramatist, are to be found in the ingenuity of scholars to emend the errors of the text, and in their good fortune to discover supplements of the lacunæ. Of the latter, the most curious instance has been furnished by a Greek life of Euripides, which has preserved three lines at present wanting in the Acharnians, 395; but which it is evident the scholiast found in his copy; to which a distinct allusion is made by the same or another scholiast on Βατρ. 942, and by Suidas in Μονῳδειν. The tristich, to which allusion is here made, and which has been totally overlooked by all the recent translators and editors of Aristophanes, was first printed in the Journal des Savans, April 1832, p. 240; Annal. Philolog. et Pædagog. i. p. 539; Rheinesche Museum, i. p. 298; and Hermann, Opuscul. v. p. 202.

Amongst the still unedited papers of scholars who have paid attention to Aristophanes, those of Daubuz at present in the British Museum deserve to be noticed. His name appears in Kuster's preface as the person to whom that editor was indebted for the collation of the Bodleian MS.; and though the notes of Daubuz are rather upon the scholia than the text, yet in some few instances he has anticipated the emendations of subsequent critics.

Nor is it with professed scholars alone that Aristophanes has found favour. Within the last thirty years, he has been repeatedly translated into German, French, and English. In the latter tongue Frere first showed, in Blackwood's Magazine for January 1819, how closeness might be united to ease and elegance to strength. To the specimen there given of a translation from the Frogs, are owing the subsequent versions of Mitchell and Walsh; the former of whom has been less anxious to do than overdo Aristophanes in his partial versions of the Acharnians, Knights, and Clouds; and has thus left to the latter the task of giving a more faithful portrait of the Greek dramatist in his complete translation of the same plays. To these must be added the version of Wheelwright, who has alone dared to grapple with the whole eleven plays; but he has designedly omitted whatever was likely to offend the delicacy of modern ears.

ARISTOPHANES, the celebrated grammarian of Byzantium, was the son of Apelles, a military officer, and the pupil of Callimachus and Zenodotus. Placed by Ptolemy over the library at Alexandria, he gave an edition of Homer, which is frequently mentioned in the Venetian Scholia. He wrote likewise Homeric, Doric, and Attic Glossaries; in which he appears to have paid some attention to words indicative of different degrees of relationship. Eustathius mentions also a separate treatise by him on the Ægis of Jupiter. To him has been assigned an abridgement of Aristotle's History of Animals; and some lives and arguments prefixed to the plays of Sophocles and Aristophanes bear his name. These were probably extracted from the work he is said to have written against Callimachus. Speaking of the causes which led to his appointment as librarian, Vitruvius says, that when seven judges were appointed to decide upon the merits of the poets, whose works were to be placed in the library at Alexandria, Aristophanes selected those whom the others rejected; for, said he, they alone are original writers, the rest are merely plagiarists; and as he verified the assertion by producing the very passages that had been pilfered, it was thought that he was the most proper person to take care of books, with the contents of which he was so well acquainted; and it was at this time, probably, that he wrote a treatise, to show the similarity in sentiments between Menander and preceding dramatists. Of the same, or another grammarian, Plutarch, ii. p. 972, tells a story, how an elephant was the rival of the scholar in the attentions paid to a flower-girl at Alexandria.

To the foregoing Fabricius adds—1. The Bœotian, who wrote a work on Thebes. —2. The friend of Libanius, who wrote an oration, still extant, in behalf of Aristophanes, prefect of Corinth.—3. A writer on agriculture, mentioned by Pliny.

ARISTOPHON. 1. The individual sent by the government of Four Hundred at Athens, on an embassy to Sparta, in Ol. 92, 1, and who afterwards introduced the law that no person should be considered a citizen whose mother had not been a free woman. If he is the same as the one who brought Iphicrates and Timotheus to trial on a charge of betraying their country, he must have lived to Ol. 106, 1. He is numbered oftener than once by Demosthenes amongst the celebrated orators of Athens; and according to Ruhnken, in Histor. Crit. Orat. p. 46, he was the son of Demostratus the orator, mentioned by Plutarch as the son of Aristophon.—2. Another orator, sometimes confounded with the preceding, seems to have been a person of great influence; for he is described in a fragment of a speech of Hyperides against him, as conceiving himself at liberty to do what he pleased. According to the Greek biographer of Æschines, the antagonist of Demosthenes was a scribe in Aristophon's employ.—3. The archon Eponymus, who is called likewise an orator in Theophrastus, Charact. 8. But there, Ruhnken conceives the words του ῥητορος to be an interpolation; while Casaubon would read των ῥητορων, in allusion to the contest between the rival orators respecting the crown, which took place in his archonship.—4. A comic writer in the time of Alexander the Great. Of his dramas, the titles of only eight have been preserved, and a few fragments in Athenæus, Stobæus, and Julius Pollux.—5. The author of a work under the title of Δυσαρεστια, quoted by Fulgentius.

ARISTOPHON, a painter, the son and disciple of Aglaophon, and brother of Polygnotus, and who flourished about the eightieth Olympiad.

ARISTOTELE, (Sebastian de San Gallo.) See San Gallo.

ARISTOTILE, (Alberti, or Fioravanti,) an eminent Italian architect, engineer, and mathematician, was a native of Bologna, in which city he is said to have removed the campanile of the Duomo, entire and with all its bells, to the distance of thirty-five feet from its original site, by means of machinery. In like manner he restored to an upright position another campanile, at Cento, which was inclined about five feet and a half out of the perpendicular; and he was invited to Hungary by Matthæus Corvinus, where he erected several edifices and bridges. How long he remained in that country is not precisely known; but in 1470 he was employed at Venice, where he built some churches; and in 1473 was summoned to Russia by the grand-duke Ivan Vassilivitch, who had sent to Italy for an architect to erect a cathedral at Moscow; the former one, though begun only in 1426, being so badly constructed, that it was found necessary to take it down altogether. Aristotile completed the new edifice in four years, and according to the Russians themselves, he executed or designed many other buildings; and among the rest, several at Vologda and Novogorod: but here all further particulars of him cease, for neither the time nor the place of his death have been ascertained, notwithstanding the celebrity he enjoyed among his contemporaries,—one proof of which is, that the invitation to enter his service was made to him by Mahomet II. probably on account of his reputation as an engineer. In this latter capacity he appears to have been eminently serviceable to the Russians, whom he instructed in the art of casting cannon.

ARISTOTLE, a celebrated philosopher, founder of the Peripatetic school. He was born in the first year of the ninety-ninth Olympiad (B. C. 384-3) at Stagirus, a petty town in the north of Greece, situated on the western side of the Strymonic gulf. His father was Nicomachus, one of the family, or guild, of the Asclepiads, who resided in the capacity of body-surgeon at the court of Amyntas, king of Macedonia, the father of the celebrated Philip. His mother's name was Phæstis. She was a descendant of one of a number of colonists from Chalcis in Eubœa, by whom the population of Stagirus, which was founded by the Andrians, had been subsequently replenished.

The father of Aristotle died while his son was yet a minor, and left him under the guardianship of one Proxenus, a citizen of Atarneus, a town of Asia, who appears to have been settled in Stagirus. It is probable that the orphan was left in the possession of a considerable fortune, and this did not suffer, as was so often the case in antiquity, from the carelessness or malversation of fraudulent guardians. The gratitude of Aristotle towards Proxenus is one of the most striking features of his moral character. In a will, or a codicil to a will, which has come down to us, he directs the erection of a statue to his guardian, and also to his wife; he appoints their son Nicanor,

whom he had previously adopted, to be joint guardian with Antipater of his own son Nicomachus; and he also bestows his daughter upon him in marriage. Such a testimony of regard and esteem is an irrefragable argument in favour of Proxenus's conduct, and utterly disproves a foolish story which was made up by the enemies of Aristotle some time after his death, that he ran through his paternal property at an early age, and was reduced by want to take service as a mercenary soldier; that failing in this character, he set up as a vendor of apothecary's drugs; and finally, by the aid of Plato's gratuitous instructions, was enabled to succeed in the capacity of a philosopher. As he was only of the age of seventeen when he came to Athens and devoted himself to those pursuits for which he became afterwards so celebrated, it is quite obvious, independently of the improbability that a mere boy should have passed through so many vicissitudes of fortune, that he could never have squandered his property except through the culpable negligence or indulgence of his guardian, who, in such a case, would never have been remembered with respect and gratitude by his ward, after a lapse of forty-five years.

At the time when Aristotle's minority terminated, and left him at liberty to dispose of himself as he would, Athens was the centre of the civilization of Greece, and possessed for the votary of pleasure, as well as for the student, attractions superior to any other city in the world. "Where," asks the Sicilian orator, in Diodorus (xiii. 27), "shall foreigners go for instruction, if Athens be destroyed?" Hippias the sophist is made by Plato (Protag. § 69) to call it "the very *prytaneum* of Grecian wisdom;" and the descriptions of the comic poets in the fragments which have been preserved, show that even the lower gratifications of sense were there carried to a remarkable pitch of refinement. Of imported and *forced* fruits, vegetables, and flowers for garlands, there was such an abundant supply, that Aristophanes (ap. Athen. p. 372) declares that foreigners who walked through the *agora*, the Covent-garden of Athens, would be utterly unable to guess what the season of the year could be. We need hardly then look for any particular motive that should have influenced a youth of seventeen, master of himself, and an ample independence, to resort to a place where Plato was residing in the height of his reputation,—where the splendour of a Pericles had called the genius of a Phidias into action to adorn the city of Athens in a manner worthy of the goddess,—where the tragedies of a Sophocles and the comedies of an Aristophanes had been produced,—where almost all the heroes whose names were great in Grecian story had been born and reared, and where every enjoyment which even an epicurean could desire, was to be found in the highest perfection. Certainly, if a specific reason is to be assigned for such a step, none more absurd can well be imagined than what was invented by the perverse ingenuity of subsequent times, when all real knowledge of this period had faded away; namely, "*a Delphic oracle*, which commanded the young Stagirite to go to Athens, and devote himself to philosophy." It is more probable that, although Aristotle's father died when the son was little more than a child, it was not until he had infused a taste for scientific pursuits into him; for we know that Nicomachus was not a mere practitioner, but wrote upon his art, and those branches of natural philosophy which were connected with it; and also that it was universally the practice of the Asclepiads to teach the rudiments of their hereditary profession to their children from the very earliest years, so that, as Galen remarks, "there was no more fear of their forgetting their anatomy than of their forgetting their alphabet." Under these circumstances, especially when we consider how much a taste for this branch of study predominates in Aristotle's works, it is scarcely possible to consider his journey to Athens as produced by any other cause than the desire of carrying on pursuits previously commenced, probably under the immediate guidance of his parent.

In Athens he remained nearly twenty years attached to the school of Plato, and in habits of personal friendship both with his great master and his future successor in the Academy, Xenocrates. It is indeed not improbable that his introduction to the philosophy of the Academy was due to this last; for at the time when he first came to Athens Plato was absent on one of his visits to Sicily, from whence he did not return till three years afterwards. During this long period, Aristotle employed himself chiefly in laying up materials for his future use, and such was his diligence that Plato is said to have given to his house the name of "the house of the reader." An anecdote is related of him, that in order to prevent the remission of attention which results

from nature insensibly giving way under the pressure of severe study, it was his practice to read holding a ball in one hand, under which was placed a brazen basin. On the slightest involuntary relaxation of the muscles, the ball would immediately fall, and the sudden noise at once dissipate the incipient drowsiness of the student. One result of these labours was a collection of the history, laws, and customs, of no less than one hundred and fifty-eight states, a magnificent work, of which, though it has unfortunately been lost, a good many fragments have come down to us preserved in the writings of scholiasts and grammarians. Some part of the political treatise, too, which we have, must have been written during this period, although other parts obviously are to be referred to a much later date. A collection of proverbs, a work on the fundamental principles on which the codes of law in the Greek states were severally based, and an historical view of the science of rhetoric,—all unfortunately lost,—were composed by him in this part of his life. From the last of these, the sketch of the rise of the art which Cicero gives in his Brutus (§ 12) is apparently derived, and he elsewhere describes it as containing an account of the theories of all the professors from the time of Tisias, (the first who wrote upon the subject,) so admirably and perspicuously set forth, that all persons in his time who wished to gain a knowledge of them preferred Aristotle's description to their own. Besides these writings, which were all rather of the nature of collections, digests, and criticisms, than containing original views of the writer's own, he gave public lectures on the subject of rhetoric, which, according to Cicero, united instruction in political wisdom with practice in oratory, and were not without their weight in influencing Philip, king of Macedonia, to select their author to be the preceptor of Alexander the Great. It is said that Aristotle was induced to come forward in the character of a professor of oratory by indignation at the undeserved success of the shallow and sophistical Isocrates. He is reported to have quoted a line which Euripides, in his Philoctetes, a play now lost, put into the mouth of Ulysses,

"Shame to be silent and let a barbarian speak,"

in application to that celebrated declaimer. Isocrates deprecated any attempt to base the art upon scientific principles, and himself professed to teach it by mere practice in the schools, as fencing or boxing might be learnt. His unphilosophical method is alluded to in terms of disapprobation, in the treatise on rhetoric which has come down to us, but in all probability must have been censured in a much more unequivocal manner in the work which we have just described. Isocrates did not come forward to defend himself, but a scholar of his, one Cephisodorus, took up the pen in his behalf, and in a polemical treatise of considerable length, did not confine himself to the defence of his master's doctrines, but indulged in the most virulent attacks upon the character, both moral and intellectual, of his rival. This work, however, as well as the one which called it forth, is now lost.

A report prevailed, rather extensively, in antiquity that an ill feeling between Aristotle and his great master arose antecedently to the death of the latter, and some anecdotes are told (none however on any earlier authority than Ælian, who was not born till four centuries afterwards) illustrative of this opinion. But the report is contradicted in the most unequivocal manner by Aristocles, a Peripatetic philosopher of very considerable learning and judgment, who lived in the first half of the third century of the christian era, and in a sort of history of philosophy, of which a fragment is preserved by Eusebius, examined the grounds upon which the charge against Aristotle of ingratitude to his master was built, satisfactorily demonstrating that it deserved no credit whatever. There is certainly a great difference between the habits of thought and modes of feeling observable in the writings of the two great philosophers. The one never omits an occasion of passing from the finite to the infinite, from the sensuous to the spiritual, from the domain of the intellect to that of the feelings and the imagination. He is continually striving to body forth an ideal, and he only regards the actual as it furnishes materials for this. In the other we find a searching and comprehensive view of things as they present themselves to the understanding, but no attempt to pass the limits of that faculty—no suspicion indeed that such exist. The productions of the two differ as a map differs from a picture. The views of the one always form parts of a system intellectually complete; those of the other have a moral harmony: we rise from the study of Plato with our feelings purified,

from that of Aristotle with our perceptions cleared; the latter strengthens the intellect, while the former elevates the spirit. This difference, so strongly marked between the matured philosophical characters of these two giant minds, is of a kind which must have shown itself early, and perhaps have prevented a complete congeniality, although it need not have been adverse to the highest degree of mutual respect and admiration. But their respective followers, men far inferior to either, may very well have been unable to combine dissent with good feeling, and the spirit of partizanship, which Cicero (De Fin. ii. 25) speaks of as producing, even in abstract questions, so much slander and ill-feeling among the Greeks, would soon engender tales such as those to which we have alluded. There are other anecdotes too, of at least equal authority, which go to prove that Aristotle paid the highest tribute of admiration and reverence to his master; he is said to have erected an altar, or cenotaph, to his memory, and to have inscribed it with a distich, to the effect that "Plato was too holy a man for the bad to venture even to praise." But the most satisfactory evidence is that furnished by his own writings, which, in those parts where the nature of his task leads him to controvert his master's doctrines, exhibit sometimes a singular tenderness and delicacy towards him, and never either voluntary misrepresentation or want of respect.

Just after the death of Plato, which happened when his illustrious scholar had nearly completed the twentieth year of his residence at Athens, Aristotle, accompanied by the Platonic philosopher Xenocrates, passed over into Asia Minor, and took up his residence at Atarneus, or Assos, (for the accounts vary,) at the court of one Hermias, a petty prince of Mysia. This remarkable man appears to have been a kind of general, or stadtholder, of a small confederacy of Greek towns, organized for the purpose of maintaining their common independence against the gigantic power of the Persian empire, from which they had recently revolted. Their first leader was a certain Eubulus, who originally followed the occupation of a banker, but was raised by the efforts of his own genius and the force of circumstances to the rank of a sovereign prince, with absolute authority. Hermias, who is said to have been an eunuch, was the servant (as the Greek writers express it) of this individual. That the term, however, is to be understood rather of such functions as those of an eastern vizier than any other, may be gathered from the statement that Hermias had previously resided in Athens, and received instructions both from Plato and Aristotle, and from the fact that, on the death of Eubulus, he became his successor. Aristotle, who, as we have seen, had before this time bestowed much attention on the various departments of political science, was, very probably, invited to the court of this prince, in order to frame a constitution for the infant commonwealth which had sprung up, and in the historical transactions of the time we can discover circumstances which would render a departure from Athens, however desirable a place for residence, at that moment almost necessary to him. It was just at this time that the Athenian suspicions of king Philip, which had been long growing, received a sudden confirmation by the successes of that monarch in the Chalcidian peninsula. Demosthenes took advantage of the fall of Olynthus and the destruction of the Greek confederacy, of which that town was the head, to excite a strong feeling of hatred against every thing connected with Macedonia. We may easily conceive that this would not fail to be directed against the distinguished philosopher, the friend of Antipater, and son of a Macedonian court-physician, resident as an alien in a town where Philip was believed to employ all such persons as his secret emissaries. Every possible motive, therefore, seems to have existed to induce Aristotle, at this particular juncture, to take the course which he did; and we have no occasion to resort to such a one as the malice of his enemies ascribed to him, namely, envy and indignation at Plato having appointed Speusippus as his successor in the school of the Academy. But if the object of his expedition was such as we have supposed it to be, he was not fortunate enough to succeed in bringing it to pass. The cities of Asia Minor had been encouraged to rebellion by the successful examples of Egypt and Phœnicia, and for a time every thing seemed to favour the cause of liberty against the tyrant Artaxerxes Ochus. But, at length, the treachery of a Rhodian leader of Condottieri in the service of the revolted Egyptians, enabled the Persian king rapidly to overrun those two countries, and to devote the whole force of his empire to the reduction of the revolted Asiatics. Hermias still made his ground

good, until at last he suffered himself to be entrapped into a personal conference with the traitor whose perfidy had ruined the Egyptian cause. In spite of the security of a solemn oath, his person was seized and sent to the court of the king, who ordered him to be put to death; the fortresses which commanded the country surrendered at the sight of his signet, and Atarneus and Assos were occupied by Persian troops. The two philosophers succeeded in escaping to Mytilene, taking with them Pythias, the sister and adopted daughter of Hermias, whom Aristotle, compassionating her defenceless situation, and pleased with her modesty and goodness, made his wife. There was no action of his life which drew down upon his head so much calumny as this did. To marry the daughter of a barbarian and a tyrant was regarded by the Greek, proud of the free institutions of his country and the superiority of his race, as a most heinous offence, and Aristocles, when he speaks of the various charges which had been brought against the great founder of his school, and dismisses most of them with unqualified contempt, as carrying the marks of falsehood in their very front, makes an exception of that which relates to his conduct to Plato, and this one, as having obtained considerable credence. Aristotle himself seems to have thought that he should incur much odium from the step, for in a letter to Antipater he apologizes for it on the grounds which we have given, and which are calculated to make us think as well of the qualities of his heart as his works do of the powers of his intellect. But the feelings of antiquity were utterly unable to understand any thing approaching to sentiment in the intercourse of the sexes, and the stories coined to account for Aristotle's proceeding partook of this character. He was in some represented as having purchased the hand of Pythias by a course of conduct too disgusting to be described, and to have allowed his exultation in his good fortune to lead him into excesses as absurd, although less shocking. The question of his relation to his father-in-law was indeed one which excited great interest among the literary antiquarians of the second century before the christian era. Many treatises were written upon the subject, of which, one by Apellicon of Teos, a wealthy bibliomaniac, is described by Aristocles as setting the whole question at rest, and silencing all the calumniators of the philosopher.

How Aristotle employed the next two years which followed the disaster of his friend and patron we cannot say, but in the archonship of Pythodotus (B.C. 343-2) he commenced the education of Alexander the Great, at the court of his father. A well-known letter, preserved in the work of Aulus Gellius, would lead to the inference that Alexander was from his earliest years destined to grow up under the superintendence of his latest instructor. But Cicero represents Philip as mainly determined to his selection by the reputation of Aristotle's rhetorico-political disquisitions, delivered during his stay at Athens; and if the letter were genuine, we should be much perplexed to account for the absence of the philosopher from his charge during the first thirteen years of Alexander's life; for the influences exerted upon this tender age are by Aristotle himself considered of paramount importance, and it is related that the injudicious treatment of the great conqueror by his early preceptor Leonidas, imbued him with some vices which he was to the very end of his life unable to conquer. Plutarch,—who gives us a description of this stern and severe disciplinarian, as well as of another, by name Lysimachus, of exactly the opposite character, whose flattery seems to have combined with Leonidas's rigour in producing that singular oscillation between asceticism and effeminacy, which is so striking a feature in Alexander's after-life,—Plutarch asserts that under the fostering care of Aristotle, his pupil's nature rapidly expanded, and exhibited an attachment to philosophy, a desire of mental cultivation, and a fondness for literature, which stands in remarkable contrast to the intemperate and coarse habits which were inherited with his barbarian blood, and strengthened rather than discouraged by the Spartan-like education of his ill-judging preceptor. He is reported to have said that his obligations to his instructor were greater than those to his natural father; that to the one he owed life, but to the other all that made life valuable. It is probable that such expressions as these led later writers to believe that the conqueror had received from his master direct instructions for the accomplishment of that exploit which has made him known to posterity, and to no other source, perhaps, is to be traced the Arabian romance, of his having been personally attended by him through the Asiatic expedition. Plutarch, indeed, says that Alexander gained more towards the fulfilment of his schemes

from Aristotle than from Philip; but this phrase is not to be taken as meaning any thing more than that he owed to the former, the development of those intellectual and moral qualities, which contribute more to success in any great design than the most ample advantages merely external.

The most extraordinary feature of Alexander's education is the extremely short space of time that it occupied. Between its commencement and the beginning of the expedition into Asia eight years elapsed; but of this period, less than the half could have been employed in the business of systematic instruction. For in the fourth year, Alexander was left by his father, during an expedition to Byzantium, sole and absolute regent of the kingdom of Macedonia; and, afterwards, was continually engaged in business either at court in opposing a party who wished to induce Philip to alter the succession, or abroad in arms against the Athenian confederacy which was crushed at Chæronea. Still, in this narrow period, his master found the means not merely to imbue him with a taste for the lighter species of literature, but also to introduce him to the gravest and most abstruse philosophical investigations, to which the term of *acroamatic* was specifically applied. In a letter which has come down to us, the conqueror complains that his preceptor had published those of his works which were designated by this name, and asks how, this being the case, he shall be able to maintain that mental superiority to others on which he valued himself more than his conquests. This letter, as well as Aristotle's answer, was given in the collection of one Andronicus of Rhodes, a contemporary of Cicero's, and, even if forged, proves the belief of those times that there was no department of knowledge, however recondite, to which Aristotle had not taken pains to introduce his pupil; and we should not forget, that although all instruction in the stricter sense of the word must have terminated when the regency of Alexander commenced, yet that the philosopher may subsequently have exercised a considerable influence over his pupil's mind by his writings. Of these, one class is described by the commentator Ammonius, as consisting of treatises written for the sake of particular individuals; among which are specified "those books which he composed at the request of Alexander of Macedonia, that On Monarchy, and Instructions on the best Mode of establishing Colonies." Both these works are lost, but their titles may incline us to conjecture that those characteristics which distinguish Alexander from other conquerors,—the attempt to fuse into one homogeneous mass his old subjects and the people he had conquered,—the assimilation of their manners, especially by education and intermarriages,—the connexion of remote regions by building cities, making roads, and establishing commercial enterprises,—may be in no small measure due to the development of the principles (although probably not to the direct advice) of his preceptor.

It is said that the price which Aristotle received for his pains, was the restoration of his birth-place, Stagirus, which had been destroyed by Philip, and the inhabitants sold as slaves, at the same time when a similar misfortune befel Olynthus, and several other Chalcidian towns. Probably the city, when rebuilt, furnished the philosopher with a retreat during the latter part of his stay in Macedonia, after the direct superintendence of his pupil had ceased, and he may there have written the works we have just described. In the days of Plutarch, strangers were shown the shady groves in which he had walked, and the stone benches on which he had been used to repose. The constitution under which the new citizens lived, was said to have been drawn up by him; and, long afterwards, his memory was celebrated in a solemn festival, and a month of the year called by his name.

When Alexander commenced his eastern expedition, Aristotle recommended a relation and pupil of his own, Callisthenes, to accompany him, ostensibly in the character of historiographer, and himself returned to Athens, partly perhaps influenced to this step by the superior mildness of the climate; but chiefly, no doubt, by the same reasons which at first induced him to make the place his residence. He now commenced the practice of giving lectures on the different branches of philosophy cultivated at that time, and made use of a large building surrounded with groves, and known by the name of the Lyceum, for this purpose. His health was delicate, and a regard for this, combined with a wish to economize time, induced him to deliver his instructions, not sitting or standing, but walking backwards and forwards in the open air. The extent to which he carried this practice, procured for his scholars, who were

necessarily compelled to conform to it, the appellation of *Peripatetics*, from the Greek word Περιπατειν, which, like the Latin *inambulare*, denotes this peculiar kind of exercise. Among his scholars he made a division. The morning course, or, as he called it, from the place where it was delivered, the *morning-walk*, was attended only by the more thoroughly disciplined part of his auditory; the subjects of it belonging to the higher branches of philosophy, and being treated in such a way as to require a systematic attention, as well as a previously cultivated understanding, on the part of the scholar. In the evening course, both the subjects and the manner of handling them were of a more popular cast, and more appreciable by a mixed assembly. It was in this part of his system that he appears to have made a curious arrangement, which can be compared to nothing else so well as to the *acts* (as they are termed) which were kept in the universities of the middle ages. Where information on any given subject must be derived mainly from the mouth of the teacher,—as was the case before the invention of printing, and so long afterwards as books were scarce,—the most satisfactory test of a learner's proficiency is his ability to maintain the theory he has received against all arguments which may be brought to overthrow it. Hence the candidate for a degree in any of the faculties was, in the days of Scotus and Aquinas, (and by the force of habit also long afterwards,) required to maintain certain theses against all who chose to controvert them, and was refused the object of his ambition until he had refuted at least some opponents. An analogous procedure seems to have existed in the school of Aristotle. He is said to have appointed, every ten days, a sort of president, whose duty appears to have been very much like that which, in the language of the sixteenth century, would have been termed *keeping an act*. He had, apparently, during the time that he held his office, to defend the theory which he had received, and to refute the objections which his brother-pupils might either entertain or invent, the master in the meanwhile taking the place of a *moderator*, occasionally interposing to show where issue might be joined, to prevent either party from drawing illogical conclusions from acknowledged premises, and, perhaps, after the discussion had lasted for a sufficient time, to point out the grounds of the fallacy.

This discipline, and the distribution of classes, is closely connected with a celebrated division of his written works into the two kinds of *exoteric* and *acroamatic*. a division which gave rise, in later times, to some singularly erroneous opinions respecting them. The real distinction is that between *cyclical*, *methodical*, *scientific* treatises, and *insulated*, *independent* essays. It is quite obvious, from the nature of the case, that the former of these would only be appreciable by such as were able and willing to afford a steady and continuous application to the development of the whole subject, in all its ramifications and bearings; while the latter might be understood by those who brought no previous knowledge with them, but merely attended to the matter in hand; and with respect to their form, that to the one class the demonstrative mode of exposition would alone be appropriate; to the other any one, narrative or dialogic, or whatever might be most fit for placing the single matter to be illustrated in a striking light. These *exoteric* works have, with the exception of a few fragments, been entirely lost. But Cicero composed his De Oratore, De Finibus, and De Republicâ, in imitation of them, and describes their style in terms which show that the powers of rhetoric were called in to aid the conclusions of philosophy. Now, in the age which succeeded Theophrastus, the study of philosophy degenerating, it was natural that works thus agreeably and lucidly written, and available to any person of ordinary literary acquirements, should be much more popular than the dry systematic treatises whose only merit was their rigidly logical connexion, and the vanity of possessing a multifarious knowledge joined with indolence to throw these latter writings out of circulation to such a degree, that in the time of Cicero, although a very considerable impulse had just before been given to the study of Aristotle's philosophy, the Topica, one of the least difficult of all the scientific works, repelled Trebatius, Cicero's friend, from its perusal by its obscurity, while a rhetorician of eminence, to whom he applied for assistance, declared he had never heard of it; "a thing," says Cicero, "which I was very far from being surprised at, that a rhetorician should know nothing of a philosopher, *of whom philosophers themselves, with the exception of a very few, knew nothing.*" But without the study of the systematic treatises, Aristotle's *principles*

and method could not be understood, although many of his *opinions* might be known; and the natural consequence was, that readers not taking the trouble to put themselves upon his standing ground, to enter into his thoughts, and to follow them out through the ramifications of his system, often imagined a want of harmony between the results at which he arrived. Cicero notes this, and gives an explanation of it from the different principles upon which the popular and the scientific writings were composed. "This is the cause," he alleges, "why Aristotle sometimes appears not to say the same thing in one treatise as in another, although in the end there is no discrepancy at all," (De Finibus, v. 5.) Now, upon this fact was based an opinion, which gathered strength and distinctness as it passed from one hand to another, that Aristotle had an *inner* and an *outer* doctrine, differing essentially the one from the other,—an opinion, from which the modern use of the terms, *esoteric* and *exoteric*, is derived,—and which ascribes a species of jesuitism to the philosopher, that was most alien to his character.

The same difference which prevailed in the writings of Aristotle, no doubt existed in his oral instructions, and we shall probably form no erroneous idea of the nature of the *evening course*, if we conceive that *insulated* topics, arising out of a subject which his scholars had heard *systematically* treated by their master in his lectures of the morning, were debated by them, in the presence of the entire body, in the evening, the lecturer himself being present, and regulating the whole discussion. And these disputations might very well suggest the idea of writing treatises in the form of dialogue, although possessing little or no dramatic interest, such as must have been the case with those of Aristotle, if Cicero's imitations may be regarded as fair representatives of them.

He also attempted to elevate the tone of society in Athens by instituting periodical meetings,—which may be compared to the dinners of literary clubs in modern times,—among the more select class of his scholars. His object was plainly to unite the advantages of high intellectual cultivation with social pleasures; and the utility resulting from the institution was very generally recognised. His friend Xenocrates adopted it. Theophrastus, his successor, left a sum of money in his will to be applied to defraying the expenses of such meetings; and there were in after times similar periodical reunions of the followers of the Stoic philosophers, Diogenes, Antipater, and Panætius.

It was probably during this second sojourn at Athens, which lasted for the space of thirteen years, that the greater part of Aristotle's works were produced. His external circumstances were most favourable. Macedonian influence being the prevalent one at Athens, was a security to him for his quiet; and independently of any other resources which he might possess, the bounty of the conqueror of Asia towards him was almost boundless. He is said to have received from Alexander the sum of eight hundred talents (about two hundred thousand pounds sterling) to defray the expenses of his History of Animals; and Pliny relates that some thousands of men were placed at his disposal for the purpose of procuring zoological specimens, which served as materials for this celebrated treatise. It is likely that not only all the means and appliances of knowledge, but the luxuries and refinements of private life, were within his reach; and that, having as little of the cynic as of the sensualist in his character, he availed himself of them. *Not apathy, but moderation*, is a maxim which is ascribed to him by an ancient writer; and some charges of luxury and coxcombry, which his enemies brought against him after his death, absurd as they are in the form in which they were put, appear to indicate a man who could enjoy riches when possessing them, as well as in case of necessity he could endure poverty.

On the death of Alexander the Great, fresh courage was infused into the anti-Macedonian party at Athens, and a new persecution followed of such as entertained opposite views. Aristotle was prosecuted for an alleged offence against religion. He had composed, it was said, a *pæan*, and offered sacrifices to his deceased father-in-law Hermias, and also honoured the memory of Pythias, who had died, leaving an only daughter, with libations such as were used in the worship of Ceres. This so-called pæan has come down to us, and turns out to be only a *scolium*, or drinking song, exactly similar to the well-known one so popular at Athenian banquets, which records the merits of Harmodius and Aristogeiton. But when Athenian party hatred was roused, the absurdity of a charge was a very insufficient guarantee for the security of the accused; and

Aristotle prudently withdrew to Chalcis in Eubœa, together with his effects, saying, in allusion to the fate of Socrates, as we are told, "Let us leave Athens, and not give the Athenians a second opportunity of committing sacrilege against philosophy." At Chalcis, Macedonian influence at that time prevailed, so that he had no occasion to fear any personal injury from his enemies, who, however, resorted to all means of annoyance which yet remained in their power in the way of calumny and insult. He did not long survive the banishment from his old haunts, but died in the sixty-third year of his age, of a disease, in all probability an intestinal affection, from which he had long suffered to such a degree, that an ancient writer says it was much more to be wondered that he lived so long than that he died when he did.

The fate of the writings of this great philosopher, if we believe some old writers, was curious. They are related to have been buried not long after his decease, and to have lain a prey to worms and damp in a cellar at Scepsis in Asia Minor, for a couple of centuries. From this oblivion, they are said to have been rescued, much damaged, however, by the treatment they had received, not long before Sylla sacked Athens, and carried off the library of Apellicon the Teian, who had purchased these precious treasures, to Rome. The decay of the Peripatetic school has been ascribed to the circumstance of its members being deprived of the principal part of their master's works; and to the injury inflicted by the damp and worms of the Scepsian cellar, has been imputed the obscurity which prevails generally in the works which have come down to us. But there is evidence that many of the writings which are said to have undergone this strange fortune, were not only made use of by the successors of Aristotle, and by the Stoic Chrysippus, but that copies of them were possessed by the Alexandrian grammarians in that interval during which they are said to have been unknown. And although it is unquestionable that philosophy degenerated in the ages which succeeded Theophrastus, yet the Peripatetic schools, inferior as they were to their founder, are expressly stated by Cicero to have excelled all others. The obscurity too of the writings which have come down to us, although such as to render their study a work demanding industry and acuteness of a high order, is not at all of a kind likely to be produced by causes similar to those which have been assigned for it.

It is impossible, therefore, to attach any more than a very qualified credit to the story. It is indeed not unlikely that some manuscripts of Aristotle's writing were discovered about the time of Sylla, but these were in all probability nothing more than rough draughts of future works, which possessed no value at the time of their author's death, and only an antiquarian one two hundred years afterwards, while the writings for which they had served as the scaffold yet existed. It has been conjectured that the political treatise which has come down to our times is a document of this nature.

Subsequently to the death of Pythias, Aristotle had a son named Nicomachus, after his grandfather, by a female called Herpyllis, for whom he makes a provision in his will. He appears to have been united to her in that kind of marriage which alone the customs of antiquity permitted to exist between the natives of different cities. He also left a daughter by his first wife, who was three times married, first to Nicanor, her father's adopted child, secondly to Procles, son of Demaratus, king of Lacedæmon, and thirdly to Metrodorus, a physician of eminence, to whom she bore a son named after his maternal grandfather. The orphan Nicomachus was educated by Theophrastus, and, according to Cicero, was considered by some the author of the Nicomachean Ethics, which have come down to us among his father's works. Other accounts represent him as falling in battle at an early age.

The best edition of Aristotle's works is that published at the expense of the Royal Academy at Berlin, under the superintendence of Bekker and Brandis. The Greek text was published in two quarto volumes, in 1831; the Latin version shortly afterwards in one, and two more of commentators, with Prolegomena by Dr. Brandis, are yet to come. The following is a list of the works printed in this edition. Those which are enclosed in brackets are, in the opinion of the best scholars, unquestionably from some other hand than Aristotle's, and those which are printed in italics are either wholly, or in part, of doubtful genuineness. 1. The Logical Works, comprising the Categories, *The Treatise on Interpretation*, the Former Analytics, the Latter Analytics, the Topics, on Sophistical Proofs. 2. The Physical, Metaphysical, and Physiological Works, comprising the Physical

Lectures, on the Heavens, on Generation and Decay, *Meteorology*, [To Alexander on the World,] on the Soul, on Perception and Objects of Perception, on Memory and Recollection, on Sleep and Waking, on Dreams, on the Prophetic Vision in Sleep, on Length and Shortness of Life, on Youth and Age, Life and Death, on Respiration, *on Breath*, Accounts of Animals, on the Parts of Animals, on the Movement of Animals, on the Locomotion of Animals, on the Engendering of Animals, *on Colours*, Extract from the Book on Sounds, *Physiognomica*, [on Plants,] *on Wonderful Stories*, *Mechanics*, *Problems*, *on Indivisible Lines*, *the Quarters and Names of the Winds*, on Xenophanes, Zeno, and Georgias, the Metaphysics. 3. The Moral Works, comprising the Nicomachean Ethics, *the Great Ethics*, *the Eudemian Ethics*, [on Virtues and Vices,] Politics, *Economics*, the Art of Rhetoric, [the Rhetoric to Alexander,] on the Poetic Art. All these writings are of the scientific or systematic kind, and many others of the same description are lost. Of the exoteric, none whatever remain entire, and only two or three very small fragments, of which but one is preserved in the original language.

[The following account of the physical and medical doctrines and works of Aristotle is from the pen of another contributor to this work.]

It is not merely by his writings on poetry, logic, rhetoric, and ethics, that Aristotle acquired his reputation; his authority on all matters relating to the different branches of physical philosophy was, for a long time, almost equally great; it is therefore necessary to enumerate some of his most accurate as well as his most erroneous statements, noticing briefly, at the same time, such of his writings as are still extant on these subjects. They may be considered conveniently under the four following heads: 1. Botany; 2. Zoology; 3. Anatomy and Physiology; and, 4. Medicine.

1. It is certain that Aristotle wrote a work on Botany: for he mentions the work himself, De Longit. et Brevit. Vitæ, *sub fin.*, and Hist. Animal. v. 1, § 2; it is quoted by Athenæus (Deipnos. xiv. § 66, p. 652), and Simplicius (Comment. in Arist. Phys. Auscult. p. 1, a, ed. Ald. Venet. fol. 1526); and it is enumerated among his other works by Diogenes Laertius, V. 1, § 25, and by the unknown Arabic author of the Philosoph. Biblioth., quoted by Casiri, Biblioth. Arabico-Hisp. Escur. t. i. p. 307. It is, however, equally certain, both from external and internal evidence, that the two books, Περι Φυτων, *De Plantis*, which bear his name, are spurious: for Alexander Aphrodisiensis says (Lib. de Sensu et Sensili, c. 4) that in his time Aristotle's work on Botany was no longer extant; and from the frequent Latinisms that occur in the two books in question (*e.g.* δει ινα τα φυλλα ωσι, ii. 7, &c.), and from the mention of the manner of planting trees at Rome (i. 7), it is supposed that the Greek text which we possess must have been translated from the Latin. Menage(Observat. et Emendat. ad Diog. Laërt.) supposes them to be a compilation from Aristotle and Theophrastus, which conjecture is confirmed by the author's seeming to mention Aristotle's work, De Meteoris, as if it were his own, ii. 2, *init.* It will not therefore be necessary to notice their contents at any great length. The author explains the difference between the life of plants and the life of animals, lib. i. cap. 1, 2. (Compare Aristot. De Part. Animal. ii. 10.) He admits, in a certain modified sense, the male and female sexes in plants, i. 2. (Compare Aristot. De Generat. Anim. i. 23, *init.*) He says that former writers contended that all the leaves were fruit, ii. 7, an opinion exactly the reverse of the modern theory, which considers the fruit to be only a modification of the leaves. He says that hyoscyamus and hellebore are poison to men, but food to quails, i. 5. The two books, Περι Φυτων, *De Plantis*, were first published in 1539, Basil. Græcè, with the Greek authors, De Re Rusticâ. A learned commentary, by Jul. Cæs. Scaliger, was published in 1556, Lutet. Par. 4to. It may be added, that in the Arabic catalogue of Aristotle's works, given by Casiri, is mentioned one in fifteen books, called كتاب في الفلاحة, *Kitáb fi Al-Feláhat*, De Agriculturâ Liber, which is noticed also by D'Herbelot, Biblioth. Orient. p. 489. There are also in his genuine works several passages relating to Botany, all which are collected and explained in a dissertation by Aug. Henschel, entitled Commentatio de Aristotele Botanico Philosopho. Vratislav. 1824, 4to, pp. 58.

2. In Zoology Aristotle enjoyed advantages far greater than any of his predecessors, and perhaps scarcely surpassed by the museums and menageries of modern times. Alexander assisted his researches and experiments in every

possible way, and spared no expense in collecting, throughout all Asia, specimens of all sorts of curious animals, both quadrupeds, birds, and fishes, which he sent home for his master's use. It is said (Plin. Hist. Nat. viii. 17) that several thousand persons were employed in this service, and (unless the sum is much exaggerated by Athenæus, Deipnos. ix. s. 58, p. 398) at the expense of eight hundred talents.* Upon the whole, it may be added, that, considering the time in which he lived, the services he has rendered to Natural History were equal to the advantages he enjoyed. Not only did he reject many of the fables related by his predecessors, but he is in this respect superior to most of his successors; and we are surprised to find in Ælian, Pliny, Oppian, &c., a repetition of several of the absurdities which had, long ago, been contradicted by Aristotle.† Buffon praises his History of Animals in the warmest terms, for the "plan and distribution of the work, the selection of his examples, and the justice of his comparisons." Cuvier acknowledges that the principal divisions of the animal kingdom, followed by modern zoologists, were pointed out by Aristotle; and Dr. Kidd, in the Appendix to his Bridgewater Treatise, has "made a selection from his descriptions of some natural groups and individual species of animals, for the purpose of comparing them with the corresponding descriptions of Cuvier,"—and it may be added that Aristotle loses none of his reputation by the comparison. This article has already run out to so great a length that it would be impossible to give anything like a complete analysis of his great work Περι Ζωων Ἱστοριας, De Historiâ Animalium, for which the reader is referred to Sprengel's Hist. de la Médecine, and to Dr. Kidd's Bridgewater Treatise. There is also a dissertation by F. A. Gallisch, De Aristotele Historiæ Naturalis Scriptore, Lips. 1776, 4to. It should be remarked, however, that in spite of his general accuracy, he has admitted several extraordinary errors into his Zoological works; *e.g.* he says that the necks of the lion and of the wolf are formed of a single bone (De Part. Anim. lib. iv. cap. 10, *init.*); that the bones of lions contain no marrow (*ibid.*); and that in Syria the lioness first brings forth five whelps at a birth, and afterwards, diminishing the number by *one* every year, becomes at last barren, Hist. Anim. lib. vi. cap. 28, § 1. (Compare Oppian, Cyneget. lib. iii. v. 58, *sq.*; Plin. Hist. Nat. lib. viii. cap. 17.) The best editions of the ten books,‡ Περι Ζωων Ἱστοριας, De Historiâ Animalium, are, J. C. Scaliger's, Tolosæ, 1619, fol. Gr. and Lat.; the Paris ed. of 1783, 2 vols, 4to, Gr. and Fr. by Camus; to which should be added, a Critique by De Bure St. Fauxbin, entitled, Lettre d'un Solitaire à un Académicien de Provence sur la Nouvelle Version Française de l'Histoire des Animaux d'Aristote, Amst. and Paris, 1784, 4to; and Schneider's, Lips. 1811, 4 vols, 8vo, Gr. and Lat. There are also some annotations by A. F. A. Wiegmann, entitled Observationes Zoolog. Criticæ in Aristot. Histor. Animal., Lips. 1826, 4to. Aristotle's other works on the same subject are, four books, Περι Ζωων Μοριων, De Partibus Animalium; five, Περι Ζωων Γενεσεως, De Generatione Animalium; and, one, Περι Ζωων Πορειας, De Incessu Animalium; but there is no edition of any of these deserving particular notice. There is a curious book which goes under his name, though generally considered to be spurious, entitled Περι Θαυμασιων Ακουσματων, De Mirabilibus Auscultationibus, of which an excellent edition was published, Gotting. 1786, 4to, Gr. and Lat., with copious and learned notes by J. Beckmann. It consists (as the name implies) of a collection of wonderful stories, chiefly on the subject of Zoology, among which are several so absurd that it is almost impossible to believe Aristotle to have been the compiler.

3. Some Anatomical works which Aristotle wrote§ are no longer extant,

* That is, according to the common computation, 155,000*l.* If, however, with Hussey, (Ancient Weights and Money, &c. Oxford, 1836,) we consider the Attic talent to be worth 243*l.* 15*s.* (instead of 193*l.* 15*s.*) it would amount to 195,000*l.*! an almost incredible sum to be expended upon natural history —even by Alexander. Athenæus might well call Aristotle's History of Animals πολυπραγματον πραγματειαν, which can hardly be translated into English so as to avoid a seeming *pun*. It means, literally, *a work of many talents*.

† For instance, Aristotle expressly says that it is not true that the hyæna is an hermaphrodite, and explains the anatomical disposition of the parts which gave rise to the fable (Hist. Anim. lib. vi. cap. 28, § 2); notwithstanding this, however, Oppian (Cyneg. v. 288), with a slight variation, repeats the story.

‡ The number of books of which this work consisted is stated very differently in different ancient authors. The particular variations may be seen in Fabricius, Bibl. Gr.; but it should be added that besides the writers there enumerated the Arabic catalogue of his works, quoted above, also mentions *nineteen*.

§ Diogenes Laertius mentions, in his Catalogue of Aristotle's works, eight books, called Ανατομαι, Anatomica; and one called Εκλογαι Ανατομων, Selectiones Anatomicorum. The Arabic

but from those which remain, especially from his History of Animals, we can plainly see that his knowledge of Physiology was far superior to that of any of his predecessors. For a complete analysis of his opinions we must refer the reader to Haller's Biblioth. Anatomica, and Sprengel's Hist. de la Médecine, and must be content with noticing a few of his most remarkable assertions. It is impossible to say whether his anatomical knowledge was learned from dissecting animals only, or from a human subject; and if, sometimes, from his accuracy we are inclined to suspect the latter, yet there are quite errors enough to make us hesitate to believe that the parts are described from actual inspection. He says that the brain is not supplied with blood (Hist. Anim. lib. i. c. 13, (al. 16,) § 3); that the heart contains three cavities (*ibid.* iii. c. 3, § 2; i. c. 14, (al. 17,) § 2); he is the first person who gives the name *αορτη* to the largest artery in the body, which, however, he calls *φλεψ*, and supposes to have the same functions as veins (*ibid.* i. c. 14, (al. 17,) § 3; iii. 3, § 1. Conf. Galen. De Venar. et Arter. Dissect. c. 1; and De Sem. lib. i. c. 8); he says that man has, of all animals, the largest brain (i. c. 13, (al. 16,) § 2); he treats as fabulous the assertion of Hippocrates, that the male fœtus is situated on the right side, and the female on the left (vii. c. 1). He mentions that embryos sometimes remain in the uterus for several years, and become as hard as stone (De Generat. Anim. lib. iv. c. 7.) It may be mentioned that there is extant a curious little work of Aristotle's on Physiognomy, *Φυσιογνωμονικα*, in which he describes very minutely the different features, &c., which he supposes to coincide with certain habits and dispositions. It has been published together with the treatises on the same subject by Polemo, Adamantius, and Melampus, under the title Scriptores Physiognomiæ Veteres, &c., ed. J.G.F. Franzius, Gr. and Lat. 8vo, Altenb. 1780.

4. As a medical writer, Aristotle does not appear to have enjoyed so much reputation, though he belonged to the family of the Asclepiadæ, and was both the son and the father of a physician; and Ælian tells us (Var. Hist. lib. ix. cap. 22) that he himself followed the same profession. He wrote some works on medicine which are not now extant,* but in those which remain there is a good deal upon that subject, particularly in his *Προβληματα*, Quæstiones Physicæ, the first section of which is entirely on medical matters. In this work much is taken from Hippocrates, particularly from his treatise, De Aëre, Aquis, et Locis. The following are some of his medical opinions. Sickness is always caused either by excess or deficiency, and health is the mean (Probl. sect. i. 2, 3). He thought that all diseases of the liver might be cured by opening the vein of the right arm, which belief arose from the opinion that this arm was supplied with blood by the liver, and the left by the spleen. He recommends that medicines should be changed from time to time, in consequence of their becoming inert from too long continuance. He considered that the immediate cause of most diseases is some fault in the blood, either from its being too thick or too thin, or too hot or too cold, &c. The best edition of the Problemata is that published 1632, Lugd. fol. Gr. et Lat., with a Commentary by L. Septulius.

ARISTOXENUS, (*Αριστοξενος*,) a Greek physician of the Herophilean sect, author of a work, not now extant, *Περι της Ηροφιλου Αἱρεσεως*, De Herophili Sectâ, which is quoted and praised by Galen (De Different. Puls. lib. iv. cap. 7, 10, pp. 734, 746, ed. Kühn.) He defined the pulse to be "the characteristic function of the heart and arteries." (Galen, *ibid.*) He was a pupil of Alexander Philalethes (Galen, *loco cit.*) and must therefore have lived about the beginning of the christian era. He is also quoted by Cælius Aurelianus (De Morb. Acut. lib. iii. cap. 16, p. 233), as having recommended clysters in hydrophobia. There is a dissertation by Mahne, entitled, Diatribe de Aristoxeno. Amst. 8vo. 1793.

ARISTOXENUS, of TARENTUM, was the son of Spintharus. After the death of his father, who had been his first instructor, he became the pupil of Lampris the Erythrean, then of Xenophilus the Pythagorean, and subsequently of Aristotle, whose memory he assailed for having appointed Theophrastus his successor in the chair of the Peripatetic philosophy—an honour which Aristoxe-

* Cælius Aurelianus quotes (Morb. Acut. lib. ii. cap. 13) a work, De Adjutoriis. Diogenes Laertius mentions two books, called *Ιατρικα*, Medicinalia; and the Arabic Catalogue five, called مسايل من الطب, *Masáil min al-Tibbi*, Problemata Medica.

Catalogue, quoted above, mentions seven books— في حركات الحيوانات وتشريحها, *Harakát al-Haiwánát wa-Tashrihha*, De Animalium Motibus atque eorum Anatomiâ.

nus conceived was due rather to himself alone. The story, however, is at variance with the testimony of Aristocles, in Euseb. P. E. xv. 2, who said that Aristoxenus never spoke but in the highest terms of the Stagirite. According to Suidas, he passed some time at Mantinea, for the purpose, as Mahne supposes, of learning music practically, to the theory of which he paid great attention. Like Heraclitus and Euripides, he is said to have been a foe to laughter. The titles of twenty of his treatises have been preserved, relating chiefly to the doctrines of Pythagoras on the harmony of sounds and numbers, and applied to the manufacture of flutes, and to the dances on the stage. Of his other works, the most valuable would doubtless have been those connected with the biography of philosophers, especially of the school of Pythagoras; for it was probably from Aristoxenus that Cicero and others got the well-known story of Damon and Phintias, or, as he is sometimes called, Pythias; although his account would have been required to be received with caution; since, from his attachment to the Pythagoreans, he was led to scandalize the character of Socrates, who was no friend to the Italian philosophy, and to speak of the usurious habits of a man whose whole life exhibited an utter disregard of money. In a similar spirit, he accused Plato of buying up all the copies he could of the writings of Democritus, for the purpose of destroying them, as we learn from Diogen. Laert. ix. 40. Of the events of his life nothing is known, except that he disgraced the philosopher by being the parasite, says Lucian, of Neleus, who purchased the library of Aristotle; while, as regards his writings, only three books of his treatise on the Elements of Harmony have come down to us. They were first published by Meursius, and subsequently in a more perfect form by Meibomius, in Auctores Antiquæ Musicæ. Amst. 1652. Since that time, Morelli has printed at the end of the newly-discovered declamation of Aristides, Ven. 1785, a fragment of a treatise on Rhythm by Aristoxenus; while to the sagacity of Wyttenbach, in Biblioth. Crit. t. ii. p. 112, is owing the detection of some fragments in Stobæus, which, from internal evidence, he assigns to Aristoxenus; and from whence they are inserted in Mahne's Diatribe de Aristoxeno, Amst. 1793, who observes that the name of Μνησιας, given by Suidas to the father of Aristoxenus, is not found elsewhere.

Of the other persons of the same name there are,—1. The poet of Selinous, in Sicily, who lived before the time of Epicharmus.—2. The philosopher of Cyrene, celebrated for his inordinate luxury.—3. The physician mentioned by Galen.

ARIUS, or more properly AREIUS, (Αρειος,) a Greek physician belonging to the school of Asclepiades, whose prescriptions are frequently quoted by Galen (Opera, ed. Kühn, tom. xii. p. 829; xiii. pp. 347, 827, 829, &c.). He is probably the person to whom Dioscorides dedicates his work on Materia Medica, and if so, must have lived in the first century A.D.

ARIUS, son of Ammonius, was born in Libya, which was also the native country of Sabellius. We hear of him, first, in the time of St. Peter, bishop of Alexandria, as an adherent of Meletius, who had been excommunicated for sacrificing to idols during the persecution of Dioclesian. Arius was afterwards reconciled to the church, and ordained deacon by St. Peter, but on the latter refusing to acknowledge the baptism of the Meletians, and it would seem too, on Arius' promulgating, in a degree at least, the errors which he afterwards developed, he was again ejected from the church. St. Peter, having held the see of Alexandria twelve years, was, A.D. 311, thrown into prison by Maximinus. His probable death led Arius to aspire to the episcopate. For this purpose, readmission into the church was a necessary preliminary, and he prevailed on a number of Alexandrian presbyters to visit St. Peter in prison and intercede for him. St. Peter continued inflexible, and taking aside Achillas and Alexander, he declared to them that he had seen, in a vision, the child Jesus, in a garment rent from the top to the bottom, who had warned him of their intended visit, and forbidden the restoration of Arius, the author of so sad a rent in the church of Christ. St. Peter further predicted the elevation of both Achillas and Alexander, to the episcopate, which was fulfilled in the case of the former by his appointment to the see (after the martyrdom of St. Peter) in 312. The penitence of Arius, however, induced Achillas to restore him to communion. He was soon ordained priest, set over the church of Baucalis in Alexandria, and entrusted with the interpretation of the Scriptures, at the head of the school in that city. Among his pupils here, were Secundus, Ursacius, and Valens, who afterwards supported him in his heresy,

and of whom the two latter were distinguished in the council of Ariminum (360).

On the death of Achillas, Alexander, as St. Peter had predicted, was made bishop. Arius contested the appointment, and the strict integrity of the proceedings was (most probably falsely, but we cannot speak positively) impugned by the party of Arius. However this may be, the effect upon Arius was to induce him to unfold his errors in a controversy with Alexander, surnamed Baucalas, who stood second in order in the presbytery—Arius himself holding the place above him. In this controversy Arius directly denied the necessary existence and eternity of the Second Person in the blessed Trinity; and at a time when the city was much divided by the varying modes of interpretation adopted by the presbyters, at the head of the several churches in Alexandria, the party attached to Arius was particularly strong. Of these dissensions the bishop Alexander was advertised by Meletius, bishop of Lycus, to whom Arius had before been attached, but who seems to have been himself free from the charge of heresy. Alexander, in consequence, summoned Arius and Baucalas before a provincial council, consisting of one hundred clerks. Arius wrote to the several bishops of Palestine, apparently with a view to sound them, but he was disappointed, and exhorted to submit to his metropolitan. He was, however, supported by Eusebius, who had been unduly translated from the see of Berytus to the now capital of the East, Nicomedia. Alexander is represented as wavering in opinion while the two presbyters disputed before him. Whatever may have been the real explanation of Alexander's conduct, he seems to exhibit his real sentiments in the conclusion to which he came; viz. the approval of the catholic doctrine. He urged Arius to recant, and failing, excommunicated him.

Arius was not the only person involved in the charge of heresy; a number of virgins, several presbyters and deacons, and two bishops, Secundus of Ptolemais, and Theonas of Marmarica, had been deceived by him; and many accompanied him in his departure from Alexandria into Palestine. The reception which Arius met with from the different bishops of Palestine, (some communicating with him, others not,) induced Alexander to write seventy circular letters, (the contents of which Arius acknowledged to be true,) which determined many who before had been undecided. The same letters contained reflections upon Eusebius of Nicomedia, which led him more openly to espouse the cause of Arius. To him Arius wrote, complaining of the treatment he had received, and pretending that all the eastern bishops (except three, whose names he mentions,) were involved in the anathema. He intimates in this letter the similarity of sentiment between Eusebius and himself, by calling him fellow-Lucianist, as they both held opinions in common with Lucian, a celebrated presbyter of Antioch. Eusebius constantly wrote to Alexandria in behalf of Arius. It was at this time that St. Athanasius incurred the enmity of the heterodox. He was a deacon in the Alexandrian church, and there seems reason to believe that this great man was already the real, though unseen, champion of the truth; being high in the estimation of his bishop, whose steadfastness of purpose seems to have derived vigor from the uncompromising character of St. Athanasius.

Constantine, whose sole wish seems to have been peace, even at the expense of truth, was vexed at the disturbances now rising in the church, when politically his object seemed to have been obtained. He consequently commissioned Hosius, bishop of Corduba, to mediate between Arius and Alexander. Arius, having sent the above-mentioned letter by his father to Eusebius, afterwards went himself to Nicomedia, and was received by the bishop. From that city he wrote an expostulatory letter to Alexander, in the name of the priests and deacons who had accompanied him, distinguishing his opinions from those of Valentinus, Sabellius, and others, and professing that the sentiments he held were none other than those he had inherited from the church, and had been taught by Alexander himself. While at Nicomedia he wrote a poem, called Thalia, which is condemned by St. Athanasius, as containing moral improprieties, as well as doctrinal errors; and aware of the influence that verse has for good or evil, he composed a number of songs, containing his doctrines, and suited to the capacity and taste of seamen and common workmen. He is also charged with having altered the Doxology, by ascribing "Glory to the Father by the Son in the Holy Ghost," instead of ascribing it to all the three Persons in the blessed Trinity.

The effect of Constantine's commission

to Hosius seems to have been the convocation of a council at Nicomedia, at which Alexander was present, and Arius and his doctrines condemned. This, however, was only preparatory to a more important event. Whether Constantine were, or were not, sincere in his profession of Christianity, he was employed by Him, who uses even the politic wisdom of the mere statesman to work out His ends, to establish, on infallible authority, the catholic doctrine, which Arius had attacked. Hence the convocation of the œcumenical council of Nice. There were assembled three hundred bishops, more or less (probably three hundred and eighteen). Hosius the president came from Spain, and Sylvester, bishop of Rome, was represented by two delegates, old age preventing his personal attendance. The holy fathers closed their ears when they heard the words of Arius, and anathematized his works and himself. The Arian Philostorgius even, only speaks of twenty-two bishops who favoured Arius, and of these, (if indeed there were so many,) the number was ultimately reduced to two. The rest subscribed, partly through fear of exile, partly by availing themselves of a fraud suggested, it is said, by Constantia, by which, through the addition of a single letter (Homœusion for Homousion) the catholic doctrine of the *sameness* of the substance of the persons of the Trinity was evaded, and its *similarity* alone asserted. Secundus and Theonas held out, and the former upbraided Eusebius of Nicomedia with his dissimulation, accompanying his reproof with a prediction that he would ere long incur the very penalty, to avoid which he had so truckled with his conscience. On the dissolution of the council, Constantine wrote a circular letter, enjoining conformity to the Nicene decrees, and in applying to Arius a quotation from Homer, charged him at once with turbulence and incontinence. Arius was, with Secundus and Theonas, and his other adherents, banished to Illyricum.

As Secundus had predicted, three months after the council of Nice, Eusebius and Theognis, bishop of Nice, were banished, and Amphion and Chrestus substituted in their sees. Whether this was the result of confession or detection, Constantine seems willingly to have seized an opportunity of banishing one who had been formerly attached to his rival Licinius. It seems hardly credible, as is reported by Philostorgius, that Constantine should at the same time have restored Secundus, the most forward of Arius partizans, confirmed the doctrine of a *different substance* in the blessed Trinity, and through intimidation, have obtained the subscription of Alexander, (though but for a time, viz. while the intimidation lasted,) for this must have been as much opposed to Constantine's political views, within five months of the council of Nice, as a mere statesman, as it would have been to his religious sentiments, had he been a sincere catholic. But the credibility of the writer referred to, is lessened on the one hand by his Arianism, on the other, " by his passion, his prejudice, and his ignorance." (Gibbon, c. 21, n. 44.) Five months after the council of Nice, Alexander, bishop of Alexandria, died. He was succeeded by St. Athanasius, (325 or 326,) and the Eusebians were, as might be expected, more exasperated against him when raised to the episcopate than while a deacon of St. Alexander.

For three years, Arianism met with no encouragement from the emperor. It was, however, gradually gaining strength, and mainly through the intrigues of Eusebius of Nicomedia. There was in constant attendance upon Constantia, the widow of Licinius, and Constantine's favourite sister, a presbyter of the Arian faction. We have already had an intimation of her favourable disposition towards the Arians, and this will account for the presence of the Arian, and his success in using Constantia as the means of Arius' restoration. He was prompted to do this by Eusebius, who was still in exile. Constantia was deterred, through fear, from interceding with her brother; till, on her death-bed, she entreated him to restore one who had been unjustly banished, lest an act of violence committed by him should continue unexpiated. Another account tells us that she simply commended to him her Arian priest as a faithful and loyal subject, and that, through the influence that he gained over the emperor, Arius and his companion Euzoïus were summoned into the presence of Constantine. They both, upon oath, protested their agreement with the fathers of the Nicene council. Constantine, supposing that there would now be no longer any obstacle to the union he had so long desired, sent them to Alexandria; but unity, not union, is the principle of catholicism, and St. Athanasius rejected their application. The firmness (or, as it would seem to Constantine, the obstinacy) of St. Athanasius, rendered the emperor more willing to restore Eusebius and

Theognis to the sees of which they had been deprived. They represented the unfairness of recalling the leader from exile, while his adherents still suffered for their attachment to him. Constantine, however, took the precaution to summon Arius again, and exacted from him an oath, in which he swore "that he held faithfully the doctrines he had written." It is said, that while he presented to view a copy of the catholic faith, he had secreted a statement, which he carried under his arm, containing the errors for which he had been condemned. He was then fully acquitted by the emperor, and the sentence of exile being recalled, was excluded only from Alexandria.

A council was held at Jerusalem, under the influence of the Arian party, which restored Arius to communion, and sent him to Alexandria. His arrival in that city occasioning a tumult, Constantine commanded Arius to repair to Constantinople, where Alexander was now bishop. But the disposition of the emperor to favour Arius met with no more encouragement here—at least from Alexander. The people indeed was divided, and the Eusebians were strong, so much so, that on their at last protesting that on the following day they would oblige Alexander to admit Arius to communion, there seemed every probability of success. Constantine, still wavering, again sent for Arius, and on his solemn oath that his sentiments were orthodox, consented to support him, accompanying his consent, however, with a declaration of his conviction that if Arius were guilty of dissimulation, *that* God, whom he had falsely invoked to be the witness of his perjury, would avenge Himself. The alternative was now proposed to the bishop of Constantinople, to receive Arius, or to be deposed. It was the Sabbath, and the Eusebians boasted of their resolution to bring Arius the next day (which was Sunday) into the church.

While Arius was being conducted ostentatiously through the city, after his conference with the emperor, by the Eusebians, Alexander was prostrate before the altar, fasting and in intense supplication, in the church of Peace. The result is related by St. Athanasius, on the authority of Macarius, a presbyter, who was in the church with the bishop Alexander. The circumstances threatened, humanly speaking, the subversion of the catholic faith and the establishment of heresy, and the prayer of Alexander was worded according to the occasion. In the most solemn form of anathema, he prayed that either he might himself be withdrawn from the world, before the triumph of Arius over the church was complete, or that God would make some new thing, and remove the troubler of Christendom from the earth. His prayer was heard, and to the amazement of the Eusebians and the emperor, and the relief of the afflicted catholics, the death of Arius, which took place on the same day, became a signal token of the divine protection over the church. As he was pompously parading the streets of the city, he retired to a public draught behind the Forum of Constantine, and perished with the fate of Judas.

Arius is described by St. Epiphanius. He was exceedingly tall, with a clouded and serious brow, having the appearance of a man subdued by self-mortification; his dress corresponded with his looks, his tunic was without sleeves, and his vest but half the usual length. His address was agreeable, and adapted to engage and fascinate all who heard him. His learning is generally acknowledged.

It now only remains to trace the fortunes of Arianism in its most important branches. The death of Arius was not by any means the extinction of his party. However this party, in appearance one, contained within it the seeds of division. The Homœusion had been adopted by many, only with a view of gaining time, till they were able openly to maintain what they privately held. But there were others among them more honest, but less shrewd, who having subscribed the Homœusion, defended it in a signification far more like the catholic truth than the Eusebians admitted. So long as the former could be made of any use by the Eusebians in their attempts to impose upon the Western church, they continued united. But when the council of Sardica (347) made this appear impossible, the more orthodox were suffered, by the Eusebians, to form a distinct party, under the name of Semi-Arians, whose symbol was the Homœusion. Eusebius of Cæsarea, and the sophist Asterius, were virtually the originators of this sect, at the council of Nice.

Acacius, a pupil and successor of Eusebius in the see of Cæsarea, was the author of another division. Following out a hint dropped by his master at Nice, as to the impropriety of using theological words which are not found in the sacred Scriptures, and disliking the introduction of the word Substance (*usia*), which occurred in both the catholic Homousion

and the Semi-Arian Homœusion, he adopted as his symbol the Homœon, asserting that the Son was "generally," or "altogether *like*" the Father.

Aëtius, and his pupil Eunomius, have the credit of carrying out (and legitimately) the principles, which, to a superficial observer, might seem a trifling and unimportant declension from the exactness of truth. He maintained that the substance of the Son was *unlike* the substance of the Father, and so founded the further division of the Anomœans. These held, in fact, the opinions broached by the pure Arians, and were by them cordially received.

The Arians, or Eusebians, did their utmost to overthrow the true faith, by bringing accusations against the catholic bishops, and substituting in their sees men of their own party. Constantine died the year after Arius, in 337, and in the beginning of the reign of Constantius, there were Arian prelates in Constantinople, Heraclea, Ephesus, Ancyra, both Cæsareas, Antioch, Laodicea, and Alexandria. The persecution of the church in the East drove many of the catholics to Rome, and among them, St. Athanasius. A council held there (341) acquitted the latter, and proposed the convocation of a general council. The Eusebians anticipated this by the council of the Dedication (viz. of the church called Dominicum Aureum) at Antioch (A. D. 341) in which the deposition of St. Athanasius was confirmed, and Gregory sent to occupy his patriarchate; and besides, a number of creeds were suggested, for the purpose of framing one by which, it was hoped, the suspicions of the Western church might be allayed. Through Constans, a general council of three hundred and eighty bishops was summoned at Sardica (347), to which St. Athanasius was admitted. In consequence of this, the seventy-six Eusebian bishops, who were present, retired to Philippopolis, and there confirmed the council of the Dedication. The council of Sardica, notwithstanding their proceedings, ratified the restoration o. St. Athanasius. As soon as Acacius, on the death of Constans (350), had, by his specious creed of the Homœon, conciliated Constantius to the Eusebian party, the schism between the Semi-Arians and pure Arians broke out. The distinct parties in opposition to each other, were now, the Church, the Semi-Arians, and the Homœans (with whom the Eusebians, or pure Arians, were united). The last possessed the favour of the emperor, who summoned two councils, one at Arles, (353), and the other at Milan (355), in which St. Athanasius was condemned, and George was, by Syrianus, duke of Egypt, seated on the throne of St. Athanasius (356). The Anomœan sect was now gaining ground, Aëtius having been ordained deacon by Leontius, bishop of Antioch, in 350. It was joined by the Homœan, or Eusebian party, and Constantius, at heart a Semi-Arian, was alarmed at the growing impiety of the Homœans, whom he had been induced to support. He consequently wished to unite the Semi-Arians and Catholics, against the Anomœans, by their subscription to a creed compiled for the purpose. This creed was actually received by Liberius, bishop of Rome, as well as by the Semi-Arians and Eusebians themselves; both of whom had appealed to him—the latter, after a council they had held at Antioch, under their new bishop Eudoxius; the former, after their condemnation of the Eusebians in a council at Ancyra (358). This, then, was a triumph for the Semi-Arian party, which they hoped to secure by an œcumenical council, and for that purpose obtained the emperor's consent. The intrigues of the Eusebians succeeded in getting two places appointed where the Occidentals and Orientals were to meet separately; viz. Ariminum and Seleucia. They succeeded also in procuring, at a preliminary meeting at Jermium, a Homœan creed, to be proposed to the two councils. The majority of the bishops at Seleucia were Homœusian; at Ariminum, Homousion. Deputies were sent from both to Constantius at Constantinople, and at a council at Nicæa, near Hadrianople, the "Substance" and "Hypostasis" were condemned, and a simply Homœan creed sent back to Ariminum; and, at another council in Bithynia, the chief Semi-Arians at Seleucia were banished, and Eudoxius, the Eusebian, was made bishop of Constantinople. The Homœan creed was finally received at Ariminum; "the world groaned, and marvelled that it was become Arian." This triumph of the Eusebians was completed in 360; the next year Constantius sanctioned the Anomœan symbol at Antioch, and died (361).

On Constantius' death, St. Athanasius appeared at Alexandria, and there summoned a council (362), in which sentence was passed on the various Arianizers, and the verbal differences between the Eastern and Western Church settled. The emperor Valens was an Eusebian, and at his

baptism (by Eudoxius) strove to establish Arianism. The Semi-Arians, however, protested strongly against the impiety of the Eusebians, and, finally, after a council at Lampsacus (365), they resolved to seek the protection of Valentinian, the orthodox emperor of the West, and subscribed the Homousion (366). A council was appointed at Tarsus to complete the reconciliation, but thirty-four of the fifty-nine Semi-Arian bishops refused to conform. The Semi-Arians now disappear, forming into a new sect, called the Macedonian, and the downfal of pure Arianism is dated at the death of Valens in 378.

This notice of Arianism must not be concluded without referring to its introduction among the Goths. Many of them had received Christianity before the time of Constantine, and their bishop, Theophilus, was present at the council of Nice. On occasion, however, of internal dissensions among the Goths, when their bishop Ulphilas was sent, by Fritigern, to implore help against his antagonist Athanaric, the Eusebian Eudoxius induced the Gothic delegate to subscribe the Homœan creed of a council held at Constantinople in 360. The high esteem in which the Goths held Ulphilas, facilitated the performance of the task Eudoxius had given him, and the more so, as the creed he had subscribed was represented as differing only in words from the Nicene. Arianism having thus found an entrance, spread rapidly among the barbarians. In the sixth century, Leander, bishop of Seville, effected the restoration of the Goths to the church. He was tutor to Ermenigild and Richard, the sons of the Gothic king. The former suffered martyrdom for his adherence to the truth; the latter succeeded in extirpating the heresy, and burnt the Arian books at Toledo.

The principal authorities which have been consulted for the life of Arius, are—St. Athanasius; St. Epiphanius; various Epistles of Synods, Constantine, &c.; the historians Socrates, Sozomen, Theodoret, Nicephorus, and the Arian Philostorgius; the Martyrium S. Petri (ap. Surium, t. vi. Nov. 25, Col. Agr. 1575), quoted also by Justinian (*Vide* Conc. Labb. t. v. p. 652, Par. 1671), and Photius, Bibl. Num. 256. The Biog. Univ. refers to a life of Arius by Travasi, published at Venice, 1746. The forms which Arianism took, and its history, are given in Maimbourg; Tillemont; and Newman's History of the Arians of the Fourth Century.

ARJASP, the son or grandson of Afrasiab, the famous monarch of Turan, or Turquestan, who invaded Persia under the reign of Nutzer, and having slain that monarch, held the throne of Persia for twelve years. Afrasiab was at last dispossessed of the kingdom and slain; but his descendant Arjasp, in a subsequent irruption, sacked the city of Balkh, famous as the metropolis of the fire-worship, and killed Lohorasp, who had retired to that city to end his life in the performance of religious duties. The conqueror at last drove Gushtasp, the reigning king, from his throne, and obliged him to take refuge in the mountains of Kouhestan; but at length he was himself slain by Asfundiyar, the son of Gushtasp. The invasion of Arjasp appears to have been provoked by the bigotry of Gushtasp, who had recently embraced the doctrines of Zoroaster, and who was incited by that reformer to force the new religion upon his Turanian neighbours.

ARKEVOLTI, (Samuel, died 1611,) was author of some letters, entitled Mayan Ganim, the Garden Fountain; and a Hebrew Grammar, a part of which was translated by Buxtorf into Latin, and published in his Cosri. (De Rossi.)

ARKHAROV, (Nikolai Petrovitch, born May 7th, 1742,) after rising through several military grades in the army, was appointed superintendent of the police at St. Petersburg, in which capacity he distinguished himself by his activity, watchfulness, and penetration, and by the vigorous measures he adopted for rendering the system more efficient. He was in consequence sent to Moscow in 1771, to investigate the affair of Pugatchev's insurrection, and remained in that city in quality of governor. He was next appointed *namæstnik*, chief magistrate or mayor, first of Tver, afterwards of Novogorod; and while residing at the former place, planned and carried into execution many important improvements in the inland communication of the province, both by land and water, by means of canals, bridges, and roads. He was then made governor-general of St. Petersburg, but allowed to retain the appointments he had previously held; besides which, the emperor Paul conferred upon him the rank of a general in the army, and the order of St. Anne, of the first class. However, both he and his brother, Ivan Petrovitch, (upon whom Paul had, on his accession, bestowed an estate of 1000 peasants, besides the command of a regiment, and the military governorship of Moscow,) seem shortly after to have

fallen into disgrace, being commanded to retire to their estates; yet they were recalled in 1800, before Paul's death. From that time both brothers resided either at Moscow or their country seats, without holding any employments, or taking any share in public affairs. Nikolai died at Razskazov, his estate in the province of Tambov, in Jan. 1814, and Ivan at St. Petersburg in the February of the following year.

ARKWRIGHT, (Sir Richard,) was born of poor parents, at Preston, in Lancashire, in 1732, and earned his living as a barber, till he was nearly thirty years old—shaving in a cellar for a penny. About 1760 he became a dealer in hair, which he collected by travelling about the country, and resold to the wig-makers; and he is said to have been in possession of some valuable secret for improving the appearance of that commodity. His first essay in mechanics was an attempt to construct a perpetual motion, which brought him into acquaintance, about 1767, with a clockmaker of Warrington, named Kay. At that time the English cottons had only the weft of cotton, the warp being of linen; and it was considered impossible to spin cotton, so as to make it applicable for the warp. All the cotton, too, was spun by hand; and although many thousand persons were working at spindles, the quantity of weft produced fell far short of what was required in the manufacture of cotton cloth. As early as 1733, attempts were made to spin by machinery; but the machines had either been destroyed, or allowed to perish. Such was the state of things, when Arkwright and Kay appeared at Preston, in 1768, with the model of a machine for spinning cotton thread; but fearing the hostility of the people of Lancashire, great numbers of whom were employed in spinning by hand, they proceeded to Nottingham. The necessary capital was furnished by Messrs. Need and Strutt, of Nottingham, and a patent for the new machinery was taken out in their names jointly with Arkwright's, in 1769. A mill driven by horse-power was erected, and furnished with frames; and two years afterwards another worked by water was built at Cromford in Derbyshire; while in 1775 a second patent for further improvements was obtained. The great principle of the first patent was to render cotton thread fit for warp, by giving it a hard and fine twist. This was effected, in the first place, by means of rollers revolving with different velocities, between which the fibres of cotton had to pass, while in a parallel state, and were drawn out to the requisite degree of fineness; after which there was a contrivance for giving to them the proper twist. The originality of the invention was, however, disputed; and other persons began to use the patented machinery without license. An action was tried in the court of King's Bench in 1781, in which a Col. Mordaunt was defendant, which went against Arkwright, on the ground of insufficiency in his specification, without raising the question of novelty. In 1785 Arkwright commenced another action, in which he gained the verdict, and was restored to the enjoyment of his monopoly; but in the same year proceedings were had by *scire facias* to repeal the patent, under which the whole merits of the invention were entered into, and the patent invalidated. But Arkwright was now on the high road to fortune, and could not be turned aside; he continued to superintend his works, and gradually rose to the possession of immense wealth. In 1786 he was high sheriff of Derbyshire, and was knighted on the occasion of presenting an address to the king. He died at Cromford in 1792. Whatever may have been Arkwright's claims to the invention of the machinery brought into use by him, there can be no doubt that by his spirit and perseverance it was brought to perfection, and an important branch of national manufacture founded. (Lib. of Ent. Knowledge.)

ARLAND, or ARLAUD, the name of two painters in miniature, natives of Geneva.

1. *Jacques Antoine*, (May, 1668—May 25, 1743,) was intended for the church, but from inclination became an artist. He studied only two months under a master, and depended solely on his own powers for further improvement. His first works were small ornamental miniatures for jewellers; but he painted some portraits, the success of which induced him, in 1688, to go to Paris, where he gained much employment as a painter of portraits, both in miniature and in oil, and of fancy subjects. His merit attracted the notice of the duke of Orleans, afterwards regent, who became his pupil, and accommodated him with an apartment in the palace of St. Cloud. He was likewise highly favoured by the Princess Palatine, the duke's mother, who presented him with her portrait set with diamonds, and gave him letters of introduction to the English

court, particularly to the princess of Wales, afterwards queen Caroline, the consort of George II. He painted her portrait, which was greatly admired, and also the likenesses of many of the principal nobility; and returned to Paris loaded with honours and wealth. He painted his own portrait, to be placed in the gallery of painters at Florence, at the request of Medicis himself, which was engraved by C. Colombini for the Museum Florentinum, and was also scraped in mezzotinto by J. J. Haid, and engraved small by Schellenberg, for the book of Swiss painters, by Fuessli. He was also the friend and correspondent of Newton. He returned to his native place in 1730, where he resided the latter years of his life; and died at the age of seventy-five years, according to Heinecken, Bryan, and Pilkington; but in the Biographie Universelle he is stated to have lived until 1746. He bequeathed to the library of Geneva many gold and silver medals, some fine pictures, a large collection of prints, and several valuable books. The masterpiece of this artist was an imitation of an admirable marble bas-relief by Michael Angelo, representing the story of Jupiter and Leda, which was done "so exquisitely, with a tint of colour so exactly similar to the marble," says Pilkington, "and with such correctness in every part, that when they were both placed together, it was scarcely possible to distinguish the marble from the painting." The same author further states that it was purchased by the duke de la Force, at the enormous sum of twelve thousand livres, but that it was afterwards sold for a less sum. Of the fate of this work, M. Beuchot, in the Biographie Universelle, gives a very different account, who says, "he had made a copy of a bas-relief of Michael Angelo; he tore it up, it is not known why, but it is presumed it was done from scrupulous motives. The two hands of this Leda are preserved in the library of Geneva." It is also said that a copy of this was sold in London, during the life of Arlaud, for six hundred guineas, but that no offers could tempt him to part with the original. Speaking on this subject, Mr. Fuseli, in a note to his edition of Pilkington, throws a doubt upon the whole story, by remarking, "we know of no other Leda of Michael Angelo, than the celebrated one which he painted for the duke of Ferrara, in distemper, which afterwards went to France, and was destroyed there by bigotry." (Bryan's Dict. Pilkington's Dict. by Fuseli. Biog. Univ. Heinecken.)

2. *Benoit*, said to be brother of the former. He resided in London twice, and as a portrait painter was greatly encouraged. His works are considered to possess considerable merit, and he was a frequent exhibitor at the Royal Academy. He returned to Geneva for the last time in 1701, but suffered much in his circumstances by the depredations of the French, and lost property in their funds. He died in 1719. There is a portrait of Shakespeare, engraved by Duchanger, after a picture by him; but what authority the painter adopted for his likeness does not appear. This plate is marked by mistake, B. Arnauld, del. (Edwards's Anecdotes of Painters. Biog. Univ. Heinecken.)

ARLERI, (Peter,) the son of a Suabian artist, (Heinrich von Gmünd, settled at Bologna, where he appears to have changed his name,) was an architect, born at Bologna in the fourteenth century, which city he quitted in early life, proceeding to Germany, where he was employed at Prague in conducting the building of St. Vitus, from 1356 to 13... He also erected there the Allerheiligen Kirche, and the stately bridge over the Moldau. He also built the church at Kollin on the Elbe.

ARLINGTON. See BENNET.

ARLOTTI, (Rodolpho,) an Italian poet, who lived about 1590. Although his talents were not of a very high order, he was the friend of Tasso, Guarini, and others of the first literary men of his age and country. He was the secretary of Cardinal Alexander d'Est. (Biog. Univ.)

ARLOTTO, commonly called Il Piovano Arlotto, was born in Florence on the 25th December, 1396, according to the memoir of him prefixed to some of the later editions of his Facezie, Motti, &c. Hence is derived all the knowledge we possess of his personal character and conduct, excepting as far as he speaks of himself in the various jokes and stories attributed to him. He enjoyed great popularity, not merely in France and Italy, but in this country; and he was so well known, that one of our early dramatic writers, John Day, speaks of him by name, and makes one of his characters quote him in The Isle of Gulls, printed in 1606. Lisander asks Manasses what religion he is of? and Manasses replies, "How many soever I make use of, I'll answer with Piovano Arlotto, the Italian, —I profess the duke's only." Sir John

Harington also rendered several of Arlotto's satirical pieces into English verse, in the reign of queen Elizabeth, but without acknowledgment. Arlotto was intended by his father (whose family name was Mainardi) for trade, but he took to the church, and became rector of the living of S. Cresci, in the diocese of Fiesole. He never obtained any preferment, although the writer of his life asserts that he was much beloved by two popes, by many cardinals, as well as by the king of Naples and the duke of Burgundy. Edward IV. king of England (not, of course, Edward V. as some biographers have asserted) is also enumerated among his friends, and it appears that Arlotto made one or more voyages to England. Some of the stories attributed to him are apparently of English origin, or application, as that of Whittington and his Cat, which is told on p. 53 of his Facezie, Motti, &c. Edit. 1565. Some others of his jests have been current in this country in divers forms for two or three centuries. He continued in possession of the Pieve di S. Cresci for more than fifty years, but could not have resided there by any means constantly, as his company was so much sought by the sovereigns of many of the petty states of Italy. We are assured that he refused all the offers made him of advancement in his profession, and never wished for money but for purposes of benevolence and charity. It has been said that he was still living at Florence in 1483, but that was the year in which he died, being buried at the Spedale de' Preti, on the day after Christmas-day, in a tomb of his own erection, on which he caused to be inscribed—"This tomb was built by the Piovano Arlotto, for himself and any other persons who may wish to lie in it." It has been the custom to consider him merely as a buffoon, and certainly some of the *burle* assigned to him are of a low character; but others are full of wit and satire, and must have proceeded from a vigorous understanding. His Facezie Piacevoli were printed at Venice in 1520, 8vo, and often subsequently. The memoir, to which we have referred, was first prefixed to the edit. of 1565, 8vo, to which are appended the Buffonerie of Gonella, and the Motti, &c. of Barlacchia, together with a short miscellaneous collection of jests by different authors.

ARLUNO, (Bernardino,) a noble Milanese jurisconsult, in the fifteenth century. He wrote a history of the Venetian wars, printed in the Thesaurus Antiquit. Italiæ, tom. v.; and a history of Milan, which remained in MS. His brother, *Giovanni Pietro*, was a physician, and the author of several medical treatises. (Biog. Univ.)

ARMA, (Jean François,) a Piedmontese physician in the sixteenth century, was attached to the household of Emmanuel Philibut, duke of Savoy. He wrote several medical works, for the most part published at Turin. (Biog. Univ. Supp.)

ARMAGNAC. Several of the counts of this noble house acted a prominent part in the history of the middle ages.

Jean I. count of Armagnac, son and successor of Bernard VI., in 1336 assisted in Gascony and Guienne against the English. He was taken prisoner by the count of Foix, in 1362, in a battle fought near Toulouse, and had to pay 50,000 livres of ransom. He afterwards quitted the alliance of England. He died in 1373.

Jean III. count of Armagnac, grandson of the preceding, was killed in 1391, at the head of an army of adventurers, whom he had led into Italy.

Bernard VIII. count of Armagnac, constable of France, espoused the side of Charles, duke of Orleans, against the duke of Burgundy, in 1410; and was a principal actor in the long civil war of the reign of Charles VI. After the battle of Agincourt, he was called by the queen to Paris, for the defence of the kingdom, and took the whole power into his own hands, established new imposts, and filled the country with terror. On the death of the dauphin, son of Charles VI., of procuring which the constable was suspected, he lost all discretion, and placed the queen's person under restraint. She was released by the duke of Burgundy, who approached Paris with a large army. Paris was betrayed to the duke in 1418, and the constable left his house, to take refuge in the house of a mason, by whom he was given up; and the populace some days afterwards broke into his prison, and massacred him. No funeral honours were paid him, till the entry of Charles VII. into Paris, eighteen years afterwards.

Jean V. count of Armagnac, grandson of the constable, and son of Jean IV. and Isabella of Navarre, was born about 1420. He carried on an incestuous commerce with his sister, by whom he had children; and although excommunicated for his offence, he publicly married her, in virtue of a forged bull of dispensation. He was a second time excommunicated; and

being suspected of carrying on intercourse with the English, his seizure was ordered by Charles VII. The count fortified his castles, but on the approach of the king's troops, was obliged to fly to Arragon, where he had estates. Proceedings were commenced against him in the parliament of Paris, which terminated in a sentence of banishment, and the confiscation of his estates. The count undertook a penitent journey to Rome, and procured the intercession of Pius II., but the king was inflexible; and he did not return to France till the following reign, in 1461, when his estates were restored by Louis XI. Nevertheless, he again took arms in 1465 against the king, and continued to support large bands of followers, which he consented to dismiss on receiving 10,000 livres from the king, and took the money, but kept his men. On this, Louis sent forces against him, and the count was a second time obliged to take refuge in Arragon. His estates were again forfeited, and himself condemned to death; but he recovered his domains by force, and defended himself for some time against the royal army. He surprised the town of Lectour, and in it sustained a two months' siege, at the end of which the Cardinal d'Albi was sent to negotiate with him. The count was deceived by a show of good faith, and a party of the king's soldiers broke in and stabbed him, as he was executing the articles, in 1473. His legitimate wife was afterwards poisoned in prison, and his brother Charles confined in the Bastile for fourteen years. (Biog. Univ.)

ARMAGNAC, (Jacques and Louis d'.) See Nemours.

ARMAGNAC, (George d',) son of Pierre d'Armagnac, bastard of Charles d'Armagnac, was educated by Louis Cardinal d'Amboise. He was bishop of Rhodes, ambassador at Venice and Rome, counsellor of state, and archbishop of Toulouse. He was created a cardinal in 1544, and died at Avignon in 1585, aged eighty-four. (Biog. Univ.)

ARMAND, (François Armand Huguet, 1699—26th Nov. 1765,) a French comedian, born at Richelieu, of respectable parentage, went young to Paris under the care of the Abbé Nadal, who, after endeavouring to bring him up as a musician, placed him with a notary; but from inclination, excited by going at thirteen years of age to a play, he adopted the stage as a profession. He imitated the peculiarities of the notary's customers, amused himself by frequent visits to the Théâtre Français, and inspiring his fellow clerks with his own enthusiasm, fitted up a small theatre, distributed the several characters amongst them, and, in short, turned the office of his master into a nursery for comedy. After this he joined several strolling companies of players, and made his first appearance at the Théâtre Français in Paris on the 2d of March, 1723, where he remained forty-two years, acting a vast number of characters, but his forte lay in those of tricky and intriguing valets. Towards the close of his theatrical career, he lost some portion of his comic power, which he strove to replace by exaggeration and grimace. (Biog. Univ.)

ARMANI, (Giambattista, 1768—1815,) a Venetian who, in early life, served for a year or two in the army; but, having retired in consequence of ill-health, he embraced a literary life, and entered the university of Padua. He subsequently travelled over Italy, giving lectures on poetry, and performing as an improvisatore. After his marriage he made a second tour of the same kind, and afterwards held some official situation. He translated part of Chateaubriand's works, and published some poems and essays. These are enumerated in Tipaldo, ii. 228.

ARMANNO, (Vincenzio, of Flanders, about 1599—1649,) a landscape painter, who greatly excelled in imitating nature, and was one of those who improved upon the old dry manner of execution in this branch of art. He seems careless in the choice of subject; but of whatever he treats, he charms by his truth, and by a repose of colour pleasingly diversified by light and shade. He is classed by Lanzi in the Roman school, though he is designated as above, "of Flanders," in his index. (Lanzi, Stor. Pitt. ii. 163.)

ARMATI, (Salvino degli,) a Florentine, of whom nothing is known but that he died in 1317; but who is said to have been the inventor of spectacles. (Biog. Univ. Suppl.)

ARMBRUSTER, (John Michael,) was born at Sulz, in Würtemburg, Nov. 1, 1761. He made his studies at the celebrated military academy of Stuttgard, and left his native country to take the place of secretary to Lavater at Zurich, where he was some time editor of the Zurich Gazette. Not sympathizing entirely with the somewhat eccentric ideas of Lavater, he left him; and, having married, established himself at Constanz, where he lived in a modest way by literary labours. It was especially his

Volks-freund, a journal he conducted from 1793 to 1799, which proved his qualifications as a popular writer. The decidedly anti-Gallic principles of this publication, induced the Austrian government to give him a situation in the Austrian provinces, where, about the year 1800, he edited another popular paper, called Der Redliche Schwabenbothe. Expelled by the French from Gunsburg, he went to Vienna, first as commissary of police, and rose, in 1805, to the situation of secretary of the supreme court of police and censorship. As such (!) he was the editor of the Wiener Zeitung, the official organ of the Austrian government. He also published the Wanderer, a popular journal, not without some real merit. As it was the interest of the government to rouse the spirit of the people temporarily in the year 1809, he was encouraged in beginning the Vaterlandische Blätter für den Oesterreichischen Kaiser Stat, which was the first journal of any real merit after the Josephine period. Armbruster put an end to his own existence in 1817, partly under the mortifications attendant on pecuniary embarrassments. Besides periodicals, he was very active and successful in writing books of amusement for children, and little tales, which possess novelty, interest, and a cultivated style. His private character was amiable and friendly, and he will be ever remembered as one of the cultivators of the popular mind in the Austrian empire.

Another person of this name established the first tolerable circulating library in Vienna, during the short relaxation of censorship, from 1815 to 1819. (Ersch and Gruber, Encycl. Gradmanns Gelehrt. Schwaben, 13. Hallische Literatur Zeitung, 1817.)

ARMELLINI, (Jerome,) often called Jerome de Faenza, from his birth-place, was inquisitor-general at Mantua, about 1516. He wrote a book against one Tiberio Rossiliano, who maintained that Noah's deluge could have been predicted by astrology; which is mentioned by Echard, Script. Ord. Prædic. vol. ii. p. 33, but Mazzuchelli was unable to discover it, either printed or in MS. (Biog. Univ.)

ARMELLINI, (Mariano,) a Benedictine monk, born at Ancona, died in 1737, in the monastery of Foligno. His works are—Bibliotheca Benedictino-Casinensis, an account of the lives and writings of the members of the congregation of Mont-Cassin, 2 parts, fol. 1731-32; Catalogi tres Monachorum, Episcoporum Reformatorum, et Virorum Sanctitate Illustrium e Congregatione Casinensi, Assisi, 1733; Additiones et Correctiones Bibliothecæ Casinensis, Foligno, 1735; and some others. (Biog. Univ.)

ARMENINI, (Giovanni Batista,) a painter of the Bolognese school, a native of Faenza, who was living in the year 1587, at which time he published at Ravenna a work entitled, Veri Precetti della Pittura—The true Precepts of Painting, which reappeared at Venice in the ensuing century. He is considered a better theorist than practitioner. There is only one work of his in his native place, a large picture of the Assumption, inscribed, Jo. Bapt. Armenini primitiæ; meaning that it was among the first, or perhaps the very first altar-piece which he ever painted. Perotti, the author of certain Farragini, a mixture of all styles and subjects, which are still preserved in the library of the seminary of Faenza, there observes that Armenini was a pupil of Perin del Vaga. (Lanzi, Stor. Pitt. v. 61.)

ARMENONVILLE. See Morville.

ARMFELDT, (Charles, baron of,) a Swedish general under Charles XII., born in 1666. In 1713 he defended Helsingfors against the czar Peter; and on being forced to retreat, obliged the inhabitants to quit the town, which he burnt to the ground. He afterwards engaged, with six thousand men, the Russian general, Apraxin, with eighteen thousand, near Storkyro, in Ostrobothnia, on 15th Feb. 1714, and was defeated. In 1718 he commanded a disastrous expedition to Norway, in which most of his men perished by cold and hunger; and he returned with a very few, to learn the death of Charles XII. Armfeldt died in 1736. (Biog. Univ.)

ARMFELDT, (Gustavus Maurice d',) grand governor of the city of Stockholm, lieutenant-general of the armies of Sweden, &c. He was among the number of the confederates of the nobles, whom the king caused to be arrested in Finland, in the month of March, 1789, when he effected the revolution which circumscribed the power of the higher orders. M. d'Armfeldt was nevertheless employed as commander in the campaign of 1790 against the Russians, and gained various advantages. He was afterwards named plenipotentiary, and concluded a peace with Russia on the plain of Wareela, between the vans of the armies; and ultimately signed a treaty of alliance between the two courts. Immediately

after the assassination of Gustavus III., (see ANCKARSTROM,) he was appointed governor of the city of Stockholm. He resigned his place of general in July, because the duke-regent refused to march troops against France, conformably to the treaty made with the empress of Russia. On the 11th of the same month he was nominated Swedish ambassador to the Italian courts. In December, 1793, he was suspected of a conspiracy against the duke-regent, and of a traitorous correspondence with the countess of Rudemskôff. In the February following, a courier was sent to procure his arrest at Naples, but the governor of this city furnished him with the means of escape, and in answer to the complaints made by the court of Sweden, pretended that the necessary forms had not been observed towards him. This affair, which was on the point of occasioning a rupture between the two powers, was, however, settled by the mediation of Spain. The baron d'Armfeldt retired into Poland, and inserted his justification in the public papers. On the 1st of March he was cited before the tribunal of the court, upon a charge of high treason. From his different correspondences, which were seized and read publicly in the assembly, he was declared convicted of having wished to place a foreign prince on the throne of Sweden, and to sacrifice the liberty of his fellow-citizens, for the sake of engrossing to himself a great part of the supreme authority. Several of his letters announced the project of introducing a hostile fleet into the ports of Sweden, to favour his enterprise in the capital. On the 10th of July he was condemned to death, he was outlawed, and permission was given to any one to fall upon him, in case he should set his foot in the Swedish territories. His property was confiscated, and his sentence stuck up in all the great towns in Sweden. This affair, like all others of a similar nature, has been presented under different points of view to public opinion. On the one hand, M. d'Armfeldt has been represented as the active agent of the court of Russia, as a man not attached to the regent, and whose ambition seemed to tend towards bringing the cabinet of Stockholm under his sway, by the marriage of the young grand-duchess Alexandria with Gustavus Adolphus; on the other hand, it has been said that this nobleman was guilty, at most, only of a court intrigue; and it has been declared that the duke of Sudermania had never forgiven him a speech which he allowed himself respecting the feeble manner in which this prince punished the assassins of his brother. When the young king, Gustavus Adolphus, himself assumed the reins of government, M. d'Armfeldt entered again into favour, and his wife was even chief governess of the king's children. At the close of 1802, he received from this prince a new mark of confidence, and was sent in the character of Swedish minister to the court of Vienna. He remained but a short time in his ambassadorial capacity at Vienna, in consequence of his sovereign having refused to acknowledge the title of emperor of Austria, which Francis II. had just taken. His further career appears to be unworthy of record. (Biog. Modern.)

ARMINE, (Mary,) a lady of whose life and character there is an account in the Lives of Eminent Persons in this Later Age, by Samuel Clark, fol. 1683, was remarkable for christian charity and piety. She was a daughter and co-heir of Henry Talbot, a younger son of George, the sixth earl of Shrewsbury, and wife of Sir William Armine, of Osgodby in Lincolnshire, baronet. She is celebrated for her skill in polemical divinity, and for the liberality with which she supported the scheme for the propagation of the gospel among the Indians, and generally for her bounty in all cases in which the interests of religion were concerned, and to the poor, founding alms-houses in divers places, which still exist. She died in 1675, being above eighty years of age.

ARMINIUS, or HERMANN, the hero of ancient Germany, was born 18 B. C., brought up at Rome, and served in the armies of Augustus. He united the chiefs of the Germanic tribes in a confederation to overthrow the Roman power; and by mingled treachery and skill procured the destruction of the large Roman army, sent under Varus to complete the conquest of Germany and introduce the institutions of Rome among the German people. He was twice defeated by Germanicus. According to the account of Tacitus, the patriotism of Arminius yielded to the desire of possessing royal authority; and he fell by a conspiracy of his own countrymen, in his thirty-eighth year. Arminius, though not always successful, kept the Roman power in check for twelve years, when it was at its greatest height,—which was not achieved by any leader of any other people. He preserved the national existence, institutions, and language of his country,

when those of every other nation in Europe, into which the Roman arms were carried, were changed or destroyed. Klopstock wrote two poems on the subject of Hermann, of whom the best historical account is to be found in Schmidt's History of the German People.

ARMINIUS, (James.) This celebrated divine, whose original name was Hermanni, or Hermannsen, was born in the year 1560, at Oudewater, in Southern Holland. His father, a respectable cutler, died during his infancy, and the orphan was indebted for his education and the formation of his moral and religious principles, to Theodor Emilius, a clergyman of the Romish church, but who, from conscientious objections to the errors of that community, had renounced his office in the church, and was at heart a Protestant. He perceived the talent and bent of mind of his protégé, and endeavoured anxiously and successfully to impress him with his own serious views on the subject of religion. When Arminius was fifteen years old, his patron died; but his place was filled by Rudolf Snell, a mathematician of eminence, and a countryman of Arminius. By him the young Arminius was placed in the university of Marpurg; but in the course of the same year, news came of the destruction of Oudewater, and the slaughter of its inhabitants, by the Spaniards—tidings which proved too fatally true, when the young student hastened to behold with his own eyes the fate of his birthplace, and found that his mother, brother, and sister, had perished there.

About this time the university of Leyden was founded by William I. of Orange, as a reward for the courage displayed by the inhabitants of that city against the Spaniards. With the hope of being admitted into this university, Arminius left Marpurg for Rotterdam, where the fugitives from Oudewater, as well as many who had been driven from Amsterdam by the cruelties of the duke of Alva, had taken refuge. Here he was taken into the house of the elder Bertius, and shortly afterwards sent, in company with his host's son, to Leyden. This his schoolfellow lived to pronounce a funeral eulogium upon him, and finally to disgrace himself, and betray the party of the Arminians, or Remonstrants, to which he had attached himself, by an apostasy to the church of Rome. The oration just alluded to contains the warmest praises of the talents of Arminius, as shown at the university, where he seems at the early age of from fifteen to twenty-two to have already given earnest of the high intellect which was afterwards to render him famous through the whole christian world. He was particularly distinguished for his talent in the composition of Latin verses, for his success in mathematical and philosophical studies, and, above all, for his love of, and acquaintance with, the logic of Ramus. This taste he probably imbibed from his friend and patron, Snell, who was enthusiastically attached to that system. Under the auspices of Snell, Arminius was invited by the curators of the university to give lessons in the elements of mathematics. This was in the year 1578, and consequently when he was eighteen years old. To this mathematical cultivation, and this attachment to a sound system of logic, may probably be imputed his strong powers of reasoning, acknowledged even by his adversaries, and the employment of which, to a remarkable extent, has been rated as an excellence, or taxed as an over-boldness in sacred matters, according to the theological tenets of his judges.

In the year 1582 his merits had become so conspicuous, that he was strongly recommended by the burgomasters and resident ministers of Amsterdam to the guild of merchants of that city, and by the liberality of this latter body he was provided with funds for the prosecution and completion of his studies in some foreign university; he in return for this, binding himself in writing to consider himself devoted for the rest of his life to the service of the city of Amsterdam, and after his reception into holy orders, to devote himself to no church in any other city without the permission of the magistrates of Amsterdam for the time being. In consequence of this arrangement, Arminius proceeded to Geneva, where he attended the lectures of Theodore Beza, who was then expounding the epistle to the Romans. His high admiration of this learned man was repaid by a sincere esteem on the part of Beza, as is evidenced by a letter written at a subsequent period by the latter to the authorities of Amsterdam in his favour. His stay at Geneva, however, was brief, as he had given serious offence to some of the principal men of that city by his zealous advocacy of the doctrines of Ramus. His giving lessons on this subject in private was treated as an infraction of the rules of the university, and he was compelled to discontinue them. In consequence of this disagree-

ment he left Geneva for Basle, where he gained much reputation by a series of lectures, such as were then gratuitously given by the more advanced students; the subject of these was the epistle to the Romans. At Basle the degree of doctor was offered him by the faculty of theology —an honour which he modestly declined on the score of his juvenile appearance. In 1583 he returned to Geneva, and found that the feeling excited against him by his former philosophical lectures had considerably subsided. On his part he had learnt more moderation in the maintenance of his opinions; and thus he continued at Geneva, honoured for his talents, and acquiring the friendship of many young Hollanders, who afterwards held the most important offices in their own country, till the year 1586. In that year many of his schoolfellows went on a tour into Italy—a journey which he himself also undertook; his chief inducement being a wish to hear the celebrated James Zabarella, whose lectures on philosophy he attended at Padua, giving at the same time instructions in logic to some German noblemen. He afterwards visited Rome and some other parts of Italy, but very rapidly; as the whole journey did not occupy more than seven months. For this expedition, undertaken without consulting his patrons, he was severely blamed, even by men of probity and moderation; and his enemies took the opportunity of spreading the falsest accusations of him, as having complied with the requisitions of popery, and formed friendships with distinguished popish ecclesiastics; and he was even accused of apostasy to the Romish church. From these charges, however, he fully cleared himself to his patrons at Amsterdam, on his return to that city, after a few months' stay in Geneva; bringing with him from the latter city the most favourable testimonials to his talents and virtues, and a strong recommendation as a fit person for the work of the ministry. To this office he was unanimously elected in his twenty-eighth year, and commenced his clerical duties in the church of Amsterdam.

A few years after he had been settled in this honourable office, an event occurred which materially influenced his future life, as well as the state of the reformed church, and which added to his former reputation the doubtful and troublesome honour of being the founder of a new sect. It has already been mentioned that Arminius lectured at Basle upon the epistle to the Romans; but his expressed opinions upon this remarkable portion of the New Testament —the text-book of all the disputes between the Arminian and Calvinistic parties—were not at that time such as were considered unorthodox, but, on the contrary, gained him high applause from his Calvinistic hearers and patrons. To explain the change in his opinions, it is necessary to go about ten years back, to the year 1578, in which year a certain Richard (or Dirk) Folkertson Coornhert, conversing with a man who had left the popish for the reformed church, and finding him unable to defend his change of opinion by sufficient reasons, remarked that it was doubtful whether he had changed for the better. This expression came to the ears of two ministers of Delft, who challenged Coornhert to a controversy on the characteristics of the true church. This controversy was afterwards transferred to Leyden; and Coornhert appears to have been so far the better disputant as to have puzzled his adversaries; when occasion was taken from some expressions of his which were judged out of rule to put an end to the debate; and he was forbidden to publish his remarks on this or any other religious controversy. But the ministers of Delft, about the year 1589, published a pamphlet, a sort of answer to the doctrines of Coornhert, which appear to have been ultra-arminian. In this, by a sort of compromise, they took up the *sublapsarian* scheme, by which it is asserted that God *permitted*, without pre-ordaining the fall of man; and that when Adam, and in him his posterity, were rendered sinful in nature by the fall, he chose certain individuals as the objects of redemption, leaving the rest in the state of sin and condemnation into which they had fallen. This pamphlet, opposed to the anti-calvinistic opinions of Coornhert, was opposed also to the doctrine of the more rigid Calvinists, or *supralapsarians*, who held that the divine decree, *before* the fall of Adam, had appointed certain individuals to destruction. By this party of the reformed church, and more particularly by his friend Lydius, Arminius was desired to reply to the pamphlet of the Delft ministers. This he undertook to do; but in the course of his meditations on this subject, he was led, first to embrace the principles of the *sublapsarians*, which he had undertaken to combat; and subsequently, going beyond these also, to take up and to promulgate

those opinions on the subject of the divine decrees, which are now known by his name. These may be best expressed in the words of the first article of the Arminian faith, during the time immediately following the death of Arminius: —"That God from all eternity determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus, and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end his divine succours." (Mosheim, Eccles. Hist. by Maclaine, vol. ii. p. 521.)

The first important *overt* manifestation of this change in the sentiments of Arminius was made in 1591, in his public exposition of the text, Romans vii. 14, to which he gave a meaning differing from the sense in which this passage had been before understood, and more favourable to his new views on the subject of the divine decrees. The sentiments at this time expressed, though more moderate and more cautiously worded than the subsequent doctrines of the sect, excited the alarm of his clerical brethren; and a public dispute was held on the subject, between Arminius on the one side, and Plancius on the other. This was managed on the side of Arminius with great talent and caution, as well as address; but did not prevent his undergoing much calumny and exaggerated accusation. His friends, Lydius, Uitenbogardt, and Taffinus, attempted a reconciliation between him and the church of which he was a pastor, and offered for this purpose certain articles of accommodation between Arminius and the ecclesiastical senate. The substance of these was, that he should engage to teach no new doctrine; and in case of doubts arising in his own mind as to any tenet held by the reformed church, he should refrain from stating his opinions openly, and should rather privately confer with his brethren in the ministry. To these terms Arminius was willing to subscribe, but the ecclesiastical senate refused their assent; and the end of this dispute was, that the magistrates of Amsterdam, after a private conference with those friends of Arminius already mentioned, and a hearing of him and his opponents, commanded the senate to let the matter rest, and dismissed the parties with an advice to each to adopt that course which had been suggested in the proposed articles of pacification; to refrain, that is, from the promulgation of tenets differing from those of the reformed church, and to confer with the rest of the ministerial body, in case of doubt arising in the mind of any individual. The magistrates of Holland had from the first establishment of the reformed religion in that province inclined to the sublapsarian doctrines held by Melancthon, Bullinger, and some others of the early reformers, in opposition to the clergy, who chiefly favoured the more rigidly Calvinistic doctrines taught by Calvin and Beza. From this circumstance they were more disposed to favour Arminius than the clergy opposed to him, as was shown on this and on other occasions.

In the year 1602, two of the three professors of divinity at the university of Leyden, Junius and Trelcatius, died of the plague which raged in that year, leaving Gomarus to execute the duties of that professorship alone. The choice of the directors of the university fell upon Arminius and the younger Trelcatius. The election of the former was long delayed by objections raised against his theological opinions by his brethren of Amsterdam, and others, and by the unwillingness of the magistrates of that city to dispense with his services in the church. By the intervention of his friends, and the request of Maurice prince of Orange, the consent of the magistrates was at length obtained; but it was stipulated that Arminius should not leave the church of Amsterdam, till they had the prospect of obtaining another pastor of learning and piety; that he should clear himself in a conference with Gomarus, his future colleague, from all charge of heterodoxy; and that he should be left at full liberty to resume his ministerial functions, if the necessities of the church at Amsterdam should demand his services, or his own inclinations should lead him to relinquish his professorship. After the proposed conference with Gomarus, in which he cleared himself from the charge of heretical opinions, he was installed as professor of divinity in 1603, and shortly after delivered his lectures on the book of Jonah. In this situation of professor of divinity his great object was to recall the students under his care from the scholastic subtleties, in the study of which, according to the taste of the time, they were deeply immersed, and to bring them back to a sound and scriptural mode of studying theology. He displayed also in his conversation, conduct, and writings, the earnest desire which appears to have accompanied him through his life for the

reconciliation of the various sects of Christians. His colleague Gomarus began very shortly after his inauguration to display a spirit of jealousy, which greatly disturbed his quiet of mind; and the renewed promulgation of his opinions drew upon him much obloquy. These troubles contributed greatly to break his health, which, in fact, had suffered during the greater part of his life from intense application and almost ceaseless anxieties. The bitterness of religious controversy was terribly shown during his last illness, in the course of which he lost the use of one eye and arm; to these afflictions were applied by some of his enemies the awful denunciations in the book of Zechariah—"Their eyes shall consume away in their holes," (xiv. 12;) and from the same prophet—"Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." (xi. 17.) His own sentiments of charity to all mankind, expressed on his death-bed, and left behind him in his will, in which he dwells on his favourite topic of the pacification of the church, are in beautiful contrast with these displays of uncharitable feeling. He died in 1609; leaving behind him seven sons and two daughters, all of whom, except two of the sons, died young, shortly after their father. His wife, whom he married in 1590, was the daughter of Laurence Real, one of the senators of Amsterdam—a distinguished promoter of the reformation in Holland, and a firm opponent of the designs of the Spaniards against that country.

The following description of the personal appearance and character of Arminius is taken from the Life of him written by Brandt, and incorporated with amplifications by Nichols into his translation of the works of Arminius—a book of which much use has been made in compiling the preceding biography.

"In stature he did not exceed the middle size. His eyes were dark and sprightly—the sure indications of quickness of mind and genius. He was of a serene countenance; of a sanguine constitution of body; compact in his limbs, and rather robust, as long as his age permitted it. He possessed a voice that was slender, yet sweet, melodious, and acute; but it was admirably adapted for persuasion. If any subject was to be adorned, or to be oratorically discussed, it was done distinctly; the pronunciation of the words and the inflexion of the voice being evidently accommodated to the things themselves.

"With regard to his civil conversation, he was courteous and affable towards all men, respectful to his superiors, and condescending to his inferiors. He was hospitable, cheerful, and not averse to a little innocent mirth and wit among friends, for the sake of mental relaxation. But in those qualities which constitute a serious man, a good christian, and a consummate divine in the church, he was, as far as human infirmity permitted, second to no one. He reverenced and honoured Almighty God alone; and he suffered no day to pass without pious meditations and a careful perusal of the sacred records, always commencing the duties of the morning with earnest supplications and thanksgivings; and that he might make still greater progress in the study of piety and truth, to these prayers he added frequent fastings. He preferred to be really pious to the mere appearance of piety; and he accounted no course of conduct so proper, as that of directing all his actions according to the rule of a pure conscience, and not by the opinion of other people. By his own example he confirmed the truth of the motto on his seal, in the sentiment of which he greatly delighted—"A good conscience is a paradise." The works of Arminius consist of—Seven Orations on Theology, &c.; Declaration of his Sentiments delivered before the States of Holland; An Apology against Thirty-one Defamatory Articles; Answers to certain Theological Questions; Twenty-five Public Disputations; Seventy-nine Private Disputations; Dissertation on the True and Genuine Sense of the Seventh Chapter of the Epistle to the Romans; A Letter to Hippolytus a Collibus on the Divinity of Christ, the Providence of God, Predestination, Grace, and Free-will, and Justification; and, Certain Articles to be diligently Examined and Weighed. These were published in a collected form at Leyden, 1629, 4to; at Frankfort, 1631, and again, 1635. They have been translated into English by J. Nichols, with copious notes. London, 1825—1828. (Works of Arminius, with Brandt's Life of the Author, by James Nichols. Petri Bertii Oratio in Obitum D. Jacobi Arminii. Mosheim's Ecclesiastical History, by Maclaine, vol. ii. pp. 518—531.)

ARMSTRONG, (John, M.D., 1709—1779,) an eminent physician and poet. He was the son of a clergyman, and born in the parish of Castleton, in Roxburgh-

shire. The date of his birth is supposed to have been 1709. The course of his early education is also unknown. He studied physic at Edinburgh, and graduated at the university February 4, 1732, the subject of his thesis being, "De Tabe Purulenta." This was printed and published, and a copy was sent by the author to Sir Hans Sloane, then president of the Royal College of Physicians of London, to whom it is dedicated, with a Latin letter, which is preserved in the library of the British Museum. Like Akenside, he devoted himself early to the Muses, and cultivated poetry, sculpture, painting, and music. In 1725 he is conjectured to have written his Winter, and to have finished it just as Thomson's poem, The Seasons, appeared. It is a descriptive sketch in imitation of Shakespeare, and obtained for the author the commendation of Thomson, Mallet, Aaron Hill, and Young. Mallet wrote to one of his friends in Edinburgh to ask the author's permission to publish it; but he afterwards altered his mind, and it did not appear until 1770, when it was printed along with other imitations of Shakespeare and Spenser.

In 1734 he printed, in the second volume of the Edinburgh Medical Essays, an Essay on Penetrating Topic Medicines, being an attempt to explain some of the phenomena of absorption, upon the principles of the mechanical philosophy. In this year also, he wrote a paper Of the Alcalescent Disposition of Animal Fluids, which was read before the Royal Society, January 30, 1735, but was not printed in the Philosophical Transactions. It is preserved in the Sloane Collection (Dr. Birch's Papers) in the British Museum, No. 4433. In 1735 he published a pamphlet, without affixing his name to it, under the title of An Essay for Abridging the Study of Physic; to which is added a Dialogue (betwixt Hygeia, Mercury, and Pluto) relating to the Practice of Physic as it is managed by a certain illustrious Society; as also an Epistle from Usbek the Persian to J(oshua) W(ar)d, Esq. This was reprinted in Dilly's Repository (vol. iii. p. 125). It is a humorous satire on quackery, containing some severe but just reflections on the ignorance of apothecaries in general. It is dedicated "to the antacademic philosophers, to the generous despisers of the schools, to the deservedly celebrated J(oshua) W(ar)d, and J(ohn) M(oo)r, and the rest of the numerous sect of inspired physicians."

In 1737 he published a Synopsis of the History and Cure of Venereal Diseases, 8vo, which has not been held in much estimation, being little more than an abridgement of the works of preceding writers, principally translated from the Aphrodisiacus published by Boerhaave, at Leyden, 1728. It was soon followed by the Economy of Love, a poem distinguished by its licentiousness, but written with great vigour. This work did much injury to Armstrong's reputation and character. This he, in some measure, redeemed by another work, which has gone through many editions, the Art of Preserving Health, originally printed in 1744, in 4to. It has been designated by some competent judges as the best didactic poem in any modern language. His character as a poet, and his talents as a professional observer of the human body and its various functions, the operation of different agents, moral and physical, on its constitution, &c., may safely rest upon the merits of this work: there are in it passages of great beauty and intrinsic excellence. It has gained for him the highest approbation. Between the publication of the foregoing poems it is probable his spirits were much depressed, and his prospects in life far from cheering; for, from letters preserved in the British Museum, we find that he solicited the assistance of Dr. Birch to exercise his influence with the generous Dr. Mead to get him appointed physician to the forces then going to the West Indies. In this object, however, he did not succeed, but he was chosen, in 1746, one of the physicians to the Hospital for Sick and Lame Soldiers, then situated behind Buckingham-house. He obtained this appointment principally through the interest of Mead, to whose taste and excellence he makes allusion in the first book of his Art of Preserving Health, in the following elegant terms:—

"O thou beloved by all the graceful arts,
Thou long the fav'rite of the healing powers."

A poem Of Benevolence, an Epistle to Eumenes, some one who had endeavoured to do the author a great piece of service, appeared in 1751, and did honour to his sensibility. His Taste, an Epistle to a Young Critic, was printed in 1753. It it written in imitation of Pope, and is strongly tinctured by that splenetic character which afterwards so lamentably distinguished him. Under a fictitious name, that of Launcelot Temple, Esq., he published in 1758, Sketches; or, Essays on various Subjects. In the com-

position of some of these, he has been supposed to have been assisted by his friend John Wilkes, Esq., with whom he enjoyed great intimacy. The style of the Essays is, however, in general cynical, coarse, and affected, and added nothing to the author's reputation; indeed, it is probable that the censure unsparingly applied to this work, tended to confirm the hatred he entertained for the critics of his day.

Armstrong was appointed physician to the army in Germany in 1760, for which he is said to have been indebted to the interest of Wilkes; and in this year he wrote a poem, called A Day, an Epistle to John Wilkes, of Aylesbury, Esq. It was considered to have been published without his knowledge or consent, by an anonymous editor, supposed to be some one to whom Mr. Wilkes had lent it. Churchill has been reported to have imagined himself reflected on in it, and his temper is said to have led him to retort upon the author in the Journey. This, however, is scarcely probable, as the lines which have been referred to relate rather to an actor than a poet, and great as the vanity of Churchill unquestionably was, he could hardly have ventured to ascribe to himself the line,

"What crazy scribbler *reigns* the present wit?"

and it is still less likely that he would have allowed four years to elapse before he made his retort to a supposed attack. The animosity which existed between Churchill and Armstrong is rather to be attributed to differences in opinion upon political subjects.

About this time Armstrong broke in friendship with Wilkes, it is said, on account of some reflections on the national character of Scotchmen, inserted in the North Briton. This variance continued for many years, and in 1773 Armstrong called Wilkes to account for some reflections on his character, which he attributed to Wilkes, and which appeared in the Public Advertiser. The particulars relating to this transaction are to be found in the Gentleman's Magazine for 1792, but they are evidently furnished by a prejudiced hand. Upon the establishment of peace in 1763, Armstrong returned to London, and devoted himself to practice, in which, however, he was never extensively engaged. In 1770 he published 2 vols, 12mo, of Miscellanies, which contain most of the pieces previously mentioned, with the exception of the Economy of Love, of which, however, he prepared an edition in 1768, expunging many of the most offensive passages, and the Epistle to Wilkes. They contain also some other pieces of no great merit, and therefore do not deserve particular notice. He offered to Garrick a tragedy, entitled The Forced Marriage, but it was rejected. It is printed in the Miscellanies, and has been described as distinguished by "much passion, but little judgment." A Short Ramble through some Parts of France and Italy, under the name of Launcelot Temple, was put forth in 1771, and is interesting principally from having been made in company with Fuseli, who has spoken favourably of the general benevolence of Armstrong. Dr. Armstrong has also made allusion to the painter in one of his sketches, and justly predicted the eminence he attained. He designates him as "a genius, not indeed of British growth; unpatronized, and at present almost unknown; who may live to astonish, to terrify, and delight all Europe." In this tour he paid a visit to Smollett, who then resided near Leghorn.

Dr. Armstrong's last publication was a quarto volume of Medical Essays, in which the peculiarities of his temper, and his extreme dissatisfaction with every thing around him, is but too abundantly manifested. He condemns all theory, yet fails not to enlist it to his aid when he assigns to every gland "an occult kind of magical power, inexplicable to the human faculties, of transforming the blood which passes through its fabric into this or that particular humour." In 1779 he paid a visit in Lincolnshire, and upon getting into his carriage to return to London, met with an accident, by which his thigh was seriously injured, and he died on the 7th of September, at his house in Russell-street, Covent-garden, leaving behind him, to the astonishment of his friends, upwards of three thousand pounds, principally the savings out of a very moderate income, chiefly consisting of his half-pay as a physician of the army. All who knew him speak highly of his benevolence and sensibility, and he was esteemed by men of learning and genius. He seems, however, to have been remarkable for his indolence, which especially unfitted him for success in the practice of the medical profession. The morbid sensibility by which he was so powerfully impressed, gave rise to a languor and listlessness which depressed the vigour of his mind; and to such an extent did this prevail, that the following picture in

Thomson's Castle of Indolence is said to have their original in Armstrong :—

" With him was sometimes join'd in silent walk,
(Profoundly silent, for they never spoke)
One shyer still, who quite detested talk;
If stung by spleen, at once away he broke
To groves of pine, and broad o'ershadowing oak:
There, inly thrill'd, he wander'd all alone,
And on himself his pensive fury wroke;
He never utter'd word, save when first shone
The glittering star of eve—' Thank heaven! the day is done!' "

Dr. Beattie, in a letter to Sir William Forbes, says, " I know not what is the matter with Armstrong, but he seems to have conceived a rooted aversion against the whole human race, except a few friends, who it seems are dead. He sets public opinion at defiance—a piece of boldness which neither Virgil nor Horace were ever so shameless as to acknowledge. I do not think Dr. A. has any cause to complain of the public; his Art of Health is not, indeed, a popular poem, but it is very much liked, and has often been printed. It will make him known and esteemed by posterity, and I presume he will be more esteemed if all his other works perish with him. In his Sketches, indeed, are many sensible, and some striking remarks; but they breathe such a rancorous and contemptuous spirit, and abound so much in odious vulgarisms and colloquial execrations, that, in reading, we are as often disgusted as pleased. I know not what to say of his Universal Almanack; it seems to me an attempt at humour, but such humour is either too high or too low for my comprehension. The plan of his tragedy, called The Forced Marriage, is both obscure and improbable; yet there are good strokes in it, particularly in the last scene."

Armstrong has been generally regarded as " wrong-headed, not malignant-hearted." The amiable physician of Dorchester, Dr. Cuming, has given his testimony to the general benevolence of the poet and physician. " I was early acquainted with Dr. A., have visited him at his lodgings, knew many of his intimates, have met him in company, but, from my having visited the metropolis so seldom since my residence in Dorsetshire, I was not so well acquainted with him as I should otherwise have been, or wished to be. He always appeared to me (and I was confirmed in this opinion by that of his most intimate friends) a man of learning and genius, of considerable abilities in his profession, of great benevolence and goodness of heart, fond of associating with men of parts and genius, but indolent and inactive, and therefore totally unqualified to employ the means that usually lead to medical employment, or to elbow his way through a crowd of competitors. An intimate friendship always subsisted between the doctor and the author of the Seasons, as well as with other gentlemen of learning and genius; he was intimate with, and respected by Sir John Pringle, to the time of his death."

ARMSTRONG, (John, M.D., 1784—1829,) born at Ayres Quay, in the parish of Bishop Wearmouth, in the county of Durham, May 8, 1784. His parents were in humble circumstances, his father being manager of a glass-manufactory at Ayres Quay, and afterwards at Deptford, near Sunderland. Under the tuition of the Rev. Mr. Mason, a minister of the United Secession Church of Scotland, Armstrong gained a moderate acquaintance with the English, Latin, and Greek languages, and a tolerable share of mathematical information. He early manifested an eagerness to excel in every thing he undertook. He was apprenticed to Mr. Watson, a surgeon and apothecary at Monk Wearmouth; but, although much attached to the study of the science of medicine, he disliked this part or system of practice, and it was therefore determined to remove him to Edinburgh, there to qualify for the higher branch of the profession as a physician. He was distinguished by the exercise of his imagination, and his fancy led him to attempt various pieces in verse, and even to contemplate the execution of a tragedy, founded on the story of Boethius, as recorded by Gibbon, the perusal of which had made a very strong impression upon his mind. The necessity of close attention to medical studies, however, prevented the completion of his purpose; and, after attendance upon the usual classes, he took a degree in surgery, at the Royal College of Surgeons, on the 5th of May, 1807, and in the month of June following, the degree of doctor of medicine of the university of Edinburgh; and composed a thesis, De Causis Morborum Hydropicorum, Rationeque iis Medendi. He now became a candidate for practice at Bishop Wearmouth; but soon after removed to Sunderland, where he was extensively engaged for several years, and was appointed physician to the Sunderland Dispensary. He married, in 1811, Sarah, eldest daughter of Charles Spearman, Esq. of Thornely, near Durham.

Dr. Armstrong's first publication after the Inaugural Dissertation, was a paper

on Brain Fever produced by Intoxication, which was printed in the Edinburgh Medical and Surgical Journal for January 1813, and, with others on Diseased Cervical Vertebræ, &c., materially served to bring his name and talents before the profession and the public. In 1814 he published Facts and Observations relative to the Fever commonly called Puerperal, a second edition of which appeared in 1819. His opinions and doctrine upon the subject of fever, by which he has been principally known in his profession, were first detailed in this publication. This subject engrossed his mind through life, and he has certainly left upon record much important information on this disease, in all its varied types and conditions. In 1816 he published, Practical Illustrations of Typhus Fever, and other Febrile and Inflammatory Diseases, a work which gained for its author great celebrity, and went through three large editions, in three successive years. He looked upon fever as inflammation, demonstrated the efficacy of bleeding in the early stages, and proved the signs of debility and malignancy manifested at the close of the disease to be in proportion to the degree and duration of the previous inflammation. He divided the disorder into simple, inflammatory, and congestive; an useful division, which admits of verification at the bedside of the sick. The success which attended the publication of this work determined Dr. Armstrong to remove from his native place to a more extended sphere of operation in the metropolis. In 1818 he came to London, relying solely upon his abilities and the character they had acquired him for success in practice. This important step in his life has been thus interestingly described: "In October, 1817, he resigned his situation as physician to the Sunderland Dispensary; and in February, 1818, after placing his wife and his two children in lodgings at Durham, he repaired to London, with no other recommendation, than that which his works and reputation afforded him. He took lodgings at No. 38, Great James Street, Bedford Row, where he resided several months alone. This was the most trying part of his life. All those domestic sympathies upon which he so much depended for happiness were far removed from him, and he felt as it were alone in the world, anxious about his present and uncertain of his future fortunes. He never, to the close of his life, courted general society, and had few inducements to mix in public amusements; for his tastes centered in his professional pursuits, and his enjoyments in the bosom of his family, and in the familiar society of a few personal friends. His sensibilities were acute, and his mind simple and discerning in its instincts and desires. He had left a society to which he was attached by the ties of gratitude; and in the oppressive solitude of his present situation he keenly felt the loss of his early friends, and became fully sensible of the hazard to which he had exposed the interests of his family. He has often told me (Dr. Boott) that the loneliness of his situation at times overpowered him; and that so oppressive was the busy scene around him, in which he stood a stranger, uncared for and unknown, that he sometimes found relief in tears, and tried to drown the consciousness of sorrow, by seeking sleep in his darkened chamber at noon. The energies of his mind, however, sustained him; and he soon rose elastic from this temporary pressure." In 1818 he put forth Practical Illustrations of the Scarlet Fever, Measles, Pulmonary Consumption, and Chronic Diseases, with Remarks on Sulphureous Waters. A second edition went through the press in the same year. His reputation was therefore maintained by this publication.

He had not yet, however, been admitted into the Royal London College of Physicians. He presented himself for examination, conformably to its regulations, to obtain the license to practise in London and its suburbs, and he was rejected. This rejection of an eminent practitioner, and a writer of considerable and deserved celebrity, has been generally attributed to his deficiency of classical knowledge, upon which the examiners set much value. On this point, however, it must be remarked neither Dr. Armstrong nor any member of the college has given any information. It is fortunate that in its operation the rejection did not destroy the reputation Dr. Armstrong had acquired, or diminish the zeal either of himself in his profession, or of his friends to assist him: that this did not occur will be manifest by his election to the office of physician to the Fever Hospital of St. Pancras, upon the retirement of Dr. Thomas Bateman. To enable him to hold this appointment without being a licentiate of the London College, it was necessary to suspend the operation of a bye-law of the institution relative to the qualifications of a candidate. This was generously done by the committee of the hospital,

and Dr. Armstrong thus entered upon the practice of the institution.

In 1821 he commenced as a lecturer on the practice of physic at the school founded by the late Mr. Edward Grainger, in the neigbourhood of the Borough Hospitals, known as the Webb-Street School; and few persons were perhaps, on the whole, better able to perform the onerous duties of teaching, or more successful in the result, than Dr. Armstrong. His manner was to pupils peculiarly pleasing and attractive; his diction free and earnest; his order lucid; and the practical part of his subject was ever kept in view. He was one of the most popular teachers in London, and was attended by a very large class. His lectures have been reported in the Lancet; but more accurately given since his decease by a pupil and friend: Lectures on the Morbid Anatomy, Nature, and Treatment of Acute and Chronic Diseases. Edited by Joseph Rix, Lond. 1834, 8vo. Dr. Armstrong also delivered lectures on the Materia Medica, in 1823, and continued them until 1825, when he embodied them in his course on the Practice of Physic. His education had been scanty and his course of reading limited. His lectures were therefore almost entirely composed from his own opportunities of observing the phenomena of disease. Being delivered extempore, he kept alive the attention of his hearers, and he exhibited proofs of his quickness of apprehension and appreciation of facts. He was, however, too declamatory, and his attempted contempt of learning much disfigures his orations. He never failed to embrace any opportunity to hold up to ridicule the learning of schools and colleges, and to treat with neglect the claims of learned practitioners. He speaks of Heberden as a superficial observer of nature; as a popular physician in London, but whose literary productions will soon be forgotten. The flagrant injustice of this opinion cannot be too forcibly condemned; but Heberden's character and talents need no advocate. They are fully displayed in his Commentarii de Morborum Historia et Curatione. Dr. Armstrong's accusations against Dr. Mead and Dr. Cullen are equally groundless and ungenerous. His friend and biographer has thus characterised Dr. Armstrong as a lecturer: "The effect his lectures produced was electric. The energy of his manner, the fine intonations of his voice, the facility and correctness of his diction, the strain of impassioned eloquence which often burst from him, riveted the attention, and made even those who could not entirely adopt or appropriate his opinions, sensible that he was uttering the deep convictions of his mind; and there was so much of chaste and often of pathetic feeling, so much of the refined sensibilities of his nature blended with his discourse, that those who were compelled to admire his talents felt confidence in his virtues; and while they revered the professor, they loved the man."

The extent of Dr. Armstrong's private practice, and the time necessarily devoted to lecturing, obliged him, in 1824, to retire from the Fever Hospital. He printed in the Medical Intelligencer, in 1822, a paper entitled, Some Observations on the Origin, Nature, and Prevention of Typhus Fever; and in 1823, Some Observations on the Utility of Opium in certain Inflammatory Disorders, which was published in the Transactions of the Associated Apothecaries of England and Wales. These papers were some of the results of his observations, chiefly made at the Fever Hospital, and contain the germ of those opinions which led to very important modifications of his views of typhus, and of his practice in inflammatory diseases. He had expressed a belief that typhus originated solely from contagion; he now maintained that malaria was its primary source, and that its contagious character was very questionable. He viewed the plague in a similar manner.

In 1825 he printed An Address to the Members of the Royal College of Surgeons of London, on the injurious conduct and defective state of that Corporation with reference to Professional Rights, Medical Science, and the Public Health. This address was written in opposition to a monopoly attempted to be set up by the college, in reference to the teaching of anatomy, restricting that duty to the professors of the recognised hospitals of the metropolis, or the appointed professors of anatomy and surgery in the universities of Dublin, Edinburgh, Glasgow, and Aberdeen, by which laudable competition would be checked, and the formation of new schools prevented. The medical profession generally manifested great disapprobation of the proposed measures, and the bye-law which went to establish it was repealed. In 1826 Dr. Armstrong assisted to form a new school of medicine in Little Dean Street, Soho, in conjunction with an excellent anatomist, the late Mr. Bennett, who had been educated at the university of Dublin, but who was not

attached to any recognised hospital or school, and his friend, Dr. Boott. He lectured, however, only during one season at the west end of the town, finding the fatigue of delivering two courses beyond the power of his frame, which was always to be regarded as delicate. In 1825 his health had begun to experience disorder; but it was not until three years afterwards that any decided disease manifested itself, when symptoms of pulmonary consumption became evident, and terminated his useful and active life in 1829, in the 46th year of his age, leaving behind him a wife, three sons, and three daughters. In the year previous to his decease he commenced a work of which two fasciculi only were published in quarto, entitled, The Morbid Anatomy of the Bowels, Liver, and Stomach, illustrated by a series of Plates from Drawings after Nature, with Explanatory Letter-press, and a Summary of the Symptoms of the Acute and Chronic Affections of the above-named Organs. Some of the plates are coloured, and they are faithfully executed.

ARMSTRONG, (Sir Thomas,) whose name is much connected with the political events of the reign of Charles II., had, in his youth, been a strenuous partisan of the royal cause, and for his intrigues in favour of Charles II. during his exile, had been imprisoned by Cromwell, and his life placed in danger. In the reign of Charles II. he was a great asserter of the Protestant principle, and attached himself to the fortunes of the duke of Monmouth. His conduct became at length so obnoxious, that fearing to be taken notice of he fled the kingdom; but, being seized abroad, he was brought to England, and executed on the 20th of June, 1684, without, it is said, the form of a trial. It was supposed that he had a great ascendancy over the duke of Monmouth.

ARMSTRONG, (John,) a general officer in the American service, who distinguished himself in the wars with the Indians, was appointed a brigadier-general on the 1st of March, 1776, (Journ. Cong.) and took part in the defence of Fort Moultrie, and in the battle of Germantown. He resigned his commission in 1777, through dissatisfaction as to rank, and in 1778 took his seat in congress as a delegate from Pennsylvania. In 1787 he was elected by congress one of the judges for the north-western territory, but declined the honour. (Journ. Cong. Jan. 22, 1788.) He died at Carlisle on the 9th March, 1795.

ARMYN, (Robert,) was a dramatic author, as well as a distinguished actor, belonging to the company licensed by King James I. on 17th May, 1603, under Laurence Fletcher and Shakespeare. Armyn's name is inserted last but one in the list of players in that instrument, (Collier's Hist. of Dram. Poetr. and the Stage, i. 348.) That he was a comic actor of considerable eminence is proved by the verses "to honest, gamesome Robin Armyn," in Davies of Hereford's Scourge of Folly, and by other pieces of contemporary evidence. One of these is, Tarlton's Jests, 1611, 4to, where it is stated that that extraordinarily popular comedian took a fancy to Armyn, adopted him for his son, and prophesied that he should "wear the clown's suit after him." At this date, (which must have been prior to Sept. 1588, when Tarlton died,) Armyn was apprentice to a goldsmith, and met Tarlton at a tavern in Gracechurch Street, whither Armyn had been sent with a bill from his master. He must have joined a dramatic company soon afterwards, (probably at the Curtain Theatre, where Tarlton then chiefly played,) and he was living in 1611; but considerably before this date he seems to have been superseded in at least some of his clown's parts by William Kemp, who obtained great reputation in Much ado about Nothing, As you like it, &c. (Dyce's Life of Kemp, prefixed to the reprint of the Nine Days' Wonder, 1600, for the Camden Society.) Yet in the epistle before his Italian Tailor and his Boy, 1609, 4to, Armyn quotes Dogberry, as if he had known the text from some recent performance of the character. Armyn was an author as early as 1590, and at this time we may presume that he was a favourite actor, and was therefore employed and paid to write a prose address in commendation of a Brief Resolution of Right Religion. Thomas Nash mentions him, with Deloney and Stubbs, in his Strange News, 1592, 4to; but we do not hear of Armyn again (excepting in the license of King James) until 1604, when he wrote a Dedication to Lady Mary Chandos of a True Discourse of the Practices of Elizabeth Caldwell. Here he tells us that he was known by the nickname of *Pink*, but not how he acquired it. He adds, that he had been in the service of the husband of the lady he addresses. In 1608 he published A Nest of Ninnies, giving characteristic descriptions of various clowns and jesters; and at this date, as we learn from the preliminary matter to his Italian Tailor and

his Boy, before referred to, he was in want, and "pleaded poverty with the pen." This tract is confessedly a translation in verse from the Italian prose, though Armyn does not mention his author. It forms, Nov. 5, Night 8, of the *Notti* of Straparola. A dramatic piece by Armyn, called the Two Maids of Moreclacke, came out in 1609, and on the title-page he is said to be "servant to the King's most excellent majesty," as if he still continued in the company for which Shakspeare wrote. To Armyn also is imputed, in the Biographia Dramatica, a play called the Valiant Welshman, printed in 1615, but only with his initials. When he died is not known.

ARNÆUS. The name of several eminent Icelandic writers and divines.

1. *Arnæus*, or *Arnæsen*, (Magnus Johannes,) bishop of Skalholt during the former part of the eighteenth century. He wrote an Icelandic and Latin Lexicon, which does not appear to have been printed; a Latin Icelandic Grammar; a Discourse on Tythes; and some other theological and legal works.

2. *Arnæus*, (Johannes,) a magistrate at Snæfellnes, in Iceland, about the middle of the eighteenth century. He wrote, Introductio Historica de Processu Juris Islandici, which was published at Soroe in 1762, with additions and remarks by J. Ericus; and Vitæ Præfectorum Islandiæ, ab 1262 ad 1683.

3. *Arnæus*, or *Arnæsen*, (Jonas,) bishop of Skalholt, was born at Dyrefiorden, in Iceland, in 1665. He studied for two years at Copenhagen; and, on his return to Iceland, was appointed successively conrector and rector at the school at Holum, priest of Stade, and provost in the district of Strande; afterwards, bishop of Skalholt. He wrote a Life of his father-in-law, bishop Einar Thorstensen, and several devotional works, in prose and verse. Another writer of this name, author of an Introduction to the Ancient and Modern Icelandic Course of Pleading, was provincial judge in the district of Snæfellnes.

4. *Arnæus*, (Sæmundus,) an Icelandic author, flourishing about the middle of the seventeenth century, who wrote a series of Chronological Tables, taken from the Scriptures and Philo Judæus, which were published in 1669 by Arnas Magnæus.

5. *Arnæus*, (Thorlev,) clergyman at Kalkafell, and præpositus at Kaftafell in Iceland. He translated Arndt's True Christianity, from the Danish into Icelandic. This translation was published by bishop Johannes Arnæus, at Copenhagen, in 1731.

ARNAL, (Juan Pedro,) one of the most reputed architects of his time, was born at Madrid Nov. 19th, 1735, and was sent to study the fine arts at Toulouse, where he obtained seven premiums in architecture, perspective, and drawing. On his return to Madrid he distinguished himself in the Academy of S. Fernando, of which he was made a member in 1767, having previously been employed to make drawings of the Arabian antiquities at Granada and Cordova. In 1774 he was appointed director, and in 1786 professor of architecture at the academy, which latter office he discharged not only with diligence, but with great liberality, bestowing on the library, for the use of the students, a number of foreign works on architecture and the fine arts generally, in the history of which he was exceedingly well versed. Notwithstanding these donations, he left behind him at his death (March 4th, 1805) a very extensive and choice library of books on art in various languages. He does not appear to have executed anything of importance as an independent work of architecture, but designed many altars and other decorations for various churches at Madrid and elsewhere, among which may be mentioned the tabernacle of marbles and bronze in the chief chapel of the cathedral at Jaen. He also etched a variety of architectural ornaments and compositions of his own invention. There are also engravings from a series of drawings by him of the mosaic pavements discovered at Rielves, near Toledo, which he was sent by the king to examine in 1780.

ARNALD, (Richard,) a learned divine, and writer of the eighteenth century, was born in London, about the year 1696. He studied in the university of Cambridge, where he became a fellow of Emmanuel college, and settled on the rectory of Thurcaston in Leicestershire, which was given him by his college. He had also a prebend in the church of Lincoln; and this seems to have been all the preferment he enjoyed. He printed two copies of sapphics on the Death of King George the First, and several single Sermons preached on public occasions; but what entitles him to a place in a Biographical Dictionary is his Commentary on the Apocryphal Writings, a book which now usually forms part of the series of Scripture Commentaries, of which the other portions consist of the works of

Patrick, Lowth, and Whitby. This Commentary appeared in separate parts; the first, which relates only to the Wisdom of Solomon, being published in 1744; the Commentary on Ecclesiasticus, in 1748; and that on the other books, in 1752. He died September 4, 1756. His son, William Arnald, the precentor of Lichfield, and a canon of Windsor, was the sub-preceptor to the prince of Wales and the duke of York, the sons of king George the Third.

ARNALDI, (Count Eneas,) a Vicentine noble, born 1716, who applied himself to architectural studies, and published a work on theatres, 4to, Vicenza, 1762, and another in 1767 on ancient basilicas generally, with a particular account of that at Vicenza called Il Palazzo di Ragione. He professed himself an admirer and follower of Palladio.

ARNALDO, (Pietro Antonio,) an Italian author, born 1638, was an ecclesiastic, and, besides devotional works, published some discourses and poetical pieces. (Biog. Univ.)

ARNALDUS, a French monk, who was abbot of Citeux before the year 1202. He is famous in history, as being the chief promoter of the crusade against the Albigenses. His violence and unrelenting cruelty in that war, merited for him the archbishopric of Narbonne. It was he who, when Beziers was taken, and its inhabitants massacred indiscriminately, being asked by the chiefs of the army how, in the slaughter, they were to distinguish the catholics from the heretics, returned the brutal answer, "Slay them all; God will know his own." A long article is devoted to this prelate by M. Daunou, in the Hist. Lit. de France, xvii. 306—334. See also, Hist. de la Croisade, in Provençal verse, edited by Fauriel, the original historians of the Albigensic war in Dom Bouquet, and Michelet, Hist. de France, tom. i.

ARNALL, (William,) a political writer of some note during Sir Robert Walpole's administration. His principal newspaper was the True Briton, in which Sir Robert's government was supported, for which he is said to have received a pension of 400*l.* a year. He also published several pamphlets and tracts on subjects of temporary interest.

ARNAU, (Juan, 1595-1693,) a Spanish painter, born at Barcelona, and scholar of Eugenio Caxes. He painted history, and was chiefly employed for the churches and convents of his native city. In the monastery of the Augustines there are several of his pictures, the subjects taken from the life of the patron saint; and in the church of Santa Maria de la Mar is a picture of St. Peter, to whom angels are presenting the keys. (Bryan's Dict.)

ARNAUD, a name common among the troubadours or poets of Provence. Those most celebrated by their lives or writings are:—

Arnaud Daniel, a very celebrated troubadour of the twelfth century, born of a noble but poor family of Ribeirac in Perigord. His taste for poetry manifested itself at an early age, and he is mentioned by Dante and Varchi as one of the first of the poets of Provence. Petrarch extols him equally:—

> "Fra tutti il primo Arnaldo Daniello
> Gran maestro d'amor, ch'alla sua terra
> Ancor fa onor col dir polito e bello."

His first poems were addressed to a lady of whom he was enamoured, and whose name he concealed under that of Cyberne. He afterwards passed over to England, and was received at the court of Richard I. Arnaud's style of verse and composition was very complicated and difficult to understand. A jongleur at the English court challenged him to a trial of skill, and undertook to make more complicated and difficult verses. The king gave them ten days to perform their task. Arnaud was ill disposed to his work, and when the day of trial was at hand had done nothing, whilst his rival had finished his work on the third day, and spent the others in committing it to memory. Arnaud one day listened at his door, and his great memory enabled him to retain the whole of the piece which he had heard the jongleur repeat alone. On the appointed day, when they were met before the king, he asked as a favour the permission to give his piece first, and he repeated, without the slightest omission, what he had heard recited. The jongleur was stupified with amazement; but when Arnaud confessed the trick, the king was highly amused at the incident, ordered them both to withdraw the wager, and loaded them with benefits. All Arnaud's poems which have been preserved are of an amorous character: some of them are printed by Raynouard. (Hist. Lit. de Fr. xv. 434. Raynouard. Millot.)

Arnaud de Marveil, a troubadour of the same country and age as Arnaud Daniel, though of less reputation. Petrarch calls him "il men famoso Arnaldo." His parents were poor, and he was first designed to be a clerk; but the love of poetry and of wandering prevailed, and

he lived by his talents at the courts of the barons. He is said to have been amorous of Adelaide, viscountess of Beziers, whose name in his poems he concealed under that of Belvezer, or Belregard; but she turned him off for a nobler suitor, Alfonso king of Castile. He is supposed to have died about the end of the twelfth century. (Hist. Lit. de Fr. xv. 441. Raynouard, v. 45.)

Arnaud le Catalan, satirized by the monk of Montaudon under the name of Tremoletta, a troubadour of the end of the twelfth and beginning of the thirteenth centuries. He celebrates as the object of his admiration the well-known Beatrix of Savoy, married in 1219 to Raimond Beranger, count of Provence, whom he says that he had previously seen in a voyage he made into Lombardy. He must have been aged at this time, from what the monk of Montaudon says of him. (Hist. Lit. de Fr. xvii. 573. Raynouard.)

Arnaud de Comminges, a troubadour who flourished in the first half of the thirteenth century, and is believed by Millot to have been a member of the noble house of Comminges. He is only known by one poem, which is a satire upon the disorders of the time, and appears to be directed more particularly against the war of the Albigenses. (Raynouard, Choix, v. 29.)

Arnaud d'Entrevènes, a troubadour of the beginning of the thirteenth century, believed to have been a member of the house of Agout, and to have been born in Provence. His fame at present rests upon a poem addressed to the troubadour Blacas, part of which is printed by Raynouard.

Arnaud Plagués, a troubadour of the beginning of the thirteenth century, who has left two love-songs and a *tenson* with Hugues de Saint-Cyr. One of his songs is dedicated to Alfonso IX., king of Castile, who died in 1214; and the other conjointly to Eleonore de Castile, queen of Arragon, and Beatrix of Savoy, and is therefore to be dated from 1221 to 1223.

Arnaud de Carcassés, a troubadour, who is supposed to have died at the return of the last crusade, and is now only known by a spirited tale entitled the Parrot, in Provençal verse. It is printed by Raynouard.

Arnaud de Cotingnac, or *de Tintignac*, a troubadour of whom very little is known, but who is supposed to have flourished in the thirteenth century. (Hist. Lit. xix. 599. Raynouard.)

Arnaud de Marsan, a troubadour, of whose life we know nothing, but who seems to have flourished towards the end of the thirteenth century. There is only one of his poems preserved, which is extremely curious for the picture it affords of the manners of his age. (Millot.)

ARNAUD, (George d',) was born at Franeker, Sept. 16, 1711, of French parents. When a boy, he distinguished himself by his application and precocious talents. At the age of 14 he became a student of the university of Franeker, and attended the lectures of Hemsterhuis and Wesseling. His first work (Spec. Animad. ad aliquot Script. Græc. Harl. 1728, 8vo,) was published at the suggestion of the former: it contains emendations of Anacreon, Æschylus, Callimachus, Herodotus, Xenophon, and the metrical treatise of Hephæstion. In two years this was followed by another volume of critical observations, chiefly on Hesychius, (Lect. Græc. lib. ii. Hag. 1730-1,) and a dissertation De Diis Παρεδροις, sive Adcessoribus et Conjunctis, Hag. 1730. D'Arnaud originally intended to study for the church, but an affection of the lungs having compelled him to forego that intention, he applied himself, by the advice of Hemsterhuis, to the study of civil law, and with that view he attended the lectures of Abraham Wieling, who was then law professor at Franeker. The result verified the anticipations of Hemsterhuis. In 1734, when he was a candidate in the faculty of law, he published and defended a thesis, De Jure Servorum apud Romanos. The learning and ability displayed in this dissertation, which is even now the standard work on that branch of the law, procured for him the place of law reader at Franeker. D'Arnaud's next work was a miscellaneous collection of observations on various legal topics, (Var. Lect. lib. ii. Franek. 1738, 4to;) and in the following year (1739) there appeared a dissertation on a subject in some degree connected with that of his thesis, (Diss. de his, qui Pretii participandi Causa sese venumdari patiuntur.) Both these works are appended to the reprint of the Var. Lect. which appeared at Leeuwarden in 1744. These works raised D'Arnaud's reputation as a jurist to such a height, that in 1739 the curators of Franeker were induced to appoint him to the law chair, vacant by Wieling's removal to Utrecht. He did not, however, live long enough to satisfy the expectations which had been formed of him, as he died almost before he had been installed in his new office. June 1, 1740. His premature death alone,

according to Hanbold, prevented him from obtaining a place among the most celebrated jurists of his country, in the critical department at least of the science. His eulogium was pronounced by his friend and tutor Hemsterhuis, and is to be found in Hemsterhusii et Valcken. Orat. p. 157, Lugd. Bat. 1784, 8vo. A dissertation, entitled Vitæ Scævolorum, was published after D'Arnaud's death by Arntzenius, (Utr. 1767.) The fourth, fifth, and sixth volumes of the Observ. Miscellan. Amstelod. also contain some contributions by D'Arnaud.

ARNAUD DE RONSIL, (George, 1697-1774,) a celebrated French surgeon. He studied physic and surgery at Montpellier in 1719, under Chicoyneau, Deidier, Astrue, and Soullier; afterwards at Paris, in the Hôpital de la Charité, under Gerard; and in 1725 was admitted a master in surgery. He was subsequently chosen a member of the Royal Academy of Surgery of Paris, upon its establishment in 1731, and he taught osteology and the diseases of the bones in the school of St. Cosme in 1736. In this school he succeeded his father, Paul Roland Arnaud, who also delivered lectures on anatomy and the operations in surgery at the Royal Garden of Paris. In the library of the Medical Society of London there is a manuscript of the second part of a course delivered by him in 1716, which does great credit to his intelligence. From some observations in this volume it appears that he lectured on the operations in conjunction with the celebrated M. Duverney, and was altogether engaged twenty years in teaching his profession.

George Arnaud withdrew from Paris about the year 1746 or 1747, for reasons now unknown, and settled in London, where he became a member of the corporation of surgeons, and engaged in practice. He enjoyed much eminence in his profession, possessed skill and ingenuity, exhibited great industry, and introduced several improvements into the practice of surgery. His professional reading was extensive, and in his writings he quotes largely from preceding writers, both ancient and modern. He died Feb. 27, 1774. In the course of his career he published several works:—

1. A Dissertation on Hernias, or Ruptures, London, 1748, 8vo; in French, Paris, 1749-1754, 8vo. The treatment of hernia appears to have been in France considered apart from the practice of surgery, and Arnaud styles himself "Surgeon for ruptures, of the hospitals of Hôtel Dieu, the Invalids, and the Incurables of the city of Paris, and of all the military hospitals in France." In his work he gives a good history of the opinions and practice of ancient writers, and shows a very particular knowledge of all points connected with this disease. He is the first to describe with accuracy the symptoms of strangulation, and to remove with success large portions of gangrened omentum. Arnaud was commissioned by the Royal Academy of Surgery of Paris, in 1740, to compose a memoir on hernia, and a great number of papers and communications were placed in his hands for the purpose. Their bulk, however, precluded their insertion in the Memoirs of the Academy, and a condensed account of them is to be found in this work. He greatly improved the manufacture of trusses, and had a pension granted to him by the French government to supply the army and public hospitals.

2. Observations on Aneurisms, London, 1750-1760, 4to; in French, Paris, 1760, 4to. The author gives in the French edition a translation of Dr. William Hunter's paper, contained in the Medical Observations and Inquiries, which renders the first account of the aneurismal varix, arising from an injury of the artery produced by phlebotomy. Arnaud invented a machine for pressure in cases of false aneurism, and he admits its inefficiency in producing obliteration of the vessel in the true aneurism.

3. A Dissertation on Hermaphrodites, London, 1750, 4to; in French, 1765, Paris, 8vo; and in German at Strasbourg, 1777, 4to. This formed the subject of a paper read before the Royal Academy of Surgery of Paris, but first printed at London.

4. A plain and easy Method of curing the Disorders of the Bladder and Urethra, London, 1754-1763-1769, 12mo; in French, Amst. 1764, 12mo. The edition of 1769 was a letter addressed to Mr. Goulard, taken from the French edition published in Holland in 1674.

5. A Discourse on the Importance of Anatomy, London, 1767, 4to. This is printed in English and in French, and was a public discourse delivered as an introductory lecture in a course before the corporation of surgeons of London, when Arnaud had arrived at the age of 70. He forcibly displays the importance of a knowledge of anatomy to all classes, but particularly to the surgeon, and he states the following curious circumstance:—"In France, betwixt the years 1720 and 1730, Adelaide of Orleans, princess of the *blood*,

a virtuous and great scholar in every science and art, was led into the most scrupulous details of anatomy by the celebrated Winslow. It was a shining epoch, for ever honourable to our art!—the uncommon genius of that princess, enlightened by the beams of anatomy, induced her to be taught in the performance of the operations of *surgery* by several of the best practitioners in Paris; and, if I may say so, I was partaker of that honour with them. That genius placed her in so high a degree of skill as to enable her to perform, with the greatest dexterity and success, all the operations on living favourite subjects of her own sex, which she would not trust to any other hand. She had so much resolution, and was so sure in her operations, that she *blooded* herself with the greatest safety, though very fat and difficult to be operated upon."

6. Mémoires de Chirurgie, avec quelques Remarques Historiques sur l'Etat de la Médecine et de la Chirurgie en France et en Angleterre, London, 1768, 2 tom. 4to. These volumes contain, among other papers, a Memoir of the Life of Dr William Hunter, who was then living, and a translation of his celebrated work on congenital hernia, illustrated by plates; a discussion to show that priests afflicted with hernia are not to be regarded as imperfect, or thereby disqualified from performing the offices of the Roman Catholic Church; Observations on Aneurisms; a Dissertation on Hermaphrodites; various papers on different kinds of hernia; Description of a Chair for the Performance of Surgical Operations; a Speculum Uteri; Memoir on Staphyloma, &c. The speculum is an improvement upon that proposed by Scultetus, ingeniously contrived, but too complex in its construction.

7. Remarks on the Composition, Use, and Effects of the Extract of Lead of M. Goulard, and of his Vegeto-mineral Water, London, 1770-1774, 12mo. To this essay the author has affixed a somewhat singular motto from Borelli—"Plumbi cum corpore humano sympathia." The effects of this useful preparation are very clearly pointed out. Arnaud was a fellow-student with M. Goulard, who was "demonstrator royal" of anatomy in the College of Physicians of Paris, and a man of considerable celebrity in his day.

ARNAUD, (François,) a French author, born in 1721, died in 1784, was an ecclesiastic, and a member of the Académie Française. He was a man of learning and taste, but an indolent disposition prevented the full development of his talents. His first production of note was his Lettre sur la Musique, au Comte de Caylus, 1754, being a prospectus of a large work on the music of the ancients, which was never completed. In concert with M. Suard, he edited, L'Histoire ancienne des Peuples de l'Europe, par Du Buat, 1772; and assisted in the Journal Etranger, the Gazette Littéraire de l'Europe, Variétés Littéraires, and other works. Arnaud was a great admirer of the German composer, Gluck; but the compilation entitled, Mémoires pour servir à l'Histoire de la Révolution opérée dans la Musique par le Chevalier Gluck, 1781, is not by him, but by the Abbé Leblond. (Biog. Univ.)

ARNAUD, (François Thomas Marie de Baculard d',) a French author, born in 1718. Some early compositions procured for him the notice and assistance of Voltaire, to whom he was the means of introducing Le Kain. Frederick V. invited Arnaud to Berlin, and complimented him with the name of his Ovid; a distinction which Voltaire thought too great for his protégé, and which exposed him to considerable ridicule. He remained for one year at Berlin, when he was appointed counsellor of legation at Dresden, but afterwards returned to Paris, where he lived for several years. He was imprisoned during the reign of terror, and on his liberation suffered considerable pecuniary distress. He died in 1805. The writings of Arnaud are very numerous, consisting of novels, poems, and plays, of which there are two editions—one in twenty-four volumes 12mo, and another in twelve volumes 8vo. (Biog. Univ. Dict. Hist.)

ARNAUDIN, a French author, born about 1690, wrote—Refutation par le Raisonnement du Livre intitulé, De l'Action de Dieu sur les Créatures, 1714; La Vie de Dom Pierre le Nain, Sousprieur de la Trappe, 1715; besides a translation of the treatise of Cornelius Agrippa, De l'Excellence des Femmes, 1713. (Biog. Univ. Supp.)

ARNAULD, (Antoine,) eldest son of Antoine Arnauld, advocate-general to Catherine de Medici, was born at Paris in 1560. He was made counsellor of state by Henry IV., and received the daughter of Marion the advocate-general in marriage, as a mark of his admiration. His most celebrated cause was that of the University of Paris against the Jesuits; and the speech made by him, in favour of the university, has been printed several times. Arnaud was besides the

author of a work against the Jesuits, and of some political writings; and died in 1619, having had twenty-two children by his wife Catherine Marion. His integrity and modesty were not less conspicuous than his talents; and he was so disinterested, as to refuse the post of secretary of state, offered to him by Catherine de Medici, saying, "that he could serve her better as advocate-general." He was so much respected, that on his death, he lay in state for some time, to give his countrymen the opportunity of visiting his remains. (Biog. Univ.)

ARNAULD D'ANDILLY, (Robert,) eldest son of the preceding, was born in 1589, and discharged several important offices with great ability and integrity. He was deservedly in great favour at the court of Paris, which he always employed for the best purposes; and merited what Balzac said of him—"Il ne rougit point des vertus chrétiennes, et ne tira point vanité des vertus morales." At the age of fifty-five he retired to the monastery of Port Royal des Champs, where he occupied the hours not devoted to study in the cultivation of fruit-trees. The queen, Anne of Austria, always desired that she might be served with Arnauld d'Andilly's fruit, of which he used to send annual presents. He was married to the daughter of Le Fevre de la Boderie, by whom he had three sons and five daughters. He died in 1674, leaving some translations, several religious works, and memoirs of his own life. (Biog. Univ.)

ARNAULD, (Henri,) brother of the preceding, was born in 1597, and was destined for the bar; but on receiving from the court the abbey of St. Nicholas, he entered the ecclesiastical state. In 1637 the Abbé Arnauld was appointed to the bishopric of Toul, which he declined to accept, in consequence of disputes between the king and the pope on the right of nomination. In 1645 he was despatched to Rome on an extraordinary mission, on the occasion of the quarrels between the Barberini and Innocent X.; and prevented the seizure of the Barberini palace by that pontiff, by affixing to it the arms of France during the night, and alleging that it had been privately sold to the French monarch, as had been previously arranged. His negotiation was ultimately successful, and the Barberini family suffered to return to Rome: they struck a medal in honour of Arnauld, and erected a statue to him in the palace, the possession of which they owed to his exertions. On his return to France, Arnauld was, in 1649, made bishop of Angers, and spent the remainder of his life in the discharge of his functions, upon his diocese, in the practice of the most extensive charity and active benevolence. On the revolt of Angers in 1652, the bishop procured from the queen-mother the pardon of the rebels; and on the occasion of a great famine, he secretly employed 10,000 livres in relieving the wants of the people. His latter days were disturbed by the Jansenist quarrels. He lost his sight five years before his death, which took place in 1692. His Italian diplomatic transactions were printed at Paris in 1748, and contain many interesting particulars. (Biog. Univ.)

ARNAULD, (Antoine,) brother of the preceding, and son of Antoine Arnauld and Catherine Marion, was born in 1612, and inherited all his father's animosity to the Jesuits. He studied theology at the Sorbonne under Lescot, whose doctrine of grace he impugned in his Acte de Tentation, which he held in 1636. Lescot's resentment against his pupil was implacable, and his influence with Richelieu prevented Arnauld from receiving his doctor's degree till after the cardinal's death, in 1641. Two years afterwards he published his book, De la Fréquente Communion, which was immediately attacked by the Jesuits, against whom it seemed to be levelled, with the greatest vigour; and it was denounced by them as full of pernicious doctrine. The publication of this work may be regarded as an epoch in the history of the Gallican church, from the reform effected by it in the administration of the sacraments. But it exposed Arnauld to great persecution; and the enmity of his adversaries was increased, after Nouet had been compelled to demand pardon on his knees, before the assembled clergy of Paris, for calling him an heresiarch worse than Luther and Calvin, and his followers blind. In the subsequent disputes on grace, Arnauld warmly espoused the cause of the Jansenists; but laid himself open to a formal censure by the Sorbonne. The duke of Liancourt's grand-daughter was receiving education at Port Royal, in 1655; and the duke was refused absolution, after confession to a priest of St. Sulpice, unless he would remove his daughter, and break off his connexion with the Jansenists. Arnauld, on this, wrote two letters on behalf of the duke; the second of them containing two passages, one on grace, the other denying that the celebrated five propositions of

Jansenius were to be found in his works, which were selected for censure by the Sorbonne. Arnauld was excluded by this sentence from the theological faculty, notwithstanding his protests against the injustice and irregularity of their proceedings, in which seventy-two doctors and many bachelors were included besides himself, for refusing to concur in the propriety of his condemnation, which was moreover proposed as a test to future candidates. Upon this, Arnauld retired for many years to Port Royal, until the conclusion of the Jansenist controversy, in 1668, by the peace of Clement IX., when he was presented to Louis XIV., and received by him with great marks of distinction. Arnauld now turned his controversial powers against the Calvinists, and wrote, in conjunction with Nicole, La Perpétuité de la Foi, and other works. But he could not resist the temptation of renewing hostilities with his old enemies, the Jesuits—an inclination said to have been fostered by Harlay, archbishop of Paris, who bore no good will to them; and in 1679 Arnauld was obliged to quit France, after living for some time in concealment and disguise, for which his impetuous and indiscreet temper little fitted him, under the protection of the duchess of Longueville. He now lived in obscurity at Brussels, where he continued to indulge his polemical powers; and, after a life of constant excitement and exertion, his death in 1694 deprived the Jansenists of their most powerful supporter, and the Jesuits of their most dangerous opponent. It is to be lamented that the learning and philosophic spirit of Arnauld should have been so entirely occupied in bitter controversial warfare; but his eager zeal would allow of no repose. Nicole, his friend and companion, as earnest but less impetuous than himself, once confessed to him that he was tired of their constant agitation, and wanted rest. "Rest!" said Arnold; "have we not eternity to rest in?" Arnold, so violent in his writings, possessed manners of great simplicity and gentleness in private life, and his modesty was remarkable at a time when his reputation was spread over all Europe. A complete edition of his works, in 45 vols, 4to, was published at Lausanne in 1777, &c.: they may be classed as follows — 1. Literature and philosophy, including his labours at Port Royal. 2. On the controversy concerning grace. 3. Writings against the Calvinists. 4. Against the Jesuits. 5. His other theological works, which were numerous. (Biog. Univ. Life in the Lausanne edition of his works. Mosheim.)

ARNAULD, (Antoine,) eldest son of Robert Arnauld d'Andilly, was an ecclesiastic, and assisted his uncle, the bishop of Angers, in the business of his diocese. His Memoirs were published in 1756 (Biog. Univ.)

ARNAULD, (Marie Angélique,) sister of Antoine Arnauld, born in 1591, was abbess of the Port Royal des Champs, and died in 1661. Her sister Agnes also directed the affairs of Port Royal, and died in 1671, leaving one or two religious works. There were four other sisters, all members of the same religious house, and all taking part in the controversy concerning grace. Their niece, Angélique de St. Jean Arnauld, was brought up by them, and was afterwards abbess. She died in 1684. (Biog. Univ.)

ARNAULD, (Antoine,) a French general, (1767—1804,) who served in the invasion of Holland under Pichegru, and distinguished himself in the attack on Baltzeim and at Hohenlinden. (Biog. Univ. Suppl.)

ARNAULD, (Marquis de Pomponne and Abbé de Pomponne.) See POMPONNE.

ARNAULT, (Antoine Vincent,) one of the ornaments of the age of Napoleon, was born in Paris in 1766, and nominated in 1785 secretary of the cabinet of Madame. He made himself known at an early period by his labours in dramatic literature, and his first tragedy, Marius à Minturnes, represented in 1791, met with great success, as well as another entitled Lucrèce. After the 10th August, 1792, he retired, first to England, and subsequently to Brussels. Having returned to France, he was arrested and put in prison as an emigrant, but the committees declared that the law did not apply to such literary men as the author of Marius. After his release, he devoted himself entirely to literature, and published several plays. In 1797 he went to Italy, where Bonaparte charged him with organizing the government of the Ionian Islands. In the former country, at Venice itself, amid the ruins of the institutions it refers to, he composed Les Vénitiens. In the following year he embarked with the Armée de l'Orient; but his brother-in-law, Regnaud de St. Jean d'Angely, having fallen dangerously ill at Malta, Arnault returned to France, but the frigate in which he sailed was taken by the English, by whom he was treated with particular kindness. In 1799 his tragedy, Les Vénetiens, was

represented at Paris, and Arnault nominated a member of the Institute. He took some part in the events of the 18th Brumaire. He went with Lucien Bonaparte into Spain, and pronounced before the Madrid Academy a discourse, in which he urged the same intimate connexion between the learned of the two countries, as then existed between their governments. On his return to France he was, during eight years, the colleague of the famous and learned Fourcroy, director-general of public instruction. As president of the Institute, he complimented Napoleon on his return from the field of Austerlitz. In 1808 he was named secretary-general to the university. Arnault was also one of the members charged with the preparatory labours of the Dictionnaire de l'Académie, as well as one of those who had to make the reports of the Institute concerning the great prix décennaux. After the first abdication of Napoleon, Arnault went to meet the new king at Compiègne. Still, he lost all his appointments in January, 1815. Napoleon, more generous, or more politic, than Louis XVIII., replaced Arnault, at his return from Elba, in his former situations, and even added some new ones. Arnault assisted the ceremony of the Champ de Mai, and was elected member of the Representative Chamber. In this quality he was sent to the army as commissary. He was also one of the members who, finding the doors of the corps legislative shut, assembled at Lanjuinais and protested against this arbitrary act of Napoleon. After the second restoration he lived away from Paris, or in exile. At the reorganization of the Institute, his name was expunged from the list of its members. In 1816 he produced his tragedy of Germanicus, intended to gain him credit with the new dynasty, but the representation gave rise to the most violent demonstrations, and a mere play assumed really the importance of a state affair. Its author had, in the mean time, contributed also to several periodicals; and the greatest part of those superior articles on morals, literature and philosophy inserted in the Belgian Libéral, from 1816 to 1820, are from his pen. After he had been permitted to return to France, in 1819, he was one of the four editors of the Biographie des Contemporains. Napoleon left him by his will 100,000 fr. Between the years 1824 and 1827 he published a complete edition of his works, in 8 vols, 8vo, amongst which, Guillaume de Nassau, and a number of essays, are new, and some of the latter interesting. The name of Arnault, as a dramatical writer and a public functionary, will be always respected in France. (Eymery, Biog. d'Arnault. Michaud. Œuvres d'Arnault.)

ARNAULT DE NOBLEVILLE, (Louis Daniel,) a French physician, born 1701, died 1778, was the author of some publications on Natural History, Botany, and Medicine.

ARNAULT DE LA BORIE, (François,) archdeacon and chancellor of the university of Bordeaux, died in 1607, and was the author of Antiquités de Périgord, 1577. (Biog. Univ.)

ARNAVON, (François,) was born about 1740, in the Venaissin district. In 1773 he published a discourse against Rousseau's Contract Social; and in 1790 was deputed to Rome, by the representative and national assembly sitting at Carpentras, to obtain the continued annexation of the Venaissin to the papal states. His mission was naturally terminated by the reunion of the province to France in 1791, and the Abbé Arnavon never received the expenses of his journey; but in 1802 he was named titular canon of the church of Paris, and devoted himself to the writing of works on the fountain of Vaucluse. He died in 1824. (Biog. Univ. Suppl.)

ARNAY, a miscellaneous French writer, who professed the belles-lettres and history at the Academy of Lausanne in the middle of the 18th century. He has been sometimes confounded with Simon Auguste d'Arnay, or d'Arnex, a Swiss, known by several translations from German into French. (Biog. Univ. Suppl.)

ARNDT, (Joh.) born Dec. 27th, 1555, at Ballenstadt in Anhalt, was a Lutheran divine, who distinguished himself by his preaching and writings, in which he laboured to substitute piety and genuine faith for that lifeless theological dogmatism and polemical spirit which had so long been mistaken for religion. His work, entitled Das Wahres Christenthum, has been translated into many languages, and, among others, into the Russian by Turgenev, in five volumes, of which the first edition was published in 1784, another in 1810. A modernized edition of it appeared in Germany in 1816. Notwithstanding his piety, practical as well as doctrinal,—and limited as were his means, he was most charitable towards the poor, —he was decried by Osiander and others

as promulgating mystical and unsound tenets. After being successively preacher at Quedlinburg, Brunswick, and Eisleben, he was appointed superintendent of the diocese of Celle, where he died May 11, 1621.

ARNDT, (Johann Gottfried,) born at Halle, Jan. 12th, 1713, died at Riga Sept. 1st, 1767, is a writer who has done very much for the history of Livonia by his Liefländs Chronik, Halle, 1747-53, which may be considered as the chief source of our present information relative to the antiquities and early periods of that country. It consists of two parts, the first of which contains a translation of Heinrich, a chronicler of the thirteenth century; the other a continuation of it, down to 1561, by Arndt himself; and although a mere chronicle in regard to style and narrative, the latter has the merit of being trustworthy, because founded upon a number of curious authentic documents in his possession, which have since disappeared.

ARNDT, (Christian,) 1623-1683, wrote Dissertatio de Philosophia Veterum, Rostock, 1650; Discursus Politicus de Principiis Constituentibus et Conservantibus Rempublicam, ib. 1651; De vero Usu Logices in Theologiâ, ib. 1650.

ARNDT, (Joshua, 1626 1685,) brother of the preceding, whom he succeeded in the chair of logic at Rostock, was a Lutheran divine and ecclesiastical antiquary, and published many works on philosophy, history, and controversial divinity, of which a list is given by Niceron, vol. xliii.

ARNDT, (Charles,) son of the preceding, (1673-1721,) was Hebrew professor at Rostock, and the author of several learned works.

ARNDT, (Gottfried Augustus,) born at Breslau, 1748, died in 1819, was professor in the university of Leipsig, and the author of several learned historical and antiquarian works, principally relating to the history of Saxony. (Biog. Univ.)

ARNE, the name of five persons noted in the musical world.

1. *Thomas Augustine*, (May 28, 1710—March 5, 1778,) the most eminent of the family, a composer and musician, was the son of an upholsterer in King-street, Covent-garden, London, at whose house the Indian kings lodged in the reign of queen Anne, as mentioned by Addison in the Spectator, No. 50. He was sent to Eton, where he early evinced his predilection for music; for to the annoyance of his schoolfellows he was constantly practising, when not engaged in his exercises, upon a miserable cracked flute; and after he left that place, he has himself stated that he was accustomed to borrow a livery of a servant, and thus gain admittance to the gallery of the Opera House, then appropriated to domestics. At home he had contrived to secrete a spinet in his room, upon which, when the family were asleep, he used to practise, after muffling the strings with a handkerchief.

At length he was compelled to serve a three years' clerkship to the law, but even during this servitude he dedicated every moment of leisure he could obtain to the study of music. Besides practising upon the spinet, and studying composition by himself, he managed even at this time to acquire some instructions on the violin from Festing. Upon this instrument he made such progress, that soon after he had quitted his legal master, his father, calling accidentally at a gentleman's house in the neighbourhood, was astonished to find his son in the act of playing the first fiddle in a musical party. Finding it vain to contend against so powerful an inclination, the father permitted him to receive regular musical instruction.

On discovering that his sister had a sweet-toned voice, he gave her such instruction as soon enabled her to sing for Lampe in his opera of Amelia; and finding her well received, he quickly prepared a new character for her by setting Addison's opera of Rosamond, in which he employed his younger brother likewise as the page. This musical drama was first performed, March 7th, 1733, at the theatre in Lincoln's-inn Fields. He next composed music for Fielding's Tom Thumb, which he got transformed into a burlesque opera in the Italian manner, and it was performed with great success at the theatre in the Haymarket, many members of the royal family being present on the early nights of its performance.

In 1738 Arne established his reputation as a lyric and dramatic composer by the admirable manner in which he set Milton's Comus. In this he introduced a light, airy, original, and pleasing melody, wholly different from that of Purcell or Handel, whom all English composers had hitherto pillaged or imitated. Indeed, the melody of Arne at this time, (and of his Vauxhall songs afterwards,) forms an era in English music; it was so easy, natural, and agreeable to the whole kingdom, that it had an effect upon the national taste.

In 1740 he set Mallet's masque of

Alfred, in which Rule Britannia is introduced—a song and chorus, which has been justly said to have wafted the fame of Arne over the greater portion of the habitable world. The same year he married Miss Cecilia Young, a vocal performer of considerable reputation; and upon her engagement, in 1745, at Vauxhall, he became composer for that place of amusement. In 1742 he had visited Ireland, where he remained two years, and in 1744 was a second time engaged as composer for Drury-lane Theatre, his previous engagement there having been in 1736. In 1759 he was created a doctor in music by the university of Oxford. The opera of Artaxerxes, the most celebrated of his works, was produced in 1762; it is composed in the Italian style of that day, consisting entirely of recitative, airs, and duets. Its success was complete, and from that time to this it has kept possession of the lyrical stage. The opera of Love in a Village contains many songs by him, and he is said to have arranged the music for performance. His latest productions were the opera of the Fairies, the music to Mason's tragedies of Elfrida and Caractacus, additions to the music of Purcell in King Arthur, songs of Shakspeare, and music for the Stratford Jubilee. His oratorios were never successful, for it is said his conceptions were not sufficiently great, nor his learning sufficiently profound, for that species of composition. He died of a spasmodic complaint, and was buried in the church of St. Paul, Covent-garden. He had been educated in the tenets of the Roman-catholic church, and though he had neglected his religious duties, he was on his death-bed strongly aroused to a sense of his situation, and, sending for a priest, died in a devout and penitent state of mind. It is said he sang a "hallelujah" about an hour before he expired.

The only productions of Arne which had decided and unequivocal success were Comus and Artaxerxes, which were produced twenty-four years from each other, though of nearly one hundred and fifty musical pieces brought on the stage at the two theatres, from the time of his composing Rosamond to his decease, a period of little more than forty years, thirty of them at least were set by him.

Dr. Burney says of his style,—"The general melody of our countryman, if analyzed, would perhaps appear to be neither Italian nor English, but an agreeable mixture of Italian, English, and Scots. Many of his ballads, indeed, were professed imitations of the Scots style; but in his other songs he frequently dropped into it, perhaps without design. Arne was never a close imitator of Handel, nor thought, by the votaries of that great musician, to be a sound contrapuntist. . . . In the science of harmony, though he was chiefly self-taught, yet, being a man of genius, quick parts, and great penetration in his art, he betrayed no ignorance or want of study in his scores."

Mr. Hogarth observes, "His melody is more uniformly sweet, flowing, and graceful than that of Purcell; but he was far from possessing that illustrious man's grandeur of conception, deep feeling, and impassioned energy. He never fails to please, and often charms the hearer; but never dissolves him in tenderness, or rouses him with such spirit-stirring strains as those of Purcell;" and a writer in the Musical Review has said, "There was in Arne's compositions a natural ease and elegance, a flow of melody which stole upon the senses, and a fulness and variety in the harmony which satisfied, without surprising, the auditor by any new, affected, or extraneous modulation. . . . . With this composer ended the accession of *new principles* to the art of dramatic writing. Whatever of novelty has since been appended to our musical drama will not be found to suit beyond the original cast which particular composers have given to their air or accompaniment. Arne's use of instruments was certainly delicate, but he is neither so scientific nor powerful as later composers." The same writer objects to the instruments in some of the airs of Arne being in unison with the voice, as it adds nothing to the harmony, whilst it hazards, from many circumstances, the breaking of the accord, and so interrupting the effect. The date of his birth is by some said to have been about the year 1704, but 1710 seems to be the correct period.

2. *Cecilia*, the wife of Dr. Arne, as mentioned above. She was a pupil of Geminiani, and sang for the first time in public at Drury-lane in 1730, and was considered the first English female singer of her time. She died about 1795.

3. *Michael*, son of Dr. Arne, was born about the year 1740, and was brought up by his aunt, Mrs. Cibber. He showed so early a genius for music, that at ten or eleven years of age he was able to play on the harpsichord all the lessons of Handel and Scarlatti with great correctness and rapidity, and it was thought that even then he could play at sight as well as any

performer living. In 1784, in connection with Mr. Bannatyne, he produced at Drury-lane Theatre the opera of Lionella and Cassander, but it was not very successful. He afterwards produced at the King's Theatre the opera of Cymon, from which he derived much profit and fame. A short time subsequently he became a convert to the ridiculous folly of those who believe in the transmigration of metals and the philosopher's stone; but after having thus spent all his money he was sufficiently wise to resume his professional duties, and composed music for Covent-garden, Vauxhall and Ranelagh. As a composer Mountain did not possess that manly taste nor that power of writing beautiful melody which were so conspicuous in his father; nor was there a certain great sense which pervades all his works, though it must at the same time be observed, that if some of them were less common, they would perhaps be more interesting. From the whole, however, his merits may justly entitle him to a high and distinguished rank amongst English composers.

4. *Susannah Maria*, the sister of Dr. Arne, married in his life-time to whom see Cibber.

The foregoing articles have been compiled from Burney's History of Music, vol. iv.; Mainwaring's Memoirs of Handel; Rees's Cyclop. article Arne; and Hogarth's Musical History &c. and Memoirs of the Musical Drama, to the same effect.

ARNEMANN, Justinian, a physician of Lunenburg, born 1741; died 1807, was the author of several works in medicine and physiology, especially that of the nervous system, all published at Gottingen from 1782 to 1801. He committed suicide. *Biog. Univ. Suppl.*

ARNGRIM, Jonason, an Icelander, who studied under Tycho Brahe, and was afterwards priest at Melstad, and vice-provost of the cathedral of Hola in Iceland. He had the offer of a bishopric, which, however, he refused, saying that the king must offer this dignity to some one who had less love of study than he. He wrote several works descriptive of Iceland, one of which was an abridgement (*Epitome*) of a work by Dithmar Blefkenius: *Epistola pro Patria Defensoria*, two works on the Runic Letters, and the Northern Divinities; and a work on Greenland, in Latin, of which the original was never printed; an Icelandic translation appeared at Skalholt in 1688, and a German one at Copenhagen in 1732, to which latter were appended some other works on Greenland. He left in MS. Historia Norvegiæ Regum Imperatorumque, which is in the Royal Library at Paris. He died at the age of ninety-five, having married a young wife at ninety-one.

ARNGRIM, Thorlin, a grandson of the preceding, died in 1794. He presented to the Danish government, as Lagmann in the Directory of Greenland, which was never printed.

ARNGRIMSON, Thorsilius, born at Hrepsiol, where his father Arngrim Jonason was priest. He translated Thomas à Kempis de Imitatione Christi into Icelandic.

ARNIGIUS, Bartholomæus, an Italian physician and poet, the son of a merchant of Brescia, with whom he worked till his eighteenth year, was born in 1535. His talents were discovered, and he was sent to the university of Padua to study; and on returning to Brescia he was introduced to practice as a physician under the patronage of Contarini: but he was obliged to fly for his life in consequence of the fatal results of some dangerous experiments upon his patients. After this he gave up the profession of medicine, and cultivated literature and its poetical charms. He died in 1[illegible], leaving some poetical and other writings. *Biog. Univ. Moreri.*

ARNIM, Ludwig Achim, a popular and original German writer, born at Berlin Jan. 26, 1781, applied himself at first to physics and natural history, and in 1799 published his Theorie der Electrischen Erscheinungen, which caused the attention of the learned world: a singular debut with his pen for one who afterwards distinguished himself by works of fiction and the productions of his inventive fancy, among the earliest of which was his Ariels Offenbarungen, 1804. The popular poetry and poetical traditions of his countrymen next engaged his attention; and in 1806 he published Des Knaben Wunderhorn, a collection of ballads and other pieces, in three volumes. In 1809 he produced a series of novelettes and tales, and another of legends, &c. under the title of Trost der Einsiedler, and in the following year his History of the Countess Dolores, a work that obtained the notice of Jean Paul, by whom it was praised as being the most interesting of its class, and in some parts unrivalled. In his Halle und Jerusalem, 1811, and his Schaubühne, or dramatic pieces, 1813, his humour is somewhat too unrestrained and powerful at times. Of the same date as the former of these pub-

lications is a very interesting series of historical tales and narratives by him. In 1817 appeared the first part of his Kronenwachter, a romance, (never completed,) where he gives an animated picture of the times of the emperor Maximilian. Several other productions by him—among others, his dramatic poem entitled Die Gleichen—attest both the power and the fertility of his imagination. During the latter period of his life he resided alternately at Berlin and on his estate at Wiepersdorf, where he died Jan. 21st, 1831.

All Arnim's writings display no ordinary talent, great power of fancy and imagination, humour and feeling; but at the same time many, particularly his earlier ones, are disfigured by carelessness of execution, and by much that is disagreeably fantastic and capricious.

ARNIM, (Johann Georg von,) more commonly written Arnheim, was born at Boizenburg in Ukermark, in 1581, and descended from a noble family which had been established for more than six hundred years in the March of Brandenburg. His first military service was in the Polish army, but afterwards he entered into that of Sweden, where he served under the famous Gustavus Adolphus. In 1626 he entered the imperial service, under the auspices of Wallenstein, and soon acquired the esteem of that general, a feeling which he retained through his whole life, and which laid him open to the suspicion of collusion with his former commander, when a change of service had imposed upon him duties incompatible with such an understanding. In 1627 he was made field-marshal, and in 1628 besieged Stralsund—an attempt in which he was unsuccessful. In 1629 he commanded the detachment sent to the assistance of the Poles against the Swedes; but quarrels arising between him and the Polish generals led to his recall by the emperor, and ultimately induced him to leave the imperial service for that of the elector of Saxony, under whom he commanded at the battle of Leipsic, in 1631. He afterwards led a part of the electorial army into Bohemia, and took Prague, Egra, and Ellenbogen, but was obliged by Wallenstein to abandon his conquests; and it was on the occasion of this repulse that the suspicions of his secret correspondence with that general were expressed, alluded to in the beginning of this account. He afterwards conducted the war in Silesia for some years, in conjunction with the Swedish generals Duval and Thurn; still, however, mistrusted by the allies. It was said that some severe words, which fell from Gustavus Adolphus, had embittered him against that king and the protestant cause, and combined with his former devotion to Wallenstein to induce him to betray the interests of his own party. A brilliant victory which he gained over the imperial troops at Liegnitz contributed to produce a more favourable judgment of his fidelity; but on the occasion of the peace of Prague, conceiving that his interests had not been sufficiently respected, he withdrew from the elector's service, and retired to his family seat in Ukermark. Here he was seized, in 1637, and imprisoned, first at Stettin, and afterwards at Stockholm, by order of the king of Sweden, on suspicion of plotting against him; he escaped, however, the following year during a festival, when the vigilance of his guards was relaxed by the license of the occasion; and after lying concealed for some time, he again entered the service of the elector of Saxony, then in alliance with the emperor, and died at Dresden in 1641, at the time when he was engaged in endeavouring to levy a new army. He was distinguished by extraordinary energy and activity, and by temperance so remarkable, that it procured him the sobriquet of the "Lutheran Capuchin." He was distinguished for diplomatic, as well as military talent; was frequently employed in negotiations; and when the news of his death came to cardinal Richelieu, he declared that the world had lost a cardinal as subtle, and as gifted for the management of affairs of policy, as the court of Rome could have made.

ARNIM, (Georg Abraham von,) general field-marshal in the Prussian service, was born in 1651, at Boizenburg in Ukermark. He served as a soldier from his sixteenth year, was present at the most important actions fought during his life, and had the command of the army of eight thousand Brandenburgers stationed in Italy, during the war of the Spanish succession, in 1709. His last expedition was the taking of the island of Wollin in 1715, after which he retired from the army. He died in 1734, after having had an honourable share in twenty-five battles and seventeen sieges.

ARNISÆUS, (Henningus,) born at Schlansted, near Halberstad, was doctor of medicine, and professor of morals at Frankfort on the Oder, and afterwards professor of medicine at Helmstadt. This

latter university owes to him the foundation of a botanic garden, a chemical laboratory, and a series of anatomical drawings, consisting of twenty-five plates, and representing the muscles of their natural size and colour. These were still to be seen in the time of Haller. In 1630 he left the university to fill the place of court-physician, to which he was appointed by Christiern IV. of Denmark, and died at Fredrickaburg in 1636. His works are numerous, and on various subjects; comprehending, besides several medical treatises, essays on metaphysical, political, and theological topics.

ARNKIEL, (Trogillus,) a Lutheran theologian, born at Tollstedt in Holstein, was pastor in the church at Appenrade. He wrote a treatise on the philosophy and school of Epicurus; The Cimbrian Danish Church History; and several other works, most of which are of a devotional tendency, and several of them in verse. He died in 1713.

ARNOBIUS, (the elder, or African,) was a teacher of rhetoric at Sicca, a town of Numidia, in the reign of Diocletian. His great work is a book against the Gentiles, which was written at the time when he was a candidate for admission into the christian church, and before he was enrolled among its members. Of this work, which consists of seven books, the first two are a defence of the christian religion against the charges of the Gentiles, and a defence of the Deity and Divine Mission of Jesus Christ. The three next following are directed against the errors of Paganism; and the last two, a justification of the Christians for abandoning the pomp and luxury of temples, sacrifices, and altars, in use among the Pagans. He appears to have known nothing of the Old Testament; and of the New, only the history of Christ, unless we suppose that he purposely omits any allusion to the contents of the rest of the holy Scriptures, as being works unknown to those for whom he wrote. On the other hand, he shows great acquaintance with Greek and Roman writers, many of whom he cites by name; considerable knowledge of the christian apologists—Justin and Clemens Alexandrinus, for instance; and in the books devoted to the attack upon the doctrines of Paganism, he exhibits an extensive mythological knowledge, and quotes, for the purpose of giving them a philosophical explanation, many myths which are not now to be found in any other writer. The first edition of this work was published at Rome (1542-3), under the title of Arnobii Disputationum adversus Gentes libri viii. Romæ. Fr. Priscianensis. The number of books here mentioned is made up by the addition of the Octavius of Minutius Felix, as an eighth. This was followed by many editions, of various degrees of merit, (see Fabricius, Bib. Lat. ii. 289. Dupin, Bibl. des Auteurs Ecclésiastiques, i. 203.) This is the only remaining work of Arnobius. A Commentary on the Psalms, and a dispute between Serapion and Arnobius, De Deo Trino et Uno, which have been ascribed to him, are now decided to be the productions of the younger Arnobius.

ARNOBIUS, of Gaul, was a Semi-Pelagian writer, about the year 460, and author of a Commentary on the Psalms, which has been frequently printed. It is not a work of merit, but obtained reputation by being mistaken for the production of the elder Arnobius.

ARNOLD, of Brescia, was one of those who, long prior to Luther and the reformation, attempted to correct the abuses and corruptions which had introduced themselves into Christianity, through the principles and practice established by the Romish church, and through the policy of papal domination. Attracted to Paris by the fame of his celebrated contemporary Abelard, he found in him a teacher, whose acuteness as well as eloquence instilled into him opinions and views not at all favourable to the existing state of things in the church; and he returned to Brescia, to become a servant of the church, in order that by his preaching he might the better disseminate his doctrines among the people, and convince them how greatly the religion of the gospel had been perverted, till it was become merely a system of worldly policy and ambition. Eloquent, earnest, enthusiastic, he inveighed unsparingly against the prevalent religious errors and corruptions in such manner as to excite general attention, admiration of his fearless boldness, and in many instances conviction also. That his doctrines were highly unpalatable to the clergy, and all orders of religious, may easily be conceived when we find that he strenuously opposed the temporal power claimed by the popes, declaring it to be utterly at variance with the gospel, and in contradiction to the declaration of Christ himself, that his kingdom is not of this world; and further contended that ecclesiastics ought not to possess temporal dignities and authority, principalities and revenues; but that

they, and all other servants of the church, ought to imitate the apostles, both in poverty and in zeal, edifying the people by their example, and by the purity of their lives, no less than by their exhortations and doctrines. No wonder that such opinions were held to be exceedingly *dangerous*, and fraught with the most abominable heresy, or that measures were taken to prevent the promulgation of them; a pretext for doing which was afforded by his having also attacked the doctrines of the church in regard to the eucharist and baptism. The severity of his morals, which formed so striking a contrast to the lax and often scandalously licentious conduct of the clergy, gave additional weight to his eloquence and arguments. His followers increased, and the laity began openly to murmur against the ecclesiastical order and the monks. The bishop of Brescia applied to the pope to silence Arnold, who having good reason perhaps to apprehend that his enemies would not stop there, quitted Italy, (1139,) and went to his friend Abelard; and afterwards sought an asylum at Zurich, where he was received with much friendliness and respect. In Switzerland, his doctrines made many converts, and were patiently listened to by the bishop of Constance and the pope's legate, two individuals who could not have been inclined towards them by their prejudices or their interests.

On the other hand, he had now to encounter formidable opposition from St. Bernard, abbot of Clairvaux, a man of the highest character both for his abilities and the sanctity of his morals, but also inordinately ambitious. His personal character, and that of Arnold, would at first sight appear to have been nearly similar, each being distinguished by his self-denial, and the patient exercise of poverty; yet widely different were their principles and motives—for what the former gladly renounced for himself, he claimed for the church; whereas the Brescian reformer maintained that wealth tended only to corrupt the church, and to render it spiritually poor. While Bernard neglected nothing that could promote the aggrandizement of the church and its hierarchy, Arnold laboured to reduce both to the simplicity of primitive Christianity. Notwithstanding the persecution he had to endure from Bernard, who was not sparing of his reproaches towards the bishop of Constance, and the legate, Arnold continued to preach without interruption at Zurich, until 1144, gaining over numerous proselytes, who were distinguished by the name of Arnoldists. At length, through the instigation of Bernard, the pope (Innocent II.) excommunicated him and his followers. But at this juncture, serious popular tumults took place in Rome itself; whether the doctrines that had been freely promulgated in Switzerland had any share in influencing the Romans is uncertain, but the latter determined to abridge the power of the church; to compel the pope to renounce all secular authority; seized upon the capital, and elected, by the name of a patrician, a chief magistrate for themselves and their new republic. On hearing of this, Arnold forthwith hastened to Rome, where everything seemed to second his designs. At the head of armed soldiers the pope endeavoured to expel the new senate from the capital, but was repulsed, and so severely wounded by stones, that he shortly after died. His successor Eugenius III. was no sooner elected, than he made his escape from the city, accompanied by several cardinals. Arnold was now looked up to by the people as their director and adviser: unfortunately, however, instead of exhorting them to moderation and discretion, he eloquently depicted the tyranny they had submitted to, the insolence of ecclesiastical power, and the advantages of regenerating a republic similar to that of the ancient Romans. He perceived his indiscretion when he found what effect his counsels had; for the people began to commit the wildest excesses, pulling down the palaces of cardinals and nobles, and maltreating many of the former. The pope now excommunicated the senate and its adherents, and threatened to lay the whole city under ban; wherefore as the inhabitants feared to brave the spiritual terrors of the church, or to withdraw their allegiance from it, notwithstanding their outcry against its tyranny, they submitted, and Eugenius entered the city in triumph, on Christmas-day, 1145; but only to escape from it again as a fugitive to France in the following year.

Aware of the instability of their new government, the Romans invited first the German emperor Conrad, afterwards his successor Frederic I. (Barbarossa), to become their sovereign, but the latter mistrusted their flattering promises, and was fearful that the principles of democracy, which, aided by Arnold's doctrines, had spread greatly in Lombardy, would thwart his views of obtaining unlimited

imperial power. In the meanwhile he made preparations for an expedition into Italy, and had an interview with Eugenius at Constance, at which the latter gained him over to his views, promising to support the emperor as the faithful son and protector of the church, on condition of his reducing the refractory Romans to their allegiance to the spiritual head of it. Eugenius, however, did not live to receive Frederic at Rome, neither did his immediate successor Anastasius. It was reserved for Adrian IV. to crown Frederic in St. Peter's; but as the emperor had rejected the overtures made to him by the senate, who proposed that he should release the republic from the authority claimed by the pope, the ceremony was performed in great haste, and before the inhabitants were aware of the proceedings, which were followed by a severe combat between the citizens and the German soldiery, and the former were compelled to retreat after losing nearly a thousand slain, and two hundred prisoners. After the emperor's departure, (1153,) instead of complying with the demand of the people to acknowledge the republican government, Adrian commanded that Arnold should immediately quit the city; his followers and adherents, however, resisted, and in their violence, attacked one of the cardinals, and mortally wounded him. Upon this, Adrian did what none of his predecessors had ventured to do—placed the papal city under interdict, nor did he remove it, until assured that the man whom he regarded as the instigator of this sedition and disobedience had actually quitted its walls.

Arnold took refuge in the castle of a nobleman in Campania, but the latter was compelled by the emperor to give him up, and he was sent prisoner to the castle of St. Angelo of Rome, the governor of which was one of his personal enemies. He was now completely in the power of those who were determined to get rid of him with as little delay as possible. His trial (1155) was conducted with little form, or rather only with the mere forms necessary to give the sentence the appearance of being a judicial one. He was, however, permitted to address the assembly, it being expected by some that he would retract his opinions. After charging his opponents with perverting both religious and civil government to their own purposes and ambitious views, he added: "that God governs and directs the world, I know well, but how he governs it, I know not. I further know, that all things will finally turn out as he decreed they should; but I am sensible that in the meanwhile many things are committed in direct opposition to his will; and that the present condition of the world, and the present state of the church, are such as by no possibility can be in accordance with his will." "He whom an internal voice bids go forth and preach the truth, is bound to do so unshrinkingly, though certain of martyrdom; not that he ought to seek martyrdom, but if there is no other alternative for him but to meet death, or to renounce the truth, he ought not to hesitate to prefer the former." On his uttering these words, the sadness that hitherto marked his features and demeanour gave place to an expression of triumphant joyfulness. Early on the following morning, he was conducted to the stake, before the Porta del Popolo, and cheerfully submitted to his painful death, breaking out into a hymn, while the flames were kindling round him. His ashes were immediately flung into the Tiber, lest the people should honour them as those of a martyr.

ARNOLD, a Vaudois, who has been frequently confounded with Arnold of Brescia. He took refuge among the Albigenses in the town of Alby, towards the end of the twelfth century, and was a zealous advocate of that sect. (Hist. Lit. de Fr. xv. 504.)

ARNOLD, archbishop and elector of Mayence, was elected in 1153. He was massacred by the people of Mayence, who rose against him; for which the city was destroyed by the emperor Frederic I. (Biog. Univ.)

ARNOLD, (Strutthan von Winckelried,) one of the heroes of Swiss independence. Although Müller calls him a knight, he seems to have been only a simple peasant, of the canton of Unterwalden, who, by his devotion to his country, has merited the title of the Decius of Switzerland. When the Austrians, in junction with the nobles of Switzerland, prepared to destroy the liberty of the Swiss in 1386, Leopold, duke of Austria, had assembled his army, consisting of four thousand men, mostly nobles, and splendidly armed, under the walls of Sempach, in the canton of Lucerne. The Swiss, in numbers only one thousand four hundred, and badly armed, were met to defend their country; they advanced, in the form of a wedge, upon the Austrians, who had descended from their horses and covered themselves by a

wall, as it were, of shields. When the Swiss approached nearer to their enemies, they were staggered by the impenetrable front which was presented to them, and were on the point of retiring, when Arnold moved forward, and cried, "I will break you a way; take care of my wife and children, and remember my lineage!" He rushed forward, seized as many as he could of the spears which were pointed against his friends, and receiving them into his breast, bore down in his fall the Austrians who held them. The Swiss rushed over his body, and broke into their enemies' ranks; and the latter were thrown into confusion, and many of them, without even being wounded, were suffocated in their armour. The peasants now hastened from the surrounding forests, and joined their countrymen in slaughtering the Austrians. Leopold, with most of his noblest soldiers, were slain; and the independence of Switzerland was secured. In the arsenal of Lucerne they still show the large quantity of cords which the Austrians had brought to fetter the Swiss. The lineage of Arnold has long been extinct. (Müller. Mallet, Hist. de la Suisse.)

ARNOLD, (Heinrich,) a native of Courland, who translated David Chytræus' work De Statu Ecclesiæ Græcæ, into German, under the title of Was zu dieser Zeit in Griechenland, Asien, Africa, &c. der Christlichen Kirchen Zustand sey; 1581.

ARNOLD, (Nicholas,) professor of divinity at Franeker, was born at Lesna in Poland, in 1618. His works are very numerous, and were written principally against the tenets of Socinus, which had been widely spread in Poland. He died in 1680. His son, Michael Arnold, who died at Haerlem in 1738, was author of one or two religious pieces. (Biog. Univ.)

ARNOLD, (Christopher, 1627—1656,) a learned philologist, was born at Nuremberg, where he was professor of history, rhetoric, and poetry, and was the author of several works. (Biog. Univ.)

ARNOLD, (Christopher, 1646—1695,) a peasant, born at Sommerfield, near Leipsig, who made such proficiency in astronomical studies, wherein he was his own teacher, that many men of learning entered into correspondence with him. It was he who first discovered the comets of the years 1683 and 1686; and his observations on the transit of Mercury in 1690, were rewarded by the senate of Leipsig by a sum of money and a release from all taxes. A number of his observations and calculations were printed in the Leipsig Acta Eruditorum. He also published in 1692 a quarto volume, entitled, Gottliche Gnadenzeichen in einem Sonnenwunder. The observatory which he erected on the top of his house remained till 1794, when it was found necessary to take it down.

ARNOLD, (Godfrey,) a Lutheran divine, and historiographer to Frederic I. king of Prussia, was born in 1665. He was a man of considerable learning; but in his Ecclesiastical History and other works, placed all religion in the existence of internal emotions, after the fashion of the mystical divines; opinions of which he is said to have repented before his death, which took place in 1714. His life was written by himself (Leipsig, 1716), and by Colerus (Wittenb. 1718.) (Biog. Univ. Mosheim.)

ARNOLD, (George Daniel,) born at Strasburg, 1780, after studying at the academy of that city, passed two years at Göttingen, where he attended the lectures of Meister, Hugo, and Martens, and took his degree as doctor of laws. He then visited Paris, where his talents obtained for him the notice of many distinguished characters of the day. In 1806 he became professor of civil law in the school of jurisprudence at Coblentz, and afterwards professor of history at the academy of Strasburg, where he also gave lectures upon Roman law, and on the history of national and commercial law. On the death of professor Hermann he was made dean of the faculty of jurisprudence, in 1820. In 1812 he published his Elementa Juris Civilis Justinianei cum Codice Napoleoneo et reliquis Legum Codicibus collati. But he did not confine his pen to professional topics; for, besides a collection of poems, he produced a comedy entitled, Der Pfingstmontag. Of this piece, which is written in the Strasburg dialect, and in Alexandrine verse, Goëthe has given a minute analysis, and spoken at some length in his Kunst und Alterthum, not without commendation of its merits as a drama, and its interest as a literary curiosity. Arnold died at Strasburg in 1828.

ARNOLD, (Richard,) the publisher of The names of the bailiffs, custodes, mayors, and sheriffs of the city of London, from the time of king Richard I.; of which the first edition is said to have been printed in 1502. A second edition appeared in 1521; and there is a third edition printed not long after that year. These are books of great rarity, and have been

described by bibliographical critics, as by Oldys in the British Librarian, by Ames, and in the Censura Literaria. The prices at which they have been sold are high. But in 1811 there was published in London a reprint of the first edition, with the additions of the second, with a valuable introduction, under the title of The Customs of London, otherwise called, Arnold's Chronicle.

It is not to be understood that this book is a mere dry list of the names of persons who filled the higher offices in the city of London, there being much historical matter interwoven, in the manner of the City and Borough Chronicles, of which there are several printed or remaining in manuscript, as of Coventry, Chester, Doncaster. The foundation of Arnold's Chronicle appears to be the manuscript now remaining in the office of the town clerk of the city of London, and there known as the Liber de Antiquis Legibus. But Arnold has introduced much other matter having no connexion with the principal subject of his work, and amongst this miscellaneous matter is the well-known ballad or popular poem of the Nut-brown Maid.

There was an Arnold a painter in the reign of Elizabeth, who is named by Meres in 1598: and in 1616 there is prefixed to a treatise on painting the face, a translation from the Spanish of Dr. Andreas de Laguna, by Mrs. Elizabeth Arnold.

ARNOLD, (Samuel, Aug. 10, 1740—Oct. 22, 1802,) an English musical composer of much eminence, was the son of baron Arnold, and was born in London. He received the rudiments of his musical education under Mr. Gates, the master of the children in the Chapel Royal, St. James's, and completed it under Dr. Nares. At the usual age he was admitted into the King's Chapel, under the patronage of the princesses Amelia and Caroline. As early as 1760, he became composer to Covent-garden Theatre, and in 1776 to that in the Haymarket. Having in early life enjoyed the benefit of Handel's superintendence, he turned his attention to sacred music, and began the composition of the Cure of Saul, which was produced in 1767, with such success, that it was said to be the best of its kind since the time of that great composer. This work he generously presented to the Society for the Benefit of Decayed Musicians. In the following year he produced the oratorio of Abimelech, which was succeeded in 1773 by the Prodigal Son; and in 1777, by the Resurrection. He had, however, in 1769, purchased Marylebone-gardens, for which he composed the music of several burlettas; but by this speculation he ultimately lost a considerable sum of money. In 1771, he married the only daughter of Dr. Napier.

Of all his oratorios, the sacred drama of the Prodigal Son was the most famous. In 1773, it was performed, with his permission, at the instalment of lord North, as chancellor of the university of Oxford. In consequence of his ready compliance, he was offered the honorary degree of doctor in music in the theatre, but he preferred the academical mode of obtaining it; and agreeably to the statutes of the university, he received it in the school-room, where he performed, as an exercise, Hughes's poem on the Power of Music.

On the death of Dr. Nares, in 1783, Dr. Arnold was appointed his successor as organist and composer to the Chapels Royal. In the following year he was nominated one of the sub-directors of the Commemoration of Handel, in Westminster abbey.

In 1786, at the particular desire of his Majesty, he undertook to superintend the publication of a magnificent edition of all the works of Handel in score, of which he completed thirty-six folio volumes. He also published, about the same time, four volumes of cathedral music, intended as a continuation of Dr. Boyce's work; three of the volumes are in score for the voices, and one for the organ. In 1789, he was appointed conductor of the Academy of Ancient Music, an office which he held to the time of his death. In 1796, he succeeded Dr. Hayes, as conductor of the annual performances at St. Paul's, for the benefit of the sons of the clergy. After a tedious illness, he died at his house in Duke-street, Westminster, and was buried in the Abbey. He left a widow, two daughters, and a son.

Dr. Arnold was the composer of seven oratorios, fifty-five English operas, and a vast number of pantomimes, odes, serenatas, and burlettas. He also left in manuscript a treatise on thorough bass, and several services and anthems composed for the Chapel Royal, and different public charities. "His oratorios," says a writer in Rees's Cyclopædia, "are not unworthy of the disciple of so great a master as Handel; and such was the versatility of his talents, that he not only

acquitted himself with high credit in those solemn and august subjects which relate to our religious duties, but in those tender, playful, and humorous compositions which belong to the best of our public amusements." The comic operas of the Maid of the Mill and the Castle of Andalusia are by him. (Musical Biog. Rees's Cyclo.)

ARNOLD, or ARNOUL, (Jonas,) a painter and engraver of portrait and history, who worked at Nuremburg, Ulm, Paris, and other places. He drew the portraits and figures for Sigismond van Bircken's Spiegel der Ehren, or mirror of honour, which were engraved by Philip Kilian. Amongst his own engravings are Louis XIV. on his throne, whole length, a large upright plate after a picture by Antoine Dieu; the Dauphin, after the same; and Patrona Sodalitatis, a small work. His portrait of Jacob Jenis, oval, is engraved by P. Kilian, and one of Martin Zeiler, by A. Kohl. The date when he flourished is not given. (Heinecken, Dict. des Artistes.) There is another engraver of this name, but one of no great merit, by whom, amongst others, are Daniel in the Lions' Den, 4to, from Fr. Xav. Palco, and a subject from Exodus, after Palco the son. (*Idem.*) A third engraver of the name is Anton Arnold, born at Königgraetz in 1735, who was pupil of the engraver Rentz, and who lived at Prague, and worked for the booksellers, occupying himself also in engraving devotional subjects. (*Idem.*)

ARNOLD, (John,) the inventor of the expansion balance, and of several other important improvements in the mechanism of chronometers, died 1799, aged fifty-four. He obtained premiums from the Board of Longitude, for the accurate time-keeping of his chronometers.

ARNOLD, (Thomas,) an English physician, who died at Leicester in 1816, and was author of some medical treatises.

ARNOLD, (Benedict,) an American, succeeded Roger Williams as governor of Rhode Island in 1657, in which office he continued for three years. During this time, together with Coddington, who has been fitly denominated the father of Rhode Island, he effected the purchase of the Island of Quononoquot (afterwards James Town) from the Indian Sachems. He was governor of Rhode Island again, from 1662 to 1666; from 1669 to 1672; and from 1677 to 1678; in which last year he died.

ARNOLD, (Benedict,) a distinguished American officer, was born at Norwich, in Connecticut, on the 3d of January, 1740. He was in early youth apprenticed to a firm of druggists in his native place, but was twice, during his apprenticeship, induced to enlist as a private in the army. Having deserted, he at last returned to his original employment, and ultimately commenced business on his own account at Newhaven. In this he was greatly assisted by his former masters, a fact which leads us to doubt the accuracy of Mr. Sparks's assertion, (Life of Benedict Arnold,) that, during his apprenticeship, Arnold exhibited, to the displeasure of his superiors, an innate love of mischief, an obduracy of conscience, "a cruelty of disposition, an irritability of temper, and a reckless indifference to the good or ill opinions of others." After his settlement at Newhaven, his enterprising disposition induced him to unite to his regular business that of a general merchant, and he carried on a trade with the West Indies, frequently commanding his vessels in person. At the time the revolutionary war broke out he was captain of one of the two companies of militia in Connecticut, called the governor's guards, and when the news of the battle of Lexington arrived at Newhaven, he managed to collect a body of volunteers, and, having obtained arms for them from the public magazines by threats, marched them to Cambridge. Here he received from the Massachusetts Committee of Safety a commission as colonel, and, at his own instance, instructions to attempt the capture of Fort Ticonderago, which was situated on the south-western shore of Lake Champlain, and was garrisoned by royal troops. Finding, however, that colonel Allen (see Allen, Ethan) was on his way to make the same attempt, Arnold hastened forward, and endeavoured to persuade that officer to surrender to him the command of the expedition; but, failing in this, consented to accompany him as a volunteer, in which capacity he assisted at the capture of the fort. After this event, and after endeavouring, without success, to obtain the government of the captured fortress, he managed to surprise St. John's, seizing at the same time a royal sloop on the lake. Leaving Ticonderago, he stationed himself at Crown Point, having assumed the command of a little fleet, consisting of the sloop, a schooner, and a small flotilla of batteaux; but soon, offended with the legislature of Massachusetts for having sent a deputation to inquire into his conduct, resigned his

command and commission in disgust. Of the expedition, originally suggested by him (Journals of Congress, June 1, 1775), through the wilds to Quebec, for the purpose of exciting rebellion in Canada, Arnold was appointed commander, receiving at the same time a commission as colonel in the continental service. The perilous duty which he undertook he performed with equal fidelity, courage, and discretion, although, through the cowardice or stupidity of one of his officers, his force, when he arrived at Quebec, did not exceed seven hundred men. After having, by causing his soldiers to approach the walls and give three loud cheers, sought to induce the malcontents in Quebec to rise against the royal troops, a design which did not succeed, he retreated and awaited the arrival of general Montgomery, under whom he was to act, when the American troops attacked the royalist garrison, but were repulsed with the loss of their commander. For his gallantry in this action, Arnold was made brigadier-general, (Journ. Cong. Jan. 10, 1776,) but a wound which he received in the assault, aggravated by a fall from his horse, and a coolness which arose between him and the officer that succeeded Montgomery, induced him to retire to Montreal, where he continued in command until the evacuation of that town. Previous to this, and at a time when the British army was in full march on Montreal, Arnold, under the authority of congress, seized the goods of certain merchants for the public service, and for which the owners were to be paid by the United States. Instead, however, of giving these owners invoices of the goods thus taken, and certificates of the purpose for which they had been taken, the confusion and hurry of the moment prevented Arnold doing more than inscribing on each parcel its proprietor's name, and forwarding them all in great haste to Chamblee, directing Colonel Hagen, who commanded there, to take the greatest care of them. Although this was somewhat informal, and although it has been said, that amongst the goods thus taken, some could hardly have been necessary for the avowed purpose of their seizure, yet the fact that Arnold communicated the whole of his proceedings in a letter to General Schuyler immediately after their occurrence, must be held sufficient for his vindication from every charge of a personally dishonourable kind. Colonel Hagen, however, when he received these goods, left them exposed on the banks of the river to the weather, and to the risk of thieves, on which the owners finding their property injured and plundered, presented invoices to Congress, and claimed the full amount. Arnold, on whom the blame first fell, declared that Hagen was alone in fault, having disobeyed his strict injunctions to take especial care of the goods, and accordingly Hagen was tried by a court-martial for disobedience of orders. Arnold, enraged at the court refusing to receive some evidence which he tendered, addressed to the members a letter which they esteemed disrespectful, and on account of which they appealed to the commander-in-chief, who, being anxious to appoint Arnold to the command of the fleet then preparing to meet the enemy on the lake, in order to screen him, abruptly dissolved the court-martial.

About this time, a Major Brown, irritated by a charge which Arnold had brought against him, retorted, by accusing Arnold of various misdemeanours, and demanded that he should be arrested; but not succeeding in this, he published his charges, of which no notice was taken. The total destruction of the American flotilla, on the lake, while under the command of Arnold, exposed him to considerable animadversion; but the gallantry he exhibited is above praise, nor is the prudence of his conduct altogether to be questioned. It is doubtful whether he could have avoided fighting, and it is certain, from the disparity of the two forces, defeat could be the only result of fighting. Congress having, on the 19th of February, 1777, appointed five major-generals, Arnold was mortified to find his name omitted from the list, nor was his indignation diminished when he found that the favoured officers were all his juniors in rank. Washington, who was annoyed at the slight thus passed on a brave officer, did all that he could to soothe him, and wrote to some friends in congress, who, as he informed Arnold, assured him that the omission was unavoidable, as Connecticut had already two major-generals, and congress had resolved that an equal proportion of officers from each state should be appointed. In reply to Arnold's request, that if any charges had been brought against him, his conduct might be investigated before a military tribunal, Washington declared that no such charges had been made; but not satisfied with the reasons on which congress was said to have proceeded, Arnold determined to

address that body himself, and on his road to head-quarters, to obtain permission to do so, fell in with generals Silliman and Wooster, who were in pursuit of a body of British troops that, landing at Compo, near Fairfield, had burnt the town of Danbury, and were in full retreat to the coast. Joining these generals, Arnold took part in an action in which, after a brilliant display of valour, he nearly lost his life, but was rewarded by congress (Journals, 2d May, 1777) with the desired honour of promotion to the rank of major-general. The date of his commission, however, left him below the five major-generals previously appointed. Washington immediately offered him a high command, which he refused, and proceeded to Philadelphia, where he petitioned congress to inquire into his conduct, and to repair the injury it had inflicted on him. The board of war, to whom this petition was referred, entirely acquitted him, and reported that the charges were wholly unfounded, with which his character had been "cruelly and groundlessly aspersed." Although this report was confirmed by congress (23d May, 1777), yet his rank was not restored to him, nor any reparation made him for the manifold injustice of which he complained. On the very day his petition was presented, the well-known Richard Henry Lee, in a private letter, observed: "One plan, now in frequent use, is to assassinate the characters of the friends of America in every place and by every means; at this moment they are reading in congress a bold and audacious attempt of this kind against the brave General Arnold!" At the same time he submitted his accounts to congress, and prayed that they might be examined and passed. They were accordingly referred to a committee, who, we learn from Mr. Sparks (no friendly witness), "delayed making a report," and, in spite of Arnold's remonstrances, "seemed not inclined to hasten it;" while, at the same time, no notice was taken of his reiterated demands to have his rank adjusted. Wearied and disgusted, he at last wrote to congress resigning his commission, but on the very same day disastrous intelligence was received from the army, and also a letter from Washington, recommending Arnold for a post in the northern army, as being "active, judicious, and brave." Arnold on this, in spite of the injuries he had received, withdrew his resignation, and, sacrificing his personal feelings, offered to serve under General St. Clair, one of the five major-generals who had been promoted over his head. He was *rewarded* for this exemplary conduct, by a majority of two-thirds of congress voting that his application respecting his rank should not be granted! On this, he begged General Schuyler's leave to retire, but, in obedience to that officer's entreaties and representations, withdrew his request. After having, by an ingenious stratagem, relieved Fort Schuyler, which was closely besieged by the British, Arnold distinguished himself greatly in an action which is usually called the first battle of Behmu's Heights. It would appear that General Gates, who had succeeded General Schuyler in his command, and who took no part in the battle himself, prevented Arnold, the greater part of the day, from entering the field; but that officer learning, towards the close of the day, that the action still remained undecided, could be withheld no longer; but, in disobedience of Gates's orders, hastened to the field and secured the victory. (See Col. Varick's Letters, quoted in Sparks's Life of Arnold.) The conduct which Gates pursued on this occasion can only be ascribed to the jealousy he entertained of Arnold's fine military talents, and to this may be attributed the very discourteous manner in which he withdrew from his command a portion of his division, without apprizing him of the fact. This occasioned a quarrel between the two generals, in which high words and angry letters were banded on either side. If Arnold was indiscreet and intemperate, Gates was insufferably overbearing and arrogant; so much so, that the former demanded and obtained a pass to join Washington at head-quarters, but was induced to delay his departure in order to take part in the second battle of Behmu's Heights, in which, holding no command, he conducted himself with more courage than discretion, but still most assuredly the merit of the victory is his. He was severely wounded in the leg, and, while suffering under its effects, was gratified with the announcement that congress had agreed to present him with a commission, giving him rank from the 29th February previous; they, however, rejected an amendment, which was to add to the vote a recognition of "his extraordinary merit." (Journ. 8th August, 1777.) In order to recruit his health, he retired to Newhaven, where he received a letter from Washington, who had previously entreated him to return to the army, forwarding to him

a sword and a pair of epaulettes which he had received, with two other sets, from a French gentleman who had sent them, begging Washington's acceptance of one set, and requesting him to present the others to such gentlemen as he might consider merited them. This sufficiently shows how highly Arnold's services were valued by Washington, who, at the end of the next May, appointed him to the command of Philadelphia, then lately evacuated by the British. This office has been described as one of exceeding delicacy and difficulty, arising as well from the loyal feelings of a large number of the inhabitants, as from the fact, that the respective boundaries of the civil and military powers were not defined, and the course of conduct to be pursued was left, almost wholly, to the discretion of the commandant. A proclamation which, in conformity with a resolution of congress, Arnold issued on entering upon his duties, for the purpose of prohibiting the sale of any goods in the city until it had been ascertained whether any belonged to the king of Great Britain or his subjects, rendered him exceedingly unpopular. Other causes of dispute arose, and the result was, that he soon became involved in hostilities with the president and council of Philadelphia, who at last passed a resolution censuring him for oppressive and disrespectful conduct; they, at the same time, instructing their attorney-general to proceed against him "for such illegal and oppressive acts as were cognizable in the courts of law."

Eight articles of accusation, embodying the charges against him, were laid before congress, who referred them to a committee, by which Arnold was immediately acquitted; but, it having been contended that the Pennsylvanian council, from a misunderstanding which arose between them and the committee, did not produce all the evidence they possessed in support of the charges, it was ultimately determined to refer to a court-martial such articles as were cognizable by such a tribunal. This course, which deserves the severest reprobation, Arnold bitterly exclaimed against, nor were his complaints diminished at the postponement of the court, which was obtained by the council under pretence of collecting the evidence. The three months which had elapsed since the charges were originally preferred, Arnold considered, and with apparent justice, amply sufficient for this purpose. The council also took exceptions to the form of the trial as proposed by Washington. They were called on, as accusing parties, to substantiate before the court-martial the charges which they had made, but this they were unwilling, but at last consented, to do. The trial was still longer delayed, in consequence of the movements of the British troops; and previous to the occurrence, Arnold having resigned his command at Philadelphia, (18th March, 1779,) formed a design of establishing a military settlement in the western part of New York, a plan approved by the deputation in Congress from that state, and by Mr. Jay, the president. At length the trial took place. On two of the four charges pressed against him he was acquitted; "the other two were sustained in part, but not so far as to imply, in the opinion of the court, a criminal intention." (Sparks.) The first of these last-mentioned charges was, that Arnold, without the knowledge of the commander-in-chief, who was then in the camp, gave a protection to a vessel lying at Philadelphia, then in the hands of the British, authorizing it to enter into any port of the United States. This, although the vessel belonged to Pennsylvanian citizens, was considered irregular. The second charge was, that he had employed new public carriages for the transport of private property, and this, although it was satisfactorily shown to have been done at private expense, and to have in no way impeded the public service, was also considered irregular. For these irregularities the commander-in-chief was directed to reprimand General Arnold. This office was performed by Washington with his characteristic delicacy, (Complot d'Arnold et Sir Henry Clinton, Paris, 1816, p. 33;) but Arnold was deeply mortified that his eminent and acknowledged services had not obtained for him an honourable and total acquittal. The non-settlement of his accounts by congress, the indisposition of that body to appreciate his merits, the jealousy of many of his fellow officers, added to the difficulties into which an extravagant style of living had plunged him, all combined to disgust him with the service in which he was engaged. He is said to have used very improper means to extricate himself from his embarrassments, of which certainly the most objectionable was, an application he made to the French envoy, the Chevalier de Luzerne, for a loan of money, in the making of which, it is stated, he laid great stress on the advantages France would derive from binding to her, by the chains of gratitude, a dis-

tinguished American officer. It is likely, however, that Arnold made this application, considering the envoy simply in the light of a private friend; and although such an application deserves to be treated with suspicion, there is nothing to induce a belief that any treason to his party was intended by him. The rejection of this request by De Luzerne left Arnold nothing to hope, except from his joining the standard of his lawful sovereign. To this his attention had been turned previous to his trial. The indignities he had suffered induced him,—availing himself of a correspondence between his wife and Major André, and also through the medium of anonymous letters which he addressed to Sir H. Clinton himself,—to communicate to the British commander important information relative to the republican armies; and having, with some finesse, obtained the command of the fortress at West Point, he commenced those negotiations in which the part that Major André took cost that gallant officer his life. For a full account of these transactions, we refer to our life of ANDRE. To the particulars therein stated we need only add, that on the capture of André, Arnold, with some difficulty, escaped to New York, where he was joined by his wife. His defection was rewarded with a colonel's commission in the British service, and the rank of brigadier-general. He raised a corps, consisting of American refugees, and took part in two expeditions, neither of them attended with any very important results. In December, 1781, he sailed for London with his family. There he continued for some time, and afterwards established himself as a West India merchant at New Brunswick. On his return from this place to England, he was engaged in some commercial speculations, in the course of which he had to visit the island of Guadaloupe, where he was taken prisoner by the French, but managed to escape, and returned to London, where he died on the 14th of June, 1801, in the sixty-first year of his age. He was twice married; the second time to the youthful and beautiful daughter of Mr. Edward Shippen, afterwards chief-justice of Pennsylvania, by whom, as well as by his first wife, he had issue. Whatever opinion may be formed of General Arnold's treachery to the republican party, by whom he was employed, this must never be forgotten, that through a career marked by the most brilliant services he received the greatest ill usage. There is no evidence whatever to show that, as has been asserted, he *sold* himself to the British —the sum of 6315*l.*, which he received from Sir Henry Clinton, might have been, as he himself declared, compensation for the losses he had received in consequence of his desertion. (Complot d'Arnold et Sir Henry Clinton. Sparks's Life of Benedict Arnold.)

There were several other distinguished Americans of this name :—

1. *Arnold*, (Josiah Lyndon,) an American poet, was born about 1760, at Providence, and graduated at Dartmouth college in 1788. He superintended the academy at Plainfield, Connecticut, for some time, and afterwards devoted himself to the study of law, and was called to the bar at Providence. He did not, however, pursue his profession, being appointed a tutor in his college. On the death of his father in 1793, he settled at St. Johnsbury, Vermont, where he died. His hasty verses were published after his death.

2. *Arnold*, (Peleg,) who was a delegate to congress under the confederation, was afterwards made chief-justice of Rhode Island. He died at Smithfield, on the 13th of February, 1820, in the sixty-eighth year of his age.

3. *Arnold*, (Thomas,) appointed chief-justice in 1809, and died at Warwick the 8th of October, 1820.

ARNOLDI, (Bartholomew,) was born in Usingen, whence he received the cognomen of Usingensis, under which he appears in the writers of his time. He was an Augustine friar in Erfurt, and was considered one of the most acute philosophers of the age. He, however, never ceased to be a strenuous advocate of the scholastics. Luther being at first one of his disciples, became afterwards familiar with him. Subsequently, Arnoldi entered the theological faculty. When Luther returned, in 1518, from the Erfurt convention, Arnoldi travelled part of the way with him; and he was also present at the famous colloquium of Luther with Jodocus Trutvetter. Luther could never convince Arnoldi, but merely reduced him, by his arguments, to silence. A coldness arose between them, and Arnoldi began to attack Luther and the new doctrine in his sermons, especially in the printed one entitled, Sermo de Sacerdotio, of which the consequence was, a long series of controversial writings between him and Culsheimer, Lange and Ægidius Machler. In the year 1526 he left Erfurt, with the rest of the

catholic clergy, and retired to Würzburg, whence he went, in 1530, with the bishop to Augsburg, and was present at the delivering of the Confession. After the catholics had been reinstalled in Erfurt, he returned thither, and died in the convent of the Augustines in 1532. His works are at present very rare, but without intrinsic value. His style of theological controversy was rather distinguished by abuse of the opposite party than argument. It shows the insufficiency of the catholics at that period, that such a man could ever have been considered the most conspicuous champion of their cause. (Moschmann. Rotermundt. Ersch und Grueber, Encycl.)

ARNOLDI, (John, 1751—1827,) an eminent Dutch diplomatist, born at Herborn. By his mother's side he was grandson of the orientalist, Albert Schultens. At the age of sixteen he was admitted among the number of the academicians of his native town, and afterwards studied in the university of Göttingen. After his return to Herborn he obtained the place of secretary to the regency; in 1774 he was appointed auditor of the chambre des comptes; and in 1792 exercised the same functions under the regency. After the breaking out of the war of the revolution, he was charged by his sovereign with the entire management of the military business. During the eventful period which followed, he was constantly employed on different diplomatic services. In 1802 he was chosen to form part of the cabinet of the new prince, William Frederic; but after the battle of Jena, and the fall of the family of Orange, he retired from affairs, until recalled into action by the peace of Tilsit. In 1809 he was engaged in an attempt to make a general rising in Westphalia and other parts of Germany, but his efforts were rendered abortive by the successes of the French against Austria. In 1813 the reviving fortunes of the house of Orange enabled him to return to his native country; where, after again filling some of the highest offices in the state, he died on the 2d of December, 1827. Arnoldi was the author of several political tracts, most of them printed in the German journals of the day. (Biog. Univ. Suppl.)

ARNOLDUS DE VILLA NOVA, (1238—1314,) a celebrated physician, named from the place of his birth, a small village in the neighbourhood of Montpellier. He is supposed to have been born at 1238; he studied ten years at Montpellier, and twenty at Paris, and afterwards travelled through Italy and Spain, visiting all the universities of those countries. In Spain, he made the acquaintance of the celebrated Raymond Lully, who became his pupil. Arnoldus is renowned as a theologian, a physician, an alchemist, and an astrologer. Alchemical and astrological studies were the prevailing follies of the age in which he lived. He imagined that he had discovered the art of transmuting metals into gold, and he carried his confidence in astrology so far as to predict the termination of the world in the year 1335. He incurred the hatred and persecution of the inquisitors of the faith, was denounced as a heretic, and obliged to quit Paris. The faculty of theology condemned fifteen positions which he had advanced, and the whole of which may be considered to be fairly embraced in the following:—"That the works of mercy, and the services rendered to humanity by a good and wise physician, are more acceptable to the Deity than all the pious works of the priests, their prayers, and even the holy sacrifice of the mass." These reflections upon the monks and the mass, were doubtless sufficient to incur the animosity of the priesthood. Arnold took refuge in Sicily, and there enjoyed the protection of Frederic, king of Arragon, and Robert, king of Naples. By the former he was employed in some diplomatic matters. His retirement terminated upon the illness of Pope Clement V., who required his professional attendance at Avignon, and in his voyage to the pope he perished by shipwreck, in the year 1314, at the age of seventy-six years. His remains were interred at Genoa. In such high estimation was Arnold held by the pope, that, upon occasion of his death, he advertized for a book on the Practice of Medicine, which Arnold had promised to him, and even fulminated an excommunication against any one withholding it from him.

The fame of Arnold must rest upon his chemical discoveries, not upon his medical reputation. His medical works are not remarkable either for their style, or the subject matter of them, and do not merit consideration. His Commentary on the celebrated Schola Salernitana constitutes his chief and best production of this kind, and was composed during his retreat in Sicily. See JOHN of MILAN.

Chemistry may be said to owe much to the labours of Arnold, since to him we are indebted for the discovery of the sulphuric, the muriatic, and the nitric acids. The

sulphuric acid he found to be a menstruum capable of retaining the sapid and odoriferous principles of various vegetable substances, and from this discovery have issued the numerous spirituous solutions so commonly used as tinctures in medicine, and as cosmetics. The essential oil of turpentine was also discovered by Arnold, and he is said to have been the first to give any regular scientific details of the process of distillation. Arnold was a doctor of physic of Montpellier, and for some time regent of the faculty at that university. His works have been collected together, and published in one volume folio, at Lyons, in 1504, in 1509, and in 1520; at Basle, in 1515 and in 1585; at Venice, in 1514, &c.; and a Life of Arnold, by Symphorien Champier, is prefixed to the Basle edition of 1515, which has also the notes of Jerome Taurellus; and another Life was published in 1719, at Aix, by Haitze, under the name of Peter Joseph.

ARNOLF, or ARNOUL, a Milanese historian, lived at the end of the eleventh century. His History of Milan extends from 923 to 1077, and is remarkable for its accuracy. It is included in the great collection of Muratori, and it will also be found in Leibnitz, Rerum Brunsvic. Scriptores, tom. iii. and in the Thesaurus Antiq. Ital. of Burmann. (Biog. Univ.)

ARNOLFINI, (Giovanni Attilio, 1733—1791,) an Italian engineer of much merit. He was a native of Lucca, and in an official employment given to him there, he was very useful in forming canals, and in other applications of hydrostatical knowledge, both in the Lucchese territory and elsewhere. La Lande, in his Journey in Italy, speaks most highly of his talents. (Tipaldo, i. 14.)

ARNOLFO, (di Lapo,) an architect and sculptor, born at Florence in 1232, deceased 1300. He inherited the talents of his father Lapo, who being employed upon the most important buildings of his time, was enabled to instil into the mind of his son the soundest principles of architecture then known, both as to theory and practice. One of the first works of Arnolfo was the outer line of the city walls of Florence, to which he added towers. He designed the Piazza Or San Michele, the church of which consists of an imposing square building, with the upper part occupied as the archivia. The boldest features in this striking mass are the windows, twenty feet wide, with circular heads, and the tracery filled up with a bastard Gothic. He was also architect of the Piazza dei Priori, la Badia, and of the church of Santa Croce, in which is his portrait painted by Giotto. These and other edifices procured him the distinguished privilege of being elected a citizen of the republic, and pointed him out as well worthy to carry into effect the intention of the Florentines, to erect the largest church in the world to the honour of Santa Maria dei Fiori in the centre of their city, and occupying the site of a vast number of smaller churches. The powers of Arnolfo must be measured not by the standard of edifices erected since his time, and to which his genius gave rise, but by comparing the state of architecture as he found and left it. He cast aside all the puerilities of the corrupt German Gothic, which had previously prevailed in Italy but had there found an uncongenial soil, and he adopted a broad and vigorous style of composition, dividing his mass into simple and imposing parts. The church of Santa Maria dei Fiori at Florence is too well known to require a lengthened description in this place. Its form is that of a Latin cross, the east end and ends of the transepts being polygonal. The construction was of the most solid nature, so that when Arnolfo died, having completed the church only up to the tambour of the projected cupola, Brunelleschi found the walls, piers, and foundations, so substantial as to enable him, without apprehension, to proceed with his own design for completing the fabric. Arnolfo had not studied the ancient monuments of Roman art; he was, consequently, not acquainted with those resources of decoration, which, if introduced in this monument of his genius, would have saved the interior from that chilling and poverty-stricken nudity which now is so apparent, when we compare it with churches of more recent times. But when we consider the vicious style of the period, which Arnolfo had to combat and avoid, the faults into which he might so naturally have fallen, but which he escaped, it must be acknowledged that for simplicity of arrangement, breadth of effect, and scale of parts, he deserves to be mentioned among those distinguished men, to whom modern architecture is under great obligations. (Quatremère de Quincy. Dictionnaire d'Architecture. Milizia Memorie degli Architetti. Vasari.)

ARNOUL, (Réné,) a French poet, born 1569, died 1639. His only work is L'Enfance de Réné Arnoul, Poictiers, 1587, which is very rare. (Biog. Univ.)

ARNOUL. See ARNULF.

ARNOULD, of ROTTERDAM, (Arnoldus Rotterodamensis,) a divine of the fifteenth century, whose family name was Gheilhoven; died in the monastery of Groenendaël, near Brussels, in 1442. His principal work is entitled, Gnotosolitos, sive Speculum Conscientiarum: Brussels, 1476. (Biog. Univ. Suppl.)

ARNOULD, (Joseph, 1723—1798,) was a member of the Royal Academy of Nancy, and an ingenious horologist and mechanist. (Biog. Univ. Suppl.)

ARNOULD, (whose real name was Jean François Mussot, 1734—1795,) a French comic actor, and manager of the theatre l'Ambigu Comique in Paris, was the author of a great number of theatrical pieces, and is numbered among those to whom pantomime owes its birth in France. (Biog. Univ. Suppl.)

ARNOULD, (Ambroise Marie, born 1750, died 1812,) was a member of the Council of Ancients in 1798, and afterwards of the Five Hundred. He held the office of maître des comptes, and was a counsellor of state under Napoleon. He wrote some works on Commerce and Finance. (Biog. Univ. Suppl.)

ARNOULLET, (Balthasar,) a French engraver on wood, who resided at Lyons, and who, according to Papillon, executed a large woodcut of the town of Poictiers. (Bryan's Dict. Suppl.)

ARNOULT, (N.) a French engraver, who flourished about the end of the seventeenth century, and acquired some reputation by his portraits of the persons about the court, dressed in the fashions of the time. In this style there are a set of six figures in folio, engraved in 1683 and 1684. Besides these there are, amongst others, prints of fashions as follow: Madame la Marquise d'Angeau at her toilet, folio; Pride; the Four Seasons, represented by figures in the fashionable dresses of the period. He engraved also a portrait of Mathieu de Montreuil, 8vo; but all are executed in a poor, coarse manner, and are very deficient in taste. (Heinecken, Dict. des Artistes. Strutt's Dict. of Eng.)

ARNOULT, or ARNOULD, (Sophie, 1740—1802,) a very eminent French actress, was born in Paris of respectable parents, her father keeping an hôtel garni. She made her first appearance on the 15th of December, 1757, at the opera in that city, where she played the principal parts, until her retirement from the stage in 1778. She is said to have been greatly praised by Garrick when he visited Paris; and was celebrated by Dorat in his poem of La Declamation. This lady was no less noted for her wit than for her eminence as an actress; and was equally notorious for the extent and variety of her amours, and the exalted rank of her lovers. Many of her bon mots are preserved in the Biographie Universelle, and in the Biographie Nouvelle des Contemporains; in the former of which the date of her birth is given as the 14th of February, 1744, and the year of her death is dated as 1803. As, however, she appeared on the boards in 1757, it is most likely that the date at the commencement of this article is correct. (Biog. Nouv. des Contemporains. Biog. Univ.)

ARNOULT, (Jean Baptiste,) an ex-Jesuit, born 1689, died 1753, was the author of a Collection of Proverbs, a scarce book, Besançon, 1733, published in the name of Antoine Dumont; and some other works. (Biog. Univ.)

ARNOULT, (Charles, born 1750, died 1793,) a French advocate of Dijon, and a member of the states-general. (Biog. Univ. Suppl.)

ARNOUX, (Jean,) a French Jesuit, was appointed confessor to Louis XIII. in 1617. He died in 1636, after having suffered for some time under the delusion of believing himself to be a cock. He was the author of several books. (Biog. Univ. Suppl.)

ARNOUX, or ARNOULX, (François,) a French ascetic writer in the seventeenth century. The titles of two of his works may be given — Les Etats Généraux convoqués au Ciel, Lyons, 1628; La Poste Royale du Paradis, *Ibid.* 1635. (Biog. Univ. Suppl.)

ARNSTEIN, (von,) a banker in Vienna, and one of those many private individuals, who in this century have acquired princely fortunes. He stood, for many years, at the head of the principal national enterprises of Austria, such as the national bank, steam navigation, &c. Although a Jew, he had been raised to the dignity of a baron. Being possessed of liberal sentiments, and a cultivated mind, his house in Vienna was for many years the general rendezvous of men of letters, artists, &c., of whom he was a generous patron. He died towards the end of 1839, at an advanced age. (Allgem. Zeitung. 1839.)

ARNTZENIUS, (John,) a learned philologist, born at Wesel, in 1702, died in 1759; was appointed in 1728 professor of history and rhetoric in the Athenæum of Nimeguen; and in 1742 suc-

ceeded Burmann in his chair at Franeker. He had been at Utrecht the pupil of Drakenborch and Duker, and at Leyden, of Burmann and Havercamp. Besides several dissertations, he published editions of Aurelius Victor and Pliny the younger.

ARNTZENIUS, (Otho,) brother of the preceding, born 1703, died 1763, was professor of polite literature at Utrecht and other places, and author of some works.

ARNTZENIUS, (John Henry,) son of John Arntzenius, was born in 1734; he followed the studies of his father and uncle, and became professor of law at Utrecht, where he died in 1797, leaving various works.

ARNU, (Nicholas,) a French Dominican, born in 1629, died 1692, professor of metaphysics at Padua. He wrote, Clypeus Philosophiæ Thomisticæ, Pad. 1686, and a Commentary on the Summa of St. Thomas.

ARNULF, the emperor, succeeded Charles-le-Gros, his uncle, and was grandson of Louis-le-Germanique. He died in 899, at Ratisbon, and was succeeded by his son Louis IV. (Biog. Univ.)

ARNULF or ARNOLPH, of CALABRIA, a chronicler of the tenth century, wrote an account of his country from 903 to 965. (Biog. Univ.)

ARNULF, (St.) archbishop of Metz in 611, was one of Clotaire's most able ministers. On retiring from the court, he shut himself up in a monastery near Remiremont, where he died in 640 in the odour of sanctity, after living the life of a hermit for forty years. His remains were transported to Metz. (Biog. Univ. Suppl.)

ARNULF, archbishop of Rheims, was a natural son of Lothaire, king of France, and succeeded Adalbaron in January 988, while still very young. His opposition to the policy of Hugh Capet caused him to be accused of having revolted against his sovereign; and in 991 a council assembled by the king's order condemned and deposed him, and gave his see to the famous Gerbert, (see GERBERT.) The pope, however, was not satisfied at this proceeding; and in another council, ordained that Arnulf should be restored, which was not done till after the king's death, and Gerbert was himself raised to the supreme pontificate. Arnulf retained his bishopric till his death in 1021, or, according to others, 1023. The writings of Arnulf are lost, and nothing is left of him but a few official acts, which he composed. (Hist. Lit. de Fr. vii. 245.)

ARNULF, monk of St. André at Avignon, a writer of the eleventh century, who has left a brief chronicle brought down to the year in which he wrote, (A.D. 1026), a short martyrology, a tract on Weights and Measures, and some others. (Hist. Lit. de Fr. vii. 251.)

ARNULF, bishop of Orleans, the most learned and eloquent prelate of the Gallic church at the end of the tenth century, who was consecrated to that see about 986. He was a great opponent of Abbo of Fleuri. He crowned Robert, the son of Hugh Capet, in 988. A few years before he had rebuilt his cathedral, in which this ceremony was celebrated, and which had been destroyed by fire. In 991, he was the most active prelate in the council which deposed Arnulf of Rheims. He died about the end of the century, but the exact date is uncertain. His works now preserved, are the Acts of the Council in 991, and a treatise De Cartilagine. (Hist. Lit. de Fr. vi. 521.)

ARNULF, a French monk, nearly related to the counts of Champagney, who was made abbot of Lagni, in the diocese of Paris, in 1066. He travelled into Italy in 1078, and on his return brought into France the relics of St. Thibaud, archbishop of Vienne. He is said to have been the author of a Life of Furseus, supposed to be the same as the one printed by Mabillon and the Bollandists. (Hist. Lit. de Fr. ix. 290.)

ARNULF, abbot of St. Martin de Troarn, in the diocese of Bayeux, a friend of St. Anselm. He was elected abbot in 1088 or 1089. His writings are spoken of by old writers, but do not appear to be preserved. Richard des Fourneaux dedicated to him his Commentary on the Ecclesiastes. (Hist. Lit. de Fr. ix. 519.)

ARNULF, a Flemish preacher, remarkable for his austerity and learning, who preached the crusade through France and Germany in the twelfth century. He went with the army which was directed against the Moors in Spain, and leaving England with the numerous fleet employed in that expedition, was present at the taking of Lisbon, 11th October, 1147, and wrote an account of the siege, which is printed in the first volume of the great collection by Dom Martenne.

ARNULF, bishop of Lisieux, one of the distinguished prelates of the twelfth century, was born in the earlier years of

that century in Normandy. He was made bishop in 1141, and was long at enmity with Geoffrey duke of Normandy, who had been offended by the election of a bishop, who was not recommended by himself. He accompanied Louis le Jeune in his crusade; and after his return and the death of Geoffrey, he was in great favour with his son, both as duke of Normandy, and afterwards when he came to the crown of England as Henry II. He took part with the king, and supported him with his advice, in his quarrel with Thomas à Becket, (see BECKET.) After having resigned his bishopric, Arnulf retired to the abbey of St. Victor at Paris, where he died, Oct. 31, 1185. Arnulf was remarkable for his learning and his magnificence. Those of his works which are preserved are not numerous: they consist of a considerable number of letters, of a Defence of Pope Innocent II., of three Sermons, and of some Latin Epigrams, which exhibit the elegance of that age, so rich in Latin poets. In one of the epigrams, he mentions the reputation for poetry which he then enjoyed:—

"Olim me celebrem Normannia tota poetam
Duxit, vixque dabat Gallia tota parem."

A longer account of his works will be found in the Hist. Lit. de France, xiv. 365.

ARNULF, or ERNULPH, a French monk, who was invited over to England by Lanfranc, archbishop of Canterbury. He was made successively prior of the monastery of Canterbury, abbot of Peterborough, and bishop of Rochester. He attained the last dignity in 1115, having succeeded Radulphus, who was removed to the see of Canterbury. He was the author of the Textus Roffensis, a work relating to the foundation, endowment, charters, and other things belonging to the cathedral of the church of Rochester, and which is still preserved in its archives. This work was printed in 1769, by Mr. Thorpe, in his Registrum Roffense. There are extant also of his—Libellus de Incestis Conjugiis, and Epistola Solutiones quasdam continens ad varias Lamberti Abbatis Bertiniani Quæstiones, præcipuè de Corpore et Sanguine Domini. (Biog. Brit.)

ARNWAY, (John, D. D.) a divine, who was a strenuous asserter of the cause of king Charles I. against the parliament, and author of a tract, printed at the Hague, in 1650, entitled, Tablet, or Moderation of Charles I. Martyr, with an Alarum to the Subjects of England, which was reprinted at London in 1661. He was born in Shropshire, studied in St. Edmund's Hall, Oxford, and was made, in 1642, archdeacon of Lichfield and Coventry. He suffered much in the Civil Wars; and on the ruin of the king's cause, removed to the Hague, and from thence to Virginia, where he died about the year 1653. (Wood's Athenæ.)

AROMATARI, (Giuseppe degli,) an Italian physician, born about 1586. He obtained the degree of doctor of medicine at the age of 18, and soon after took up his residence at Venice, where he practised physic for upwards of 50 years. He published some tracts on literary subjects, but he is most distinguished for his opinions on the generation of plants. In 1625 he published a treatise entitled Disputatio de Rabie Contagiosa, to which was prefixed a letter addressed to Bartholomew Nanti on the subject of the generation of plants from seeds. This was afterwards printed among the Epistolæ Selectæ of G. Richt, Nuremberg, 1662, 4to. It was also translated into English in the Philosophical Transactions, No. ccxi., and reprinted with Jungius's works, in 1747, at Coburg. His indifferent health, and the pains and anxieties attendant on it, prevented him from pursuing and following out his ingenious speculations, and they were too far above the knowledge and the method of reasoning of his age to be taken up and followed out by others in his time. (Univ. Biog.)

AROMATARI, (Dorotea,) a celebrated embroidress of pictures, a Venetian lady, who lived in 1660, and who is said by Boschini to have produced with her needle all those beauties which the finest and most diligent artists exhibited with the pencil. In this particular art she is said to have been unrivalled. (Lanzi, Stor. Pitt. iv. 182.)

AROUET, (René,) a notary of St. Loup, a small town of Poitou, was born there in 1440. He was an ancestor of Voltaire. He wrote several works, which he never could be prevailed upon to publish, and had a considerable reputation in his province. The family of Arouet continued to reside at St. Loup until the grandfather or the father of Voltaire went to reside at Paris. (Biog. Univ. Suppl.)

ARPA, (Moezz-ed-deen Arpa-Khan,) the tenth sovereign of the Mogul dynasty founded in Persia by Hulaku, was placed on the throne by the nobles, A.H. 736, A.D. 1335, on the death of Abou-Said without issue. He was not a direct descendant of Hulaku, but of a collateral line, derived from his brother Arik-Boga.

The dying words of Abou-Said, who had declared that none of the existing race of Hulaku were equal to the weight of empire, were, however, held by the chiefs to justify his elevation, and he strengthened his title by marrying Sati-beg, the sister of the deceased monarch. Arpa is said to have been a religious and beneficent prince, but he was inadequate to sustain the falling monarchy; and some ill-timed acts of severity having alienated the turbulent nobles, Moussa-Khan, grandson of Baidu, a former sovereign, was set up in opposition by the governor of Diarbekr. Arpa was taken prisoner, and being delivered up to the sons of Mahmood-Ainju, whom he had put to death, suffered retribution at their hands, May 15, 1336, after a reign of scarcely more than five months. (Habib-æs-Seir, in Price's Mohammedan Dynasties, ii. 674-7.)

ARPAD, the founder of the kingdom of the Hungarians. It was in the ninth century that a tribe of the Huns, on the Caucasus, calling themselves Magyars, and most probably prompted by some traditions of Attila's exploits, resolved to invade Pannonia a second time. They elected Salmutz (Almus) their duke, and it was agreed upon, that this dignity should remain hereditary in his family. Almus conducted his hordes over the Wolga and Dnieper, to the foot of the Carpathes, where he was succeeded, in the year 886 (or 889, or 892), by his son Arpad. The chiefs having promised allegiance to him, he was, according to the custom of the Magyars (Chazares), lifted upon a shield. Shortly afterwards, Arpad separated his army into seven divisions of 20,857 men each (Deguignes), over which he placed subordinate chiefs. Ound and Retel conquered the districts of Ugatsch and Szatmar; Borsu parts of what is now called the Borschod country; Tosu and Szabales laid waste the country between the Theiss and Köres. Other hordes took possession of the lands about the Danube, the Gran, and the Waag, and, near Neutra, hanged the Sclavian chief, Zobor, on a mountain which is yet called Zobor. Arpad himself, with the main body of his army, went from Ungwar to the Bodrog, and defeated the Bulgarian duke, Salan, even after the latter had obtained assistance from the Greek emperor, Leo, and he deprived him of his lands. After such exploits, Arpad held in the year 893, near the lake Kirthilto, at a place where, afterwards, the convent of Szermonostor was erected, and where now the village of Pusztaszer stands, a consultation with his waywodes, in which laws for the general management of his kingdom were framed, and a sort of codex laid down—which was the groundwork of the subsequent constitution of the realm of Hungary. When the Greek emperor Leo got at war with the Bulgarian king Simeon, he sought the assistance of Arpad, who sent an army over the Danube, but they ended by betraying the emperor, whom they besieged in a little town (Mundraga—Alba Bulgarorum), and forced him to swear allegiance and to pay a tribute to Arpad. This army united afterwards with another, and made incursions into Sclavonia, Dalmatia, and Croatia, and subdued the whole of Croatia in the year 895. In the mean time, the king of Bulgaria, to revenge the reverse he had met with, united his strength with the Patzinazites, invaded Atelkusu, and dispersed the Magyars in the year just mentioned. Arpad retreated with his waywodes to the island of Gepely (Tschepely), formed by two branches of the Danube; whence, the following year, he sent his generals, Zuard, Kadusa, and Bayta, towards the Temesch, Transylvania and Wallachia. After having collected another army under his own command, he went to Old-Ofen, where, according to the custom of those times, he abandoned himself with his waywodes, for several weeks, to all sorts of convivial hilarity. The next year was spent in subduing the Marahane Sclaves, who had received considerable assistance from the German-Roman emperor. After a few uncertain contests, he defeated them entirely, near Tolna, and having taken possession of the whole surrounding country, returned, at the close of 896, to Old-Ofen, which from that time became the metropolis of Hungary. About the same period, the Magyars conquered the whole country between the Gran and the Waag. Their progress was stayed for a while by the emperor Arnulf, whose army entered Moravia in 899. On his death, Arpad prepared to extend his conquests to the right bank of the Danube, and occupied, about A.D. 900, that part of Pannonia which is called Interamnensis. The Magyars then extended their invasion to Germany and Italy. On the banks of the Brenta, they defeated an Italian army, of which 20,000 are said to have remained on the field of battle. In 900 and 901, their progress was arrested by the arms of duke Luitpold (Leopold), of

Bavaria. Still, however, the Magyars carried on their depredations in other quarters, though, during his latter years, Arpad did not lead them in person. In 905 the aged warrior nominated his son Soltan to be his successor, and had him proclaimed by the waywodes and nobles. He died in 907, and was buried with much ceremony at the source of a small rivulet near Stuhlweissenbourg (according to others, near Old-Ofen). His name is still revered by the people, and lives in the strain of Magyar popular poetry. Arpad's dynasty reigned until 1301, when the last of the race, king Andreas III., died by poison. (Deguignes, Hist. Gen. des Huns. Fessler. Schneller, Gesch. v. Ung. Ersch und Grueber, Encycl.)

ARPAJON, (Louis, marquis of Severac, duke of,) a French general, who distinguished himself in the wars of the reign of Louis XIII. In 1645, when the sultan Ibrahim threatened Malta, D'Arpajon raised a large body of troops, and went to assist the knights. When the danger was over, the grand master, with the consent of his council, conferred many honours and privileges upon him, and, among others, the right that one of his sons or descendants should for ever be enrolled a knight from the time of his birth, and be made a grand cross at the age of sixteen. In 1651 he was created a duke by Louis XIV. He died at Severac in 1679. (Biog. Univ.)

ARPAJON, (Louis, marquis of,) grandson of the preceding, was a distinguished general in the wars of Louis XIV. He died in 1736. He left an only daughter, who was married to a son of the duke of Noailles, and who transmitted the Maltese privilege mentioned in the life of the duke of Arpajon to that family. (Biog. Univ. Suppl.)

ARPE, (Pierre Frederic,) was born in 1682, at Kiell, in Holstein. He was professor of law at Kiell, but left it and retired to Hamburgh, to give himself entirely to literary pursuits. He died in 1748. He wrote, among other works—1. Apologia pro Cæsare Vanino, Rotterdam, 1712, a bold undertaking, and which made much noise at the time. 2. Theatrum Fati, sive Notitia Scriptorum de Providentia, Fortuna, et Fato. 3. De Prodigiosis Naturæ et Artis Operibus, Talismanes et Amuleta dictis. Hamburgh, 1712. 4. Feriæ Æstivales, sive Scriptorum suorum Historia Liber singularis. Hamburgh, 1726. An account of all his writings, printed and in manuscript. 5. Themis Cimbrica. Hamburgh, 1737. He was a man of great learning and vast memory, but he threw them away upon trifling researches. (Biog. Univ. Suppl.)

ARPINO. See Josepin.

ARPINO, (Il Cavaliere d'.) See Cesari.

ARQUIER, (Joseph,) an eminent dramatic composer and player on the violoncello, who was born at Toulon in 1763, and died at Bourdeaux in 1816. (Biog. Univ. Suppl.)

ARRAIZ, (Amador, 1530—1600,) one of the classic writers of Portugal, born at Beja, in the province of Alentejo. At the age of fifteen he entered the order of the Carmelites, and while still young, acquired much reputation by the elegance of his sermons. Dom Henry made him, in 1578, bishop of Tripoli, and Philip II. gave him the bishopric of Pontalegro in 1581. This he resigned in 1596, and spent his latter days in the monastery of Coimbra. He is best known by his Ten Moral Dialogues, composed in imitation of Plato, which were printed at Coimbra in 1589. (Biog. Univ.)

ARRAS, (Mathias von,) a native of France, who was invited by John of Bohemia to Prague, as his architect, in 1344, to complete the cathedral of that city, which, however, was not finished till 1385, some years after his death. He also superintended the erection of the Karlstein, begun by Karl IV. in 1348, which edifice still remains for the most part according to the original, notwithstanding the alterations it underwent in the time of Rudolph II. It was completed by Arras in seven years, and he is supposed to have died very shortly afterwards.

ARRAULT, (Charles,) an eminent French advocate, who was born in 1643, and died in 1718. (Biog. Univ. Suppl.)

ARRE, a Swedish engraver, by whom we have the portrait of Thorstan Ruden, Epis. de Sinkoping, in the form of a medallion. (Strutt's Dict. of Eng.)

ARREBOE, (Andreas,) bishop of Drontheim, in Norway, during the reign of Christian IV. of Denmark. His reputation rests chiefly upon his poetical talents, which were so great, that he has been called the first Danish poet who wrote elegantly in his own language. His rhythmical version of the Psalms, and a poetical picture of the Six Days of Creation, are still held in reputation in Denmark; besides many pieces on secular subjects. He was deposed from his episcopal office in 1622, at a judicial assembly held at Bergen, in which the king presided in person, for his irregular

life and openly scandalous demeanour. It was also made part of the charge against him, that he had refused to appear before a lay-court when summoned to do so at Drontheim; "thereby openly affronting the authorities of that city without cause assigned." He afterwards discharged the duties of the clerical office decently and without blame, at Werdingborg

ARREDONDO, (Don Isidoro, 1654—1702,) an eminent Spanish painter, born at Colmenar de Oreja, was first a scholar of Joseph Garcia, and afterwards studied under Francisco Rici. He painted history with great reputation; and on the death of Rici was appointed painter to Charles II. of Spain. One of his principal works was a large picture of the Incarnation, which Palomino, who describes several of his productions, mentions as a very grand composition. (Bryan's Dict.)

ARRHENIUS, (Claudius,) royal historiographer of Sweden, was born at Linköping, of a family originally German. His studies, commenced in the public school of his native place, were afterwards prosecuted at the university of Upsal. Here his favourite subject was history; but he made considerable progress in other branches of learning, and his poetical compositions were not without merit. At the age of thirty he took the charge of a young Swedish nobleman, the count Gabriel Oxenstierna, and accompanied his pupil on his foreign tour; on his return from which, he was appointed tutor in the academy at Upsal, and afterwards (in 1667) professor of logic and metaphysics. In the following year he was chosen professor of history, a post which he filled with the greatest credit and ability for nineteen years; so that, according to the testimony of a Swedish author (Gezelius Biographiskt Lexicon, *voc.* "Oernhielm,") the history of his native country, which before this time was involved in obscurity, was brought to light by his diligence. The college of antiquities was founded during his professorship, in which he was appointed assessor in 1669; and ten years afterwards, he received the appointment of royal historiographer. The duties of this office he discharged with extraordinary diligence, perusing and collecting documents of all kinds bearing upon Swedish history: of these he formed a larger collection than any one had ever possessed before him. In 1687 he resigned his professorship, and received the appointment of librarian to the university. In 1684, he was ennobled by the name of Oernhielm (under which name he is more frequently mentioned in biographical works,) retaining the arms of his family with some additions. He wrote—a Life of Anscarius, the first archbishop of Hamburg; the Ecclesiastical History of the Swedes and Goths, in four books; the Life of Ponti de la Gardie; and left behind him in MS. a Latin and Swedish translation of the History of the Goths and Lombards in Italy, by Emanuel Thesaurus; a collection of Letters from the Romish See to the Kings, &c. of Sweden; a History of the Swedish Martyrs and principal Ecclesiastics, and of the Foundation of the principal Swedish Monasteries; a Sueogothic Chronology from the earliest Times; and a Latin translation of Pyrrhi Ligorii Fragmenta de Vehiculis. A little before his death, count Eric Dahlberg received from the king a grant for the preparation of a work in 3 volumes, containing plates of the Swedish towns, castles, churches, and other remarkable buildings, for which the descriptions were to be furnished by Oernhielm; but his death put a stop to this undertaking. This event took place at Stockholm in 1695. A funeral oration was pronounced over him by Petrus Lagerlöf, which has been printed.

ARRHENIUS, (Jacob,) the brother of Claudius, was born at Linköping, in 1642. He came to Upsal in 1663, and was first amanuensis and afterwards notary in the college of Antiquities, established there in 1668. In 1680 he was made administrator, and afterwards professor of history in the college of Upsal. In his capacity of administrator he greatly improved the finances of the college, applied them to the increase and improvement of the building, and was the founder of the new library there. In 1716 he gave up his professorship to his son Laurentius, and lived as an honorary member of the academy, and senior of the academic consistory. He died in 1725. Besides many disputations on historical subjects, he wrote a treatise—De Patria et ejus Amore; compiled a Collection of Psalms; and translated and composed many of the Psalms in the Swedish authorized version.

ARRHENIUS, (Laurentius,) son of the preceding, and his successor in the historical professorship of Upsal. His works consist of dissertations, chiefly historical.

ARRHIDEUS, the natural son of Philip, was placed on the throne by the Macedonians, after the death of Alexander the Great, in 321 B. C. He fell into the hands of Olympias, who put him to death in 315 B.C. He was a weak prince, and always governed by others.

ARRIA, 1. wife of Cæcinna Pætus. For taking part in the revolt of Camillus Scribonianus, (Sueton. in Claud. 13, and 35; Dio, lx. 15,) Cæcinna was sent from Illyricum to Rome, and condemned to die. Arria plunged a dagger into her breast, and presented it to her husband with the long-remembered words—"My Pætus, it hurts not." (See Martial. Epp. i. 14.) Pliny the younger, however, who heard from Fannia, the granddaughter of Arria, many particulars of her history, esteems this an inferior instance of the heroism of Arria's nature, (see Epp. iii. 16, compared with vi. 24,) and he prefers the following. Her husband Cæcinna, and her son, were both, apparently, dying. The son died; and Arria, with an unchanged countenance, continued her attendance upon the survivor, replying cheerfully to his inquiries for his son,—"He sleeps, or has taken food, and is recovering." Even the preparations for the funeral were concealed from Cæcinna; and when her grief became too powerful to control, Arria left the chamber to weep unseen. After the death of Scribonianus, Cæcinna was seized and forced on board a ship to be carried to Rome. Arria entreated the soldiers to allow her to accompany him, saying, "For a consular senator you will have to provide slaves to prepare his food, to dress, and wait upon him. I will perform all their services." When this was denied her, she hired a small fishing-boat, and crossed the Adriatic with the galley that conveyed her husband. And when Junia, the widow of Scribonianus, to procure some mitigation of her own sentence, offered to give further information respecting the revolt,—"Do you then continue to live," observed Arria, "in whose lap Scribonianus expired?" To the entreaties of her son-in-law Thrasea, who asked her, "Would you then, were I condemned, wish your daughter to die with me?" She replied, "Aye, had she lived with you as long and as harmoniously as I with my Pætus." To those who watched her she said, "Your pains are fruitless; you may keep me from an easy death, but not from dying." And with these words, she leaped from her seat, and dashed her head against the wall of the chamber. When her sense returned, Arria remarked, "I told you, that if you prevented me from an easy way of dying, I would find out a hard one."

2. *Arria*, daughter of the preceding. Upon the condemnation of her husband, Thrasea Pætus, she wished to imitate her mother. But Thrasea enjoined her to live for the sake of their only daughter, Fannia. (Tacit. Ann. xvi. 34.) She was sent into exile after Thrasea's death, (Plin. Epp. ix. 13,) and returned to Rome with her daughter Fannia, after the death of Domitian. Her daughter Fannia was the wife of Thrasea Pætus, put to death by Nero, (Tacit. Ann. xvi. 34;) and Anteia, her granddaughter, was married to Helvidius the younger. (See Pliny, Epp. l. c. and Dio. vii. 30. Tacit. Agricol. 45, et ibi Lips.)

3. *Arria Fadilla*, mother of the emperor Antoninus Pius.

ARRIAGA, (Rodrigo de, 1592—1667,) of Logroño, a Jesuit, taught philosophy at Valladolid, theology at Salamanca, and subsequently at Prague in Bohemia, where he ended his days. He published lectures in both these faculties. His opinions on matters unconnected with religion were not settled; he was more fond of destroying other systems than of erecting one of his own; hence he is rather a favourite with Bayle.

Two other persons of this name occur in the literature of Spain.

1. *Gonsalvo*, (d. 1657,) a Dominican friar of Burgos, published Lives of St. Thomas Aquinas, and Zaycano.

2. *Pablo Josef*, a Jesuit, and missionary to Peru; who, having for some time governed the college at Lima, perished at sea in 1622. He wrote several religious books, the best of which is, On the Means of Extirpating Idolatry, and of bringing the Indians to the Knowledge of the Truth.

ARRIAN, who assumed the prenomen of Flavius, when the emperor Adrian made him a citizen of Rome, about A. D. 124, was born at Nicomedia in Bithynia; where, says Photius, who, in Cod. 93, quotes from the Bithynica, a lost work of Arrian, the young Xenophon, (as he calls himself in the still extant Cynegetics,) was a priest of Ceres and Proserpine, the tutelary deities of his native place. At once the pupil and friend of Epictetus, as Xenophon had been of Socrates, he chose to perpetuate not merely the substance of conversations the philosopher held with himself and others,

but, as far as he could, the very words, as he tells us in his letter to Lucius Gellius. Of these Memorabilia, which extended to eight books, says Photius, only four have been preserved, unless it be said that the Enchiridion of Epictetus, still extant, forms another portion of the same work; while the fragments of the Homilies to be found in Stobæus, and the Discourse alluded to in Aulus Gellius, xix. 1, are to be referred probably to the twelve books of Homilies, or Discourses, mentioned by Photius; of which the one detailing the life and death of Epictetus, perhaps formed a part; for Simplicius, in his preface to the Enchiridion, says that Arrian arranged the discourses of his master in books of many lines. Like his prototype, he sacrificed to Mars as well as Minerva, and was appointed by the emperor Adrian prefect of Cappadocia, where he signalized himself in the war against the Alani and Massagetæ; and we are told that such was the fear felt by the barbarians of his talents, that the Scythians under Pharasmanes, who had committed great havoc in Media, did not dare to attack the province under his command. In the language of Mr. Dansey, the learned, faithful, and elegant translator of Arrian's treatise on Coursing, Lond. 1831, not only is there a similarity in the lives and tastes of Arrian and Xenophon, but even in the frame of their minds. The same excellences and the same weaknesses existed in both; the same patient and unerring virtue; the same kind and generous feeling; the same credulous regard to celestial admonitions, with a proportionate degree of the purest heathen piety. Arrian's principal work—the Expedition of Alexander—though composed in an age when genius and taste were on the decline, is not unworthy of the best period of Attic literature; and his Indian history, written in the Ionic dialect, and in imitation of Herodotus, is one of the most curious fragments that have come down to us. Though he did not, like Xenophon, take any part in the scenes he describes, yet, like Thucydides, he did not fail to apply to the most trustworthy sources for information, and he thus presents a singular contrast to the romantic writer, Quintus Curtius. Of his other works, Dansey has given the following account. Arrian's Periplus of the Euxine is in the form of a letter, from its author to the emperor Hadrian, who was particularly attached to geographical research, and had visited in person a large portion of his extensive dominions. It contains an accurate topographical survey of the coasts of the Euxine, from Trapezus to Byzantium, and was written probably while Arrian held his office of prefect, a short time before the breaking out of the war against the Alani: and it was doubtless at the same time that he drew up his instructions for the march of the Roman army against the barbarians, which are found in a short but imperfect fragment annexed to the Tactica, written, as he states himself, in the twentieth year of the reign of the emperor, and containing, after a brief account of former writers on the same subject, a description of the order and arrangement of an army in general. With respect to the Periplus of the Erythrean sea, which sometimes passes under the name of Arrian, its genuineness has been doubted by many, and it is positively rejected by Vincent. To the preceding works must be added—1. The Parthica, containing an account, in seventeen books, of Trajan's victories in that part of the Roman empire. 2. The Life of Tilliborus, a celebrated brigand of Asia, mentioned by Lucian. 3. The History of Events subsequent to Alexander's Death, in ten books. 4. The Histories of Dio of Syracuse and of Timoleon of Corinth, together with some other works, which Photius says, in Cod. 58, were attributed to him, but of which the bibliographer confesses he knew nothing. Neither the period of Arrian's birth or death has been as yet discovered; and even the time of his consulship is placed only by guess at the close of his campaign against the Alani. Like all the other Greek historians, Arrian was first known at the revival of learning by Latin translations. The oldest of these is attributed to Carolus Valgulius Brixiensis, and is said to have been printed in the sixteenth century; but the volume is known only from the Catalog. Biblioth. Pinell. No. 2473. There is another, or the same, assigned to Petrus Paulus Vergerius, of which there is a MS. copy in the Vatican, according to Zeni, in Voss. Dissertaz. i. p. 53. The third is by Bartholomæus Facius, who, however, lived to get through only a fourth part of the Expedition of Alexander: it was completed by Jacobus Curulus, and printed at Pisaur. 1508, fol. The first edition of the Greek original appeared at Ven. 1535. A copy of it is in the British Museum, with the collations by Bentley of a MS. whose readings occasionally differ from any furnished by other Codices,

A meagre edition was given by Schneider, Lips. 1798, and a learned one by Ellendt, at Regimont. Prussor, 1832, in 2 vols; the last is by Krueger, Berlin, 1835, who has given the text, with some brief notes under it, to point at the grounds on which the vulgate has been altered. With regard to the Tactica, nothing has been done since the time of Blancard, who published at Amstel. 1683, the Tactica and Periplus of the Euxine and Erythrean Seas. The treatise on Hunting was added by Schneider to his edition of Xenophontis Opuscula Politica, Equestria et Venatica, Lips. 1778. It has been translated into English by Dansey, and adorned with notes, at once learned and elegant. Falconer, the editor of Strabo, published the Voyage round the Euxine, Oxf. 1805; to which he added three dissertations:—1. On the trade to the East Indies, by means of the Euxine Sea. 2. On the distance which the ships of antiquity sailed in twenty-four hours. 3. On the measure of the Olympic Stadium.

Of the other persons of this name, there are—1. The writer on Meteorology, who is said by Agatharcides, in Phot. Cod. 250, to have denied that comets portended either good or evil. According to John Philoponus, on Aristot. Meteorolog., who refers to Eratosthenes, he calculated that the circumference of the earth was 2,050,000 stadia.—2. The author of an epic poem in Greek on Alexander, which extended to twenty-four books; and of some poems on Attalus; and he translated also the Georgics of Virgil into Greek verse, as stated by Suidas.

ARRIBAS, (Pablo Antonio, 1771—1828,) Spanish minister of justice; professed law at Valladolid, and rose through the gradations of office until Charles IV. made him procurador-general of the Alcades del Corte. Gratitude to his royal master was not among his virtues, for he embraced the interests of Joseph Bonaparte, and by that usurper was made minister of police, and of justice. In 1814, therefore, he was compelled to leave Spain, and he ended his days in the vicinity of Paris.

ARRIGHETTI, (Philip, 1582—1662,) was born at Florence. He was one of the most distinguished members of the Florentine Academy, and that of the Alterati. He wrote a great many works of an academical and theological character, which, however, were never printed. (Biog. Univ.)

ARRIGHETTI, (Nicolas,) a disciple of Galileo, also a well-known man of letters in Italy; was born at Florence, and died in 1639. He distinguished himself in mathematics and natural history, and in the study of the Platonic philosophy. (Biog. Univ.)

ARRIGHETTO, or ARRIGO, (*i.e.* Henry,) called, in Latin, *Henricus Septimellensis*, or *Henricus Florentinus*, a Latin poet of the twelfth century, was born at Settimello, near Florence. He obtained the benefice of Calenzano, which, however, he was obliged to leave, owing to a vexatious law-suit with the bishop of Florence. After this, he was so reduced that the name of "*il povero*," or "the poor," was given him. He wrote an account of his misfortunes in elegiac verse, in a poem entitled, De Diversitate Fortunæ et Philosophiæ Consolatione. This had, for some time, a very great reputation, was eagerly read in the schools, and proposed as a model. It was printed, for the first time about 1495. Several other editions have since been published, and it will be found in Leyser, Hist. Poet. Med. Æv. p. 453. (Biog. Univ.)

ARRIGHI, a painter, a native of Volterra, and the favourite pupil of Franceschini. All the pictures of his which remain in public contain a great portion of the work of his master. (Lanzi, Stor. Pitt. i. 205.)

ARRIGHI, (Antony,) a native of Corsica, and related to the family of Bonaparte, was professor of law at Padua, where he died about 1753. He was remarkable for a ridiculous controversy about an epitaph of his own composition. His principal writings are, a History of the Wars of Cyprus, in Latin; and, a Life of Franciscus Maurocenus. (Biog. Univ. Suppl.)

ARRIGHI, (duke of Padua,) of a Corsican family, a relative of Napoleon, and one of his most distinguished generals. Having entered the military service very young, he became aid-de-camp of Berthier, went with the expedition into Egypt, and afterwards distinguished himself at Austerlitz as a colonel of dragoons. He acted with great bravery at the battle of Wagram, where he commanded a regiment of Napoleon's guards. He was made a general, a duke, and married the daughter of count Montesquiou, chamberlain of Napoleon. In 1813, he assisted in the campaign in Saxony; and at the head of the third corps of cavalry, received orders to sweep the left banks of the Elbe. Arrighi declared Leipzig

in a state of siege, and became still more unpopular in Germany, by attacking the free corps of Lützow during the armistice, on the 17th June, 1813. He fought with his usual courage in the other battles of that great campaign. After the abdication of Napoleon, Arrighi made his peace with Louis XVIII. In the hundred days he accepted a peerage from Napoleon, and was sent as commissaire extraordinaire to Corsica. He there fortified himself in Calvi, and prepared to defend himself to the utmost. After the battle of Waterloo he still held out, and determined upon declaring Corsica independent—a project in which, as might be expected, he was unsuccessful. He was banished from the French territory, and retired into Lombardy, where he died recently. Several other personages of the same name have distinguished themselves in Corsica of late years. (Biographie Nouv. des Cotemp. Milit. Conv. Lex.)

ARRIGONI, (Francis,) was born at Bergamo in 1610, and died 1645. He wrote some Eulogies and Discourses, which were published at Bergamo in 1636; the Theatre of Virtue, and other pieces, noticed by Vaerini in his history of the writers of Bergamo.

ARRIGONI, (Pompeio, cardinal,) was born at Rome in 1552. He filled many important offices in the papal court, and died in 1616. He was the author of a few tracts mentioned in the Biog. Univ.

ARRIGONI. See LAURENTINI.

ARRIQUIBAR, (Don Nicholas,) a merchant of Bilboa, in Spain, deserving notice as the author of one of the earliest treatises on Political Economy as a Science. His book, entitled Recreacion Politica, was composed in 1770, and printed, after his death, in 1779, at Vittoria. (Biog. Univ.)

ARRIVABENE, (Andreas,) a printer of Venice about the middle of the sixteenth century, and the author as well as printer of a translation of the Koran into Italian. This version is not made immediately from the Arabic, but is a translation from the Latin of Retinensis. It was itself the basis of the German translation of Schweigger.

ARRIVABENE, (Giovanni Francesco,) was born at Mantua, and flourished about the year 1546. He was the author of some poems, which he entitled Maritime Eclogues, and which were printed at Mantua in 1547. He was also distinguished as a prose writer, and many of his letters and essays are published in Raffinelli's Collection of the Letters of Different Authors. (Biog. Univ.)

ARRIVABENE, (Giovanni Pietro,) of the same family, was a pupil of Philelphus, and became bishop of Urbino, where he died in 1504. He wrote Gonzagidos, a poem, in honour of Ludovico, marquis of Mantua, a general who died in 1484, and Latin Epistles, that were published, with those of James Piccolomini, at Milan, 1506. (Biog. Univ. Roscoe's Leo X. Mazzuchelli.)

ARRIVABENE, (Hyppolito,) of the same family, died in 1739. He was a physician at Rome, and was the author of Poems published at Modena in 1717, and an academical dissertation, entitled La Vera Idea della Medicina. Reggio, 1730, 4to.

ARRIVABENE, (Ferdinando, 1770—1834,) an Italian jurist and philologer. He was a native of Mantua, and employed some time as president of a court of law in Brescia, from 1807—1816, and then removed to Bergamo; but in 1821, he appears to have been deprived unhandsomely of his judgeship. He wrote two treatises on legislative subjects, an Historical Commentary on Dante, and an Essay on the Loves of Dante and Beatrice, a Grammatical Preface to a Dictionary, compiled by his brother, an Essay on Forensic Language, a work on Italian Antiquities, &c. (Tipaldo, ii. 462.)

ARROWSMITH, (John, D.D., born 1602, died 1659,) eminent as a preacher and writer in divinity among the puritans of the seventeenth century, and for the high stations which he filled during the short time in which that party were in the ascendant. He was born at Gateshead, a suburb of Newcastle-upon-Tyne, studied in St. John's college, Cambridge, and became a fellow of Catherine hall. He was one of the university preachers, became settled at Lynn, in Norfolk, whence he removed to London, where he had the church of St. Martin's, Ironmonger-lane, and was one of the assembly of divines who were called to assist the Long Parliament in affairs touching religion. At this time, namely, in April, 1644, he was constituted master of St. John's college by the earl of Manchester, to whom the parliament committed the changes to be made in that university, Dr. Beal, the former master, being removed to make way for him. In 1647 he was vice-chancellor of the university; and in 1651, was made regius professor of divinity. Finally, in 1653, he was chosen master of Trinity college. His

death, just on the eve of the king's return, and the re-establishment of the church in its former order, probably saved him from a removal from his mastership, and from taking his place among the puritan ministers excluded from the church by the Act of Uniformity in 1662. He was buried in Trinity college chapel.

Dr. Zachary Grey, in his Examination of Neal's History of the Puritans, has produced certain passages from the writings of Dr. Arrowsmith, which show him to have been infected with the bad taste of the times in respect of pulpit oratory; but nothing has come down to us to impeach the testimony of a contemporary, that he was "holy and learned," diligent, zealous, and sincere; doing all that could be done with a "weak and sickly body." His printed works are, Two Sermons, preached before the Parliament; Tactica Sacra, 4to, 1657; Armilla Catechetica, a Chain of Principles, or an orderly Concatenation of Theological Aphorisms and Exercitations, wherein the chief Heads of the Christian Religion are asserted and improved, 4to, 1659; with a posthumous work, entitled God-Man, published in 1660. His writings are said to be still esteemed. The Armilla was reprinted at Edinburgh as late as 1822. See Neal; History of St. John's college, Cambridge; Brook's Lives of the Puritans; Lowndes' Bibliographical Manual.

ARROWSMITH, (Aaron, 1751—1823,) an eminent English engraver of maps, who held for some years the office of hydrographer to the king. His maps were very numerous, and the neatness and finished style of their execution gained for them a very extensive reputation, which, however, on closer examination, they have not permanently sustained. Arrowsmith was a most industrious collector of materials, but he was not equally judicious in using them; and though, in various respects, useful and meritorious, his maps contain many great and important errors.

ARROY, (Besian,) a doctor of the Sorbonne, and a theologician at Lyons, in the seventeenth century, who published various works, now of no great importance. (Biog. Univ.)

ARSACES, or ARSHEK, a name borne by several Persian and Armenian kings: in modern Persian historians written Ashek. This name was borne by some of the Achæmenides; but the greater number of those so named were of the early part of the Parthian dynasty, which for this reason is sometimes called the dynasty of the Arsacides. The Armenian kings of this name were also descended from the Persian Arsaces, and their dynasty takes its name from him.

The Persian annals throw little light upon the history of these monarchs; and what information we possess, is chiefly derived from the Greek and Roman historians, and from the Armenian, Moses Chorenensis. Between these latter accounts there is considerable discrepancy. The following is their history as far as it can be collected from these various sources.

Arsaces I. He and his brother Tiridates lived in Persia in the third century before Christ, during the time that that country formed a province of the kingdom of the Seleucidæ. The two brothers appear to have been men of rank in their own country, and claimed descent from the Achæmenides. Agathocles (or according to Arrian, Pherecles,) the governor of Persia under Antiochus Theos, had offered a disgraceful insult to Tiridates, which his brother Arsaces avenged by the death of the aggressor, and called upon his countrymen to revolt against the domination of the Seleucidæ. Antiochus Theos, occupied by the war in Egypt, and distracted by a similar revolt in Bactria, was unable to quell either; and Arsaces, the deliverer of his nation, became also their sovereign about B. C. 250. He established himself in Parthia, and chose the city of Hecatompylos (called by Moses Chorenensis *Bath*) as the capital of his empire. According to Arrian, he died after a reign of two years; but Justin and others give him a much longer reign, ascribing to him much of what is attributed to his brother and successor Tiridates, and relate that he perished at last in a battle against king Ariarathes IV. of Cappadocia. He is honoured by the Armenian historians with the title of Arshag Kach—*Arsaces the Brave.*

Arsaces II. Tiridates, the brother of the preceding, and mentioned in his history, followed him on the throne, and greatly increased the limits of the Parthian kingdom. He made himself master of Hyrcania, and entered into an alliance with Theodotus, king of Bactria. In an expedition against the Parthians, B. C. 238, Seleucus Callinicus, the successor of Antiochus Theos, was taken prisoner by Arsaces, and continued in captivity four years: according to some writers till his death. The day of this victory was kept by the Parthians as an annual festival;

the anniversary from which they dated the full establishment of their independence. Arsaces II. is said to have reigned thirty-seven years. He is styled by Moses Chorenensis Artases, or Ardash.

Arsaces III. Artabanus succeeded his father in the government about B.C. 217; and whilst Antiochus the Great was occupied with the war against Egypt, and against Achæus, the usurper of the crown of the Seleucides, the Parthian king took possession of Media. Antiochus, however, having finished the wars in which he was engaged at the time of this conquest, drove Arsaces out of Media, pursued him into his own states, and penetrated to the walls of Hecatompylos, his capital. Arsaces, with his army, withdrew into the mountains of Hyrcania, trusting in the natural defences of this rugged country; but Antiochus gained possession of the mountain passes, and took the city of Syringis. Arsaces, however, found means to assemble another and numerous army; and Antiochus, finding it inexpedient to continue the war with an enemy so able and resolute, especially as the affairs of Egypt and Asia Minor demanded his attention, made peace with the Parthian king, B.C. 210.

The terms of peace were, that Arsaces should retain possession of Parthia and Hyrcania, on condition of his assisting Antiochus in his expedition against Euthydemus, king of Bactria, which he wished to subject to the government of the Seleucidæ. He met, however, with so much opposition, that he granted the Bactrian king a peace on very advantageous terms; and after a visit to the Indian king, Sophagasenus, returned to Syria. After this Arsaces lived in peace to the end of his reign, the length of which is not accurately determined. By some writers he is called Arsaces II., Tiridates being altogether omitted. Moses Chorenensis calls this king Arshag Mieds—*Arshag the Great*, and says that he established his brother Valarsaces, or Wagharshag, as king of Armenia.

Arsaces IV. Phriapatius, succeeded his father in the government of Parthia; but little is known of his history. Justin says that he reigned fifteen years, and left three sons, Phraates, Mithradates, and Artabanus; the first of whom succeeded him. Moses Chorenensis calls him Arshagan, and makes his reign thirty years. The greatest discrepancy prevails between this writer and the Greek and Roman historians on the subject of the duration of these reigns.

The succeeding kings of Parthia bore the name of Arsaces, but apparently only as an adjunct of sovereignty—as the Roman emperors took the title of Cæsar. The authorities for their history are, Arrian, Strabo, Justin, Ammianus Marcellinus, Polybius, Moses Chorenensis; and in modern times — Foy Vaillant, Louis du Four de Longuerue, Spanhemius, and Bayer. The Parthian coins, with Grecian inscriptions and Macedonian names of the months, are given by Vaillant.

The notices of the Parthian kings in the Persian historians, are exceedingly meagre, amounting to little more than a list of their names. This may perhaps arise from the prevalence of the Greek language and literature during their rule.

The Armenian kings of this name, according to the Roman historians, are the following:—

Arsaces I. son of the Parthian king Artabanus III. was forcibly placed by him on the throne of Armenia, on the death of Artaxias. Tiberius stirred up against him Mithradates and Pharasmenes, and he perished by a conspiracy among his own servants in the first year of his reign.

Arsaces II. was placed on the throne by his brother Artabanus IV. of Parthia, about 218 A.D. He was a friend of the Romans, and assisted his brother against the rebel Ardasheer (the founder of the Sassanian dynasty,) by whom, however, he was finally overcome.

Arsaces III. succeeded his father Tiridates III. under the reign of Constantius Augustus, the son of Constantine the Great, and was a friend of the Romans. He was treacherously taken prisoner and murdered by Sapor II. of Persia, at a banquet, to which that king had invited him at the castle of Agabana. Moses Chorenensis relates a similar story of Tiranus II. and his Arsaces II.

Arsaces IV. son of Arsaces III. succeeded his brother Para in the government of Armenia, towards the end of the fourth century. He appears to have been an ally of the Romans, and to have enjoyed an undisturbed reign under favour of the peace made between Theodosius and the Persians.

Arsaces V. son of the foregoing, by his father's will inherited only a fifth part of the kingdom, while to his brother Tigranes was allotted the remainder. He applied to the Roman emperor, Theodosius the younger, for assistance to recover

the whole of the kingdom: but when Tigranes, to protect himself against the powerful allies of his brother, gave up his part of the kingdom to the king of Persia, Arsaces, on his side, relinquished his portion to the Roman emperor, and descended into private life.

The list of Armenian Arsaces given by Moses Chorenensis, differs considerably from the above. He makes only three of them

Arsaces I. succeeded his father Walarsaces, who had been placed on the throne by Arsaces III. of Persia, (see this name) in A.D. 108. He made war upon the inhabitants of Pontus, and is said to have left behind him there as a mark of his progress, his lance struck deep into a stone column, which had long received divine honours from the people of that region. During his reign, many of the Bulgarians, the inhabitants of the country about Mount Caucasus, driven by popular commotions from their own country, took refuge in some of the most fertile parts of Armenia. He exhibited a memorable instance of religious persecution against the sons of Bagaratus, a Jewish settler in Armenia, to whom his predecessors had been under great obligations, and whom they had ennobled. Two of these youths were put to death, and the rest spared, on condition that they should not observe the sabbath in abstaining from war or hunting, and that they should not circumcise their children. He is said to have reigned thirteen years.

Arsaces II. son of Tiranus II. was put on the throne by Sapor, king of Persia, A. D. 364. The emperor Valentinian, about to invade Persia, called upon him to join him in this expedition against the ancient enemies of Armenia; and his refusal to do so provoked Valentinian to send an army against him, under the command of Theodosius: the attack, however, was averted by the intercession of the bishop Narses. Arsaces cruelly persecuted his nephew Gnel, and at last murdered him, that he might marry his wife Pharanzes. His cruelty raised his subjects against him, and caused many rebellions; and in addition to this, his dominions were frequently invaded by Sapor. During one of these Persian incursions, Arsaces trusted himself in the Persian camp, was taken prisoner, and thrown into a tower in Chuzistan, called the Castle of Oblivion. Here, desperate at the progress which Sapor was making in his kingdom, and the cruelties he committed there, he put an end to his own life.

ARSAMES, or ARSAMAS, a king of Armenia, about 245 B.C. There are several of this name, among whom are, Arsames, father of Hystaspes, the father of Cyrus; another, a son of Artaxerxes Longimanus; and a third, a Persian general killed at the battle of Issus. (Biog. Univ.)

ARSENIUS, patriarch of Constantinople, was a lay-monk in a monastery in Macedonia, from which he was, in 1255, called by Theodore Lascaris to the metropolitan see. In the course of one week, he was lay-monk, deacon, priest, and patriarch. Four years after, Theodore Lascaris died, but, before his death, he committed his son, John Lascaris, then in the sixth year of his age, to the care of Arsenius, conjointly with Muzalon. Shortly afterwards, Muzalon was assassinated, and Michael Palæologus, having by a series of artifices and encroachments, in some of which Arsenius was an unwilling instrument, obtained the sovereign power, and been crowned emperor, though with an understanding that when John Lascaris arrived at years of manhood he should be joined with him in the sovereignty, the patriarch seeing his own authority and influence on the decline, retired to a monastery. Michael thereupon deposed him, and chose Nicephorus in his place, and thence arose a great division in the Greek church concerning them. In 1261, Constantinople having been recovered from the Latins, Michael thought it judicious to recall Arsenius to his see. Michael was again crowned in the church of St. Sophia, with the same understanding as before. The tyrant was restrained from fear or conscience from dipping his hands in royal blood, but he determined to secure his throne by what Gibbon calls—"one of those imperfect crimes so familiar to the modern Greeks," that is, by putting out the eyes of the unfortunate young prince. Arsenius, filled with indignation, excommunicated the emperor, who exhibited signs of great remorse and repentance, and of reverence for the character of the patriarch. Nothing, however, could prevail upon him to withdraw his sentence, and for three years the emperor laboured under all the danger and scandal of it. At length, in 1266, Michael having obtained the consent of several bishops, convoked a council, which, on the pretence of Arsenius having been engaged in a conspiracy against the emperor, deposed him, and

banished him to a small island of the Propontis. He bore his sufferings with serenity, but, though repeatedly urged in his exile to withdraw his censures, he still refused; and, even in his will, which is still extant, gave strong proofs of his inflexibility and indignation against the emperor. He died in exile in 1273. There is left of this patriarch, a collection of canons drawn from the laws of the emperors, accompanied with notes, written with the view of establishing their concordance. (Cave. Milner, Church Hist. vol. iv. Gibbon.)

ARSENIUS, the son of Michael Apostolius, and afterwards archbishop of Monembasia, now Malvasia, in the Morea, was one of the refugees from Constantinople, who conduced to the revival of Greek literature in Italy. He was an intimate friend of Paul III., who was raised to the pontificate in 1534, and to whom he complains, in a Greek letter prefixed to his edition of the Scholia on Euripides, printed at Ven. 1534, that he had waited full fifteen years in the hope that Leo X. would have invested some Greek with the hat of a cardinal. Before, however, his friend Paul could do any thing for him, he was removed from the world in 1535, as stated in a MS. life of him in the Vienna library, quoted by Kollar on Cod. Cæsar, cxxviii. n. 12, p. 505. But though, by his submission to the church of Rome, he hoped to gain the goodwill of Leo X. he did not fail to incur the ill-will of Pachomius, patriarch of Constantinople, by whom he was excommunicated. In the letter alluded to, he states that he collected the Scholia in the isle of Candia, whither his father had retired after the taking of Constantinople by the Turks, and at Venice and Florence; by which we are probably to understand that he found the MSS. at those places necessary for his purpose. He completed likewise the Ἰωνια, *Violetum*, left imperfect by his father, and which he sent to Rome, with a dedication to Leo X.; who finding, probably, that it was a mere compilation from still existing authors, seems to have neglected it entirely; nor was it till his friend Paul was in power that one portion of it, containing the apophthegms of philosophers, was printed by Zacharias Calliergus, it would seem, at Rome, in 1534. The other portion, relating to the Proverbs, remained in MS. till it was printed by Walz, at Stuttgard, in 1832, who found at Dresden the copy made by Ch. F. Matthæi from a Moscow MS., but which is less full than the one in the Mediceo-Laurentian Library at Florence. In the Apophthegms are to be found a few things not preserved elsewhere. His Syntagma Logicum was printed at Par. 1540, in the original Greek, and the translation in 1541.

ARSENIUS, a Greek bishop, who accompanied the Constantinopolitan patriarch, Jeremiah, to Moscow, when the latter proceeded thither for the purpose of establishing a patriarch over the Russian church. Arsenius wrote a narrative of their stay at the court of Moscow, (from June 1588 to May 1589,) in which he is very circumstantial in relating the different interviews between the patriarch, and Pheodor and his consort Irene, the sister of Boris Godunov, but does not explain the reasons that induced the tzar to establish a patriarchal throne in his own dominions. The narrative, however, deserves the attention of the historian. It is written in modern Greek, and was first published in 1749, in the Codices Bibl. Regii Taurinensis Athenæi, with a Latin translation, which last was again published separately in 1820, with the title, Labores et Iter Humilis Elassonis Archiepiscopi Arsenii, ubi et Patriarchatus Moscovitici Institutio narratur.

ARSENIUS, a monk of the Greek church, who founded the patriarchal school at Moscow, in the reign of Michael Pheodorovitch, (1613—1645.) He was anxious that the old Slavonic church books should undergo revisal and correction, on which account he was regarded as inclining to heresy, and was banished to the Solowetz convent in 1649, by the patriarch Joseph.

ARSENIUS-SUCHANOW, superintendent of the convent of St. Sergius, at Moscow, was sent by the Tzar Alexis Michaelovitch, and the patriarch Joseph, in 1649, to visit the principal holy places in the east, in order to ascertain what were the precise ceremonies and practices of the Greek church, and also to collect ancient Greek manuscripts. Accompanied by Jonas Malenkoi, he first proceeded to Constantinople, through Moldavia and Wallachia, and after visiting Chios, Rhodes, and other Greek islands, staid some time at Alexandria, whence he pursued his route to Jerusalem, and travelling through Georgia, returned to Moscow in July, 1651. He wrote a jou. al of his travels, under the title of Proskunitari, or Devotional Pilgrimage; the original manuscript of which is still in the Synodal library at Moscow. In his account of Jerusalem, he animadverted so freely

upon the negligence of the Christians there, that the patriarch of Jerusalem complained of him to the tzar. In 1651, he was sent to the convent of Mount Athos, and other religious institutions, for the purpose of collecting Slavonic and Greek manuscripts, of which he brought back with him about five hundred, now in the Synodal library, and considered the most valuable portion of it. He died at Moscow, April 14th, 1668. Some criticism and remarks relative to him, his opinions and representations, occur in Sarov's Journey to Jerusalem, Moscow, 1798.

ARSENNUS, born at Rome about the end of the fourth century, was selected by the emperor Theodosius the Great to educate his children; but, longing for solitude, he withdrew secretly to Alexandria, and thence to the desert, where he remained an anchorite for fifty years; resisting all attempts of Theodosius and of his son Arcadius to withdraw him from it. In the Romish calendar St. Arsennus occupies the 19th of July. (Biog. Univ.)

ARSES, the youngest son of Artaxerxes Ochus, was placed on the throne by the eunuch Bagoas about 436 B. C. After a reign of three years, he was put to death by Bagoas. (Biog. Univ.)

ARSHENEVSKY, (Basil Kondratievitch,) a native of Kiev, became a student at the Gymnasium of Moscow in 1774, where he distinguished himself by his application to mathematics. In 1785, he was appointed teacher of philosophy and belles-lettres; adjunct in 1793, and afterwards professor, in which capacity he gave lectures on pure mathematics. Of his writings, only two discourses are known to the public, viz. On the Origin, Application, and Mutual Connexion of Mathematical Studies, 1794; and on the Connexion between Pure Mathematics and Physics, 1802. He died January 27th, (Feb. 9th,) 1804.

ARSILLI, (Francesco,) a celebrated Italian poet and physician, flourished in the beginning of the sixteenth century, under the pontificates of Leo X. and Clement VII. He died in the sixty-sixth year of his age, in 1540. He wrote a poem in Latin verse, entitled, De Poetis Urbanis, addressed to Paulus Jovius, in which he celebrates and criticizes the works of a great many Latin poets resident at Rome in the time of Leo X. It was first printed at Rome in 1524, afterwards by Tiraboschi, and lately by Mr. Roscoe, in his Life of Leo X. (Biog. Univ.)

ARSINOE, the daughter of Ptolemy, son of Lagus, king of Egypt, became the wife of Lysimachus, king of Thrace, and afterwards of her brother Ptolemy Philadelphus.

ARSINOE, the daughter of Lysimachus, king of Thrace, was the wife of Ptolemy Philadelphus, and afterwards of Magus. She sent for Demetrius, the son of Demetrius Poliorcetes, from Macedonia, after the death of Magus, to marry her daughter, but on his arrival took him for her lover, and abandoned all her authority to him.

ARSINOE, the daughter of Ptolemy Euergetes, was married to Ptolemy Philopater, her brother, who afterwards, under the influence of Agathoclea, gave orders for her death.

ARSLAN,* Sultan, (Abu'l Modhaffer Zein-ed-deen Arslan,) son of Togrul Shah II., the eighth Seljukian sultan of Persia, was placed on the throne of his ancestors A.D. 1160, A.H. 555, after the deposition and death of his uncle, Soliman-Shah, at the age of twenty-eight. The influence of his step-father, the powerful atabek Ildighiz, secured his recognition, and his cousin, Mohammed Seljuk Shah, who attempted to dispute the crown, was defeated and killed; but he failed in obtaining acknowledgment of the suzeraineté, held by his predecessors over Bagdad and the Babylonian Irak, from which the Seljukians were now finally excluded by the khalif Mostanjed. The first two years of his reign were occupied in warfare against the Christians of Georgia and Circassia, who had assumed the offensive, and invaded the N.W. provinces of Persia; over them he was victorious, but the revolt of Embanej, the governor of Mazanderan, occupied his arms for a longer period, and the rebel chief was at length cut off by assassination. The Seljukian monarchy had, at this period, greatly declined from its ancient grandeur, but the valour and sagacity of Ildighiz in some degree re-established its power in Persia Proper, though he was unable to regain a footing in Khorassan. He died in 1172, and the loss of his faithful vizier affected Arslan so deeply as to throw him into a decline, of which he died, A.D. 1175, A.H. 571, after a reign of fifteen years. Hadji-Khalfa places his death two years later. His son and successor, Togrul III., twenty years later, fell in battle against the Khwarizmians, and with him expired the Seljukian dynasty in Persia. (Khondemir. Abulfeda. D'Herbelot. De Guignes.)

* *Arslan* means in Turkish "*lion*."

ARSLAN SHAH, the fifth sovereign of the Seljukian dynasty in Kerman, was called to the throne A. D. 1101, A.H. 494, on the death of his cousin, or nephew, Iran Shah, who had been destroyed by the people for his tyranny and cruelty. During the reign of Iran Shah he had lain concealed for safety in the shop of a shoemaker, whence he issued to ascend the throne. His long reign, of forty-two years, is said to have been the epoch of the grandeur of Kerman, which he released from its dependence on the head of the Seljukian house, the great sultan of Persia; but few events are noticed relative to this remote and obscure dominion by Asiatic historians. He died A.D. 1141, A.H. 536, and was succeeded in his states by his son Mohammed. His great-grandson, of the same name, was the eighth of the same dynasty, but was soon driven from his throne by his brother Bahram Shah. (D'Herbelot. De Guignes.)

ARSLAN, or IL-ARSLAN, the second of the Khwarizmian sultans, succeeded his father Atsiz, the founder of the dynasty, A.D. 1156, A.H. 551, after defeating the opposition of his brother Soliman. He took advantage of the declining power of the Seljukians greatly to extend his dominions on the side of Persia, making himself master of the whole of Khorassan and the adjacent provinces, and raising the Khwarizmian monarchy to a formidable pitch of authority. He also waged war against the Tartars, beyond the Jaxartes, on his march against whom he was seized with a malady which terminated his life soon after his return to his capital, A.D. 1172, A.H. 568. His two sons, Takash and Sultan Shah, divided his dominions, but the latter was soon despoiled by his brother. (Abulfeda. De Guignes.) D'Herbelot erroneously placed his death, "A.H. 547, ou 557!"

ARSLAN SHAH, the twelfth of the Ghiznevide sultans of Eastern Persia and Cabul, succeeded his father, Massoud III., A.D. 1114, A.H. 508, but was driven from the throne, four years afterwards, by his brother Bahram, whose pretensions were supported by their uncle, the powerful Seljukian sultan Sandjar. Arslan died in confinement at Ghizni, most probably by violence, soon after his deposition.

ARTABANUS IV. (Ardewan,) king of the Parthians, brother of Volgesus III. to whom he succeeded. He was nearly made prisoner by the Romans, in his wars with the emperor Severus, and still more narrowly escaped destruction from the treacherous massacre of his nobles by Caracalla. In revenge he invaded Syria with a great army of Parthians, and was encountered by the Roman army under Macrinus. The battle had lasted two days, according to the historians, when on the third day the news arrived of the death of Caracalla, and Macrinus made a hasty peace with the Parthians, advantageous to the latter. He was defeated and slain by Ardasheer Babekan. (See ARDASHEER.)

ARTABASDES, was born in Armenia, and had the command of a body of Roman troops in that province, in 716. In 742 Artabasdes, taking advantage of the hatred in which Constantine Copronymus was held, revolted against him, gained possession of Constantinople, and was acknowledged emperor. In 743 he marched into Syria to ravage the provinces that had not submitted to him, but his army was surprised, and cut in pieces, by that of Constantine, and he returned with difficulty to Constantinople. That city was soon after taken by Constantine, and Artabasdes, though he had escaped from it, was taken in Syria, and had his eyes put out by the conqueror. After this he disappears from history. (Biog. Univ.)

ARTABAZUS. 1. A Persian nobleman, who commanded the Parthians and Chorasmians in the expedition of Xerxes against Greece. After the battle of Platæa, which he had dissuaded Mardonius from engaging in, he escaped with his division of the army, and secured his retreat to Asia by spreading, on the way, the news that Mardonius had been successful. He was afterwards employed as negotiator between Xerxes and Pausanias.—2. A general of Artaxerxes Longimanus, sent by him against the rebellious Egyptians, an expedition which he brought to a successful termination.—3. This latter has been incorrectly confounded with one of the generals of Artaxerxes Mnemon, who was sent against Datames, the rebellious satrap of Cappadocia. He himself rebelled against Artaxerxes Ochus, and was twice successful in battles against him, but was at length compelled to fly, and took refuge in Macedonia; he was afterwards pardoned by his master. He fought under Darius III. at the battle of Arbela, and followed him in his flight. After his death, he submitted to Alexander, who made him satrap of Bactria. One of his daughters was married to Ptolemy Lagus, and the other to Seleucus.

ARTAK. See ORTOK.

ARTALIS, or ARTALE, (Joseph,) an Italian poet, was born in Sicily in 1623. He was at Candia when that place was besieged by the Turks, and the valour he displayed there obtained for him the honour of knighthood of the military order of St. George. He was so famous a duellist, that he was commonly called, "Il cavalier sanguinario." He was a member of several academies, and the favourite of several princes. There have been attributed to him:—1. Dell' Enciclopedia Poetica, two parts, 1658, 1679; and a third, Naples, the same year. 2. La Psiche, a musical drama, Venice, 1661. 3. La Bellezza Alterrata, Elegia, Naples, 1646; Venice, 1661. There is a Life of Artale by Caballone.

ARTARIO, (Joseph,) a sculptor, born in 1697, in the canton of Lugano, in Switzerland, son of John Baptist Antario, from whom he received the first instruction in his profession. Possessing good talents, he soon surpassed his father, and was sent to Rome. Thence he went through Germany, Holland, and England, where he executed some good works. The elector of Köln took him afterwards into his service. He died 1769. His statues are good imitations of the antiques, the attitudes natural, and the drapery light and artistical.

ARTAUD, (Artaldus,) archbishop of Rheims, where he had been a monk of St. Remi. He was elected to the archbishopric in 932; and in 936, he consecrated Louis d'Outre-mer king of France, by which he drew upon himself the enmity of Hebert, and of Hugh count of Paris, who, with the duke of Normandy and several bishops, laid siege to Rheims in 940, and obliged the archbishop to surrender. He underwent many privations and persecutions for his firmness in the cause of his sovereign, until Louis, aided by the king of Germany, restored him to his see in 947. He died in 961. He has left an account of his misfortunes, and some acts of councils which he wrote. (Hist. Lit. de Fr. vi. 295.)

ARTAUD, (Pierre Joseph,) was born in 1706. He was distinguished as a preacher at Paris, and in 1756 was raised to the bishopric of Cavaillon. He died in 1760. His published works are, Panegyrique de S. Louis, 1754, 4to; Discours sur les Mariages, 1757, 4to; and, Instructions Pastorales. (Biog. Univ.)

ARTAUD, (Jean Baptiste,) was born at Montpellier in 1732. He wrote, La Centenaire de Molière, which was performed at Paris in 1773, and had great success. He died at Paris in 1796. (Biog. Univ. Suppl.)

ARTAXERXES, (Longimanus,) one of the most powerful and politic sovereigns of ancient Persia, according to the Greek accounts of the kings of that country. These it is necessary to follow, as the Persian annals are too meagre, as well as too much mixed up with fiction, to be of much service. This monarch, however, is one of the few Persian sovereigns who can be satisfactorily identified in the series mentioned by Greek writers, both his name and surname appearing, with little change, in the appellation of Ardashir Diraztast. Of this latter word, the Greek μακρόχειρ is a literal translation, both signifying long-handed. He was the son and successor of Xerxes, who was slain, together with his eldest son Darius, by Artabanus, the captain of the guard; an ambitious man, whose design appears to have been to reign under the shadow of the authority of Artaxerxes. This design was frustrated by the vigour of the young prince, who put him to death; and, after the defeat of his brother Hystaspes, governor of Bactriana, he gained undisputed possession of the throne of Persia. Shortly after his accession, Themistocles took refuge at his court.

During the reign of Artaxerxes, the Egyptians rebelled against the Persian government, and were aided by the Athenians. The Persian monarch sent against them his brother Achæmenes, who was defeated and slain, along with a great number of his soldiers. Artaxerxes, after having in vain solicited the help of the Spartans, sent against the insurgent Egyptians, and their Athenian allies, an immense army, under the command of Artabazus and Megabyzus. The latter, who had the command of the land forces, completely defeated the Egyptians, and took many prisoners of both nations, among whom was Inarus, the king of Egypt. Subsequently, however, the Persians were defeated by land and sea, by the Athenian general, Cimon, with so much loss that Artaxerxes was glad to conclude a treaty with him; thus terminating the war between the two powers, which had lasted, from the burning of the temple of Sardis by the Athenians, more than fifty years. Under this monarch the Jews were delivered from their captivity, and the city which had been destroyed by Nebuchadnezzar was rebuilt. Artaxerxes died B.C. 425, after a reign of forty-five years.

ARTAXERXES, (Mnemon,) the son of Darius Nothus, succeeded him on the throne of Persia. From the beginning of his reign he was subjected to the most strenuous attempts of his younger brother, Cyrus, against his crown, and even against his life. The expedition of Cyrus against his brother, the fatal battle of Cunaxa where he lost his life, and the unparalleled retreat of the Greek troops under Xenophon, are events familiar to all, and immortalized by the history given of them by that general. Parysatis, the mother and partizan of Cyrus, avenged the death of her son with extreme cruelty, putting to a lingering death Mithridates and a Cretan soldier, who severally boasted of having slain him, as well as the eunuch who had, at the command of Artaxerxes, cut off the head and hand of the dead prince. All that we know of this woman represents her as being a woman of portentous cruelty. Her next victim was Statira, the wife of Artaxerxes, whom she poisoned.

Agesilaus, king of Sparta, made a temporary invasion of Asia, but was recalled home. During the progress of the Lacedemonian arms, Artaxerxes had been engaged also in a war with Evagoras, king of Cyprus. The dissension of the two Persian generals sent against this king neutralized the force of an immense army and fleet, and he was enabled to conclude a peace upon terms advantageous, as well as honourable to himself. After a peace of some years, Artaxerxes again took up arms against the Egyptians, who had revolted; two years were consumed in preparations, and the Persian monarch had the address to procure the cooperation of the Athenians, who sent their general, Iphicrates, on this expedition. The combined army forced one of the mouths of the Nile, but lost the advantage thus gained by want of promptitude in the Persian general, and his unseasonable jealousy of his Athenian associate. The annual inundation of the Nile, supervening at this juncture, drove the Persian army back into Phœnicia, and thus the fruits of two years' preparation were lost. The last years of this king were embittered by revolts of the provinces subject to him, and by plots among his own nobles, and between his numerous children. He died about A. C. 361, after a reign of forty-three years, leaving behind him the character of a beneficent prince; a character sullied, however, by instances of facility of temper, amounting to weakness; and which, in more than one instance, gave to others the power of committing cruelties, from which his own nature would have revolted.

ARTAXERXES III., (Ochus.) This prince, son of Artaxerxes Mnemon, took the surname of Artaxerxes on his accession to the throne, for which he had paved the way by procuring the murder of two of his brothers, who were competitors with him for the crown—Ariaspes and Arsames. His unscrupulous murder of many others of his nearest kindred, and indeed the whole tenor of his life, deservedly procured for him the reputation of being one of the most cruel of the Persian monarchs. After he had reigned nine years, he was alarmed by a formidable confederacy of the revolted Egyptians with the Phœnicians, and the two allied powers were joined by the people of Cyprus. By the help of the Greeks, and the treachery of the king of Sidon, he gained possession of that important city, and treated the inhabitants of it with a pitiless severity, which terrified the rest of the country into submission. He granted peace to the Cypriots upon certain conditions, and having thus disposed of all hindrances to his reduction of Egypt, he marched into that country with a body of Greek auxiliaries, defeated Nectanebus, the last native king of the country, and carried away with him an immense spoil from the conquered country. In the brutal wantonness of victory he slew the god Apis, the sacred bull, and gave his flesh to his soldiers to eat. This act was fatal to himself. Bagoas, an Egyptian eunuch, who had risen to great power under Ochus, incensed at this insult to the religion in which he had been born, poisoned the king, and it is said, after giving his flesh to cats, made knife and sword handles of his bones.

ARTAXIAS, or ARTAXAS, son of Artabazus, and proclaimed king of Armenia after his father had been taken prisoner by Antony.

ARTEAGA, (Estevan, or Steffano,) a Spanish Jesuit, who died at Paris in 1799. He wrote a book in three volumes, entitled Revoluzioni del Teatro Musicale, dalla sua Origine, fino al Presente, published at Bologna in 1783, a second edition of which, greatly enlarged, appeared at Venice two years afterwards. He also wrote on the rhythm of the ancients, and was the most philosophical and profound of all authors upon the melo-drama. Burney describes him as "an elegant

writer, who loves poetry better than music." (Burney's Hist. of Music, iv. 574. Dict. of Musicians.)

ARTEAGA, (Hortensio F. Paravacino y, 1580—1633,) of Madrid, entered into the order of the Trinity, became chaplain to Philip III., and filled the highest dignities of his order. As a preacher he is said to have excelled; probably his popularity was as much owing to a clear, sonorous delivery as to any other cause; his printed sermons have few admirers out of Spain. He is certainly superficial; he has little learning, and less solidity; and his whole attention was devoted to style and manner. That style was affected and bombastic; and his manner was derived from the puerile school of Gongora. His poems have the same defect, and most of them are on subjects of little attraction to general readers. Yet this very mediocre writer is highly praised by Lope de Vega.

ARTEDI, a Swedish naturalist, famous for his labours on ichthyology, was born in Ingermanland, in the north of Sweden, in 1705. He was intended by his parents for the church, but the bent of his inclination early showed itself towards the study of natural history. While his schoolfellows were at play, he was collecting flowers and fishes; and with a taste which, in this day, appears to us less purely scientific, he was passionately devoted to reading works on alchemy almost before he was able to understand the Latin in which most of them were written. In 1724 he entered the college of Upsal, and here, finding his penchant to the study of natural history increase he finally relinquished his purpose of entering the church, which he had entertained only at the wish of his parents, and dedicated himself to the study of medicine. This was the occasion of his introduction to Linnæus, who coming to Upsal in 1728, and inquiring for the one who most excelled in medicine among the students of the university, was directed to Artedi. This was the beginning of a close and sincere friendship between the two students, which was only broken by the death of Artedi. Linnæus, in the life of his friend, which is prefixed to his edition of the work of Artedi on Ichthyology, describes himself as making a sort of partition of studies with him; Artedi taking alchemy and ichthyology, and leaving to Linnæus, botany, entomology, and ornithology, while they pursued mineralogy and the natural history of quadrupeds in common. In 1734 the two friends parted, Linnæus for his journey into Norway, the north of Sweden, Denmark, and Germany; and Artedi to visit London. Here he received great kindness from the English naturalists, and especially from Sir Hans Sloane; and ever after spoke of the English with the greatest regard. The next year the friends met at Leyden, and Artedi was introduced, by Linnæus, to Albert Seba, an apothecary of Amsterdam, who had published two volumes of a splendid work on Quadrupeds and Serpents, and wished for the assistance of an able naturalist to assist him in completing the third volume on Fishes. This labour Artedi immediately entered upon, at the same time labouring upon his own Philosophia Ichthyologica, and forming a new system of umbelliferous plants, in which they are classed according to the involucra and involucella, or leaves surrounding the bases of the primary and subsidiary umbels. On the 27th of September, 1735, he had been supping with his patron Seba, and parting from him late at night, he appears to have lost his way in the darkness, as his body was found the next day in one of the canals with which Amsterdam is intersected in all directions. This conclusion of the life of a devoted and successful student of nature, melancholy as it is, is hardly more so than the events consequent upon his death. Seba, for whose fame he had been labouring, living meantime at his own expense, when applied to by Linnæus to contribute something towards his funeral expenses, offered a pitiful sum, of which Linnæus speaks in his biography of his friend with the bitterest contempt. The MSS. of Artedi were claimed by the person with whom he had lodged, who insisted on retaining them as a pledge for the expenses of his funeral, and other money due to him—and Seba refused to meddle with the affair, even so far as to buy up the papers, to prevent them from being sold by auction. From the distress caused by this strange conduct, Linnæus was relieved by his patron, Cliffort, who, at his request, bought the MSS.; and, after having them copied at his own expense, gave them up to Linnæus. Linnæus and Artedi had mutually left each other their heirs; providing that in case of the death of one, the other should inherit his papers, &c., and in accordance with the spirit of this agreement, Linnæus undertook the publication of his friend's work, the Bibliotheca Ichthyologica, from his unfinished papers. This was pub-

lished at Leyden in 1738. Another edition with notes and additions, was published by Walbaum-Gryphisvald, 1788-94; and a third by Schneider, Lips. 1789.

ARTEMIDORUS, a painter of doubtful country, who lived towards the end of the first century. He is mentioned in the following epigram of Martial :—

" Pinxisti Venerem, colis, Artemidore, Minervam,
Et miraris opus displicuisse tuum ?

ARTEMIDORUS, (Αρτεμιδωρος) a native of Side in Pamphylia, and a follower of the school of Erasistratus, is quoted by Cælius Aurelianus, as having considered either the œsophagus or the stomach to be the seat of hydrophobia, on account of the hiccup, the bilious vomiting, and the insatiable thirst accompanying that disease (De Morb. Acut. lib. ii. cap. 31; lib. iii. cap. 14 and 15, pp. 224 and 227). His date is unknown, but he must have lived some time between the third century B.C., and the second century A.D.

ARTEMIDORUS, surnamed Capito, (Αρτεμιδωρος Καπιτων,) a Greek grammarian in the reign of Hadrian, at the beginning of the second century A.D., who published a new edition of the works of Hippocrates, which was highly esteemed at the time. According to Galen, (Comment. in Hippocr. De Nat. Hom. p. 21, ed. Kühn,) he corrupted them by altering and modernizing the language. He is frequently mentioned by Galen (Opera, tom. xvi. p. 2; tom. xix. p. 83, &c.)

ARTEMIDORUS. Of the sixteen individuals of this name, enumerated by Fabricius, only two deserve the least notice.

1. The writer on dreams, who lived during the reigns of the Antonines, and, according to Reiff, in the time of Commodus likewise, was born at Daldia, an obscure town in Lydia; and though, in some of his own works, and by Lucian also in Philopatris, he is called an Ephesian, yet in his Oneirocritica he adopts the appellation of the Daldian, by way of paying the debt of nurture to his own and mother's birth-place; besides, he adds, Ephesus had been rendered so illustrious by the great men it had produced, that it wanted no addition to her glory. Speaking of the Oneirocritica, and the same observation would probably have applied to his work on Augury and Palmistry, no author, says Bayle, ever took more pains on a useful subject than Artemidorus did upon a trifling one. Not content with buying all that had been written on dreams, he spent several years in travelling with fortune-tellers, with whom he kept up a perpetual correspondence, with the view of making a large collection of dreams, of which he has recorded not less than ninety-five. So completely was he engrossed with this folly that he must needs instruct his son in the same science, and dedicated to him the two last books, while the three first were addressed to Cassius Maximus; or, as Bayle would read, Claudius Maximus; who was proconsul of Africa in the time of Antoninus Pius, and before whom Apuleius defended himself from the charge of magic. It was first printed by Aldus, 1518, and first translated by Cornarius at Basil, 1537; nor did it attract the attention of scholars till Rigaltius gave an edition of the original translation and notes, Lutet. 1603. Reiff published a handsome edition at Leips. 1805, with his own and Reiske's notes.

2. The geographer of Ephesus, whose works, mentioned by Strabo and others, extended to at least eleven books, which were abridged by Marcianus of Heraclea, and the fragments of which are found in the Geographi Minores of Hudson, t. i.

ARTEMISIA, queen of Halicarnassus, attended the fleet of Xerxes, with a squadron, in his invasion of Greece. At the battle of Salamis, being pursued by an Athenian ship, she attacked a ship of the Persian fleet commanded by one Damas, against whom she had an old grudge. By this stratagem she escaped certain death from one enemy, and revenged herself on another.

ARTEMISIA, a daughter of a king of Caria, was married to Mausolus her brother. He died in 355 B.C., and in honour of his memory, she erected the magnificent tomb, known by the name of the Mausoleum, and one of the seven wonders of the world. This lasted many centuries, and a description of it is given by Pliny.

ARTEMON, a painter, the date and place of whose birth are unknown, but who lived, it is supposed, about 280, or 300 years B.C., with many of whose pictures Rome was adorned. He painted, according to Pliny, xxxv. 11, 40, a portrait of a Queen Stratonice; a Danaë receiving the shower of Gold; and a Hercules and Dejanira; but his most celebrated works were the pictures which were carried to Rome, and placed in the Octavian Portico, representing Hercules received

amongst the Gods, and the history of Laomedon, with Apollo and Neptune. There was also an Artemon, a sculptor, who, with Pythodorus, executed many beautiful statues for the palace of the Cæsars. Plin. xxxvi. 5, 4. (Bryan's Dict. Biog. Univ. Sillig, Catal. Art.)

ARTEMON, of CLAZOMENUS, a Greek mechanician of considerable reputation, who went with Pericles to the siege of Samos, and contrived various warlike engines for that occasion. Another Artemon, of Cassandrea, is mentioned by Athenæus, who quotes three of his books, from the titles of which he would seem to have been what we now call a literary antiquarian.

ARTEMUS, a Roman general in Egypt in the reigns of Constantius and Julian. The pagans complained to Julian that he had destroyed their temples and altars, upon which, in 362, he ordered his head to be cut off. (Biog. Univ.)

ARTEPHIUS, a Hermetic philosopher, who lived about 1130. He wrote—1. Clavis Majoris Sapientiæ. Franckfort, 1614; Strasburg, 1699. 2. Liber Secretus. 3. De Characteribus Planetarum, Cantu et Motibus Avium, Rerum præteritarum et futurarum, Lapideque philosophico. 4. De Vita Propagandâ, in which he makes the somewhat startling observation, that he wrote it at the age of 1025 years. 5. Speculum Speculorum. The treatise on the philosopher's stone was translated into French, and published at Paris in 1612. (Biog. Univ.)

ARTEVELDE, (James van,) a brewer of Ghent, in the fourteenth century, who, by his riches, intrigues, and popular talents, obtained absolute power there, and drove away the count of Flanders. Edward III. of England entered into a treaty with him respecting the commercial intercourse of the English and Flemish, and afterwards endeavoured, by his influence, to engage the Flemish towns in the war that he was carrying on with the French. A meeting of all the allies was held at Brussels, which Artevelde, with the state and magnificence of a sovereign, attended, having in his suite deputies from the Flemish towns, who were all devoted to his service. There was no difficulty in the way. The Flemish had sworn not to make war with France. It is said that, in order to clear their consciences, Artevelde proposed to Edward that he should take the title and the arms of France. However this may be, the difficulty was got over, and the Flemish troops combined with the English in their operations. The war was not successful, the earls of Suffolk and Salisbury were taken prisoners, and Artevelde began to have clearly before him the prospect of vengeance from the court of Flanders. Under these circumstances he determined upon trying to secure the effective assistance of the English, by placing the country under the sovereignty of the prince of Wales. He found, however, that there was one point in which he was not absolute—no eloquence, no reason, no authority, no respect, or love for his person, could prevail upon the deputies, or people whom they represented, to join with him in his plans. After having thrown off the yoke of one prince of their own nation, they would not submit to that of another who was a foreigner. Artevelde then attempted to effect it by force, and introduced a body of five hundred English into the town of Ghent. The people, however, rose *en masse*, beset his house, and pierced him with a thousand blows. This took place in 1345. After this, Edward returned to England. (Biog. Univ.)

ARTEVELDE, (Philip van,) was the son of the preceding. When the inhabitants of Ghent revolted against the count of Flanders, in 1382, the name of Artevelde occurred to them. They rushed in a body to the house of Philip, conducted him to the market-place, and there took oaths of fidelity to him. His first act, after assuming the authority thus thrust upon him, was to revenge the death of his father; and twelve of those who had been the most active in his murder were executed under his own eyes. Afterwards, having defeated the count of Flanders, and obtained possession of Bruges, he became puffed up with his success, and affected the pomp and state of a sovereign. The count of Flanders, however, prayed and obtained succours from France. A large army, under the command of the constable Clissau, in which was the young prince Charles VI., marched into Flanders. Artevelde had the rashness to venture a battle, which was fought between Rosbec and Courtray, on the 27th of November, 1382. The Flemish were completely defeated, Artevelde was killed, and his body ignominiously hanged on a tree. This put down the revolt, and the count of Flanders resumed his government. The name of Artevelde is familiar to the English reader, from the fine dramatic poem of Mr. Henry Taylor, lately published.

ARTEVELDT, (Andrew van,) a

painter, born at Antwerp, about 1570, who excelled in painting marine subjects. His storms are represented with great force and effect. His portrait was painted by Vandyck, among those of the celebrated artists of his country. (Bryan's Dict.)

ARTHUR, (king.) No other personage, perhaps, has given rise to so many doubts as this grand hero of British history or of British romance. According to the story, he was born from adulterous intercourse between Uther Pendragon and Igerne, wife of the duke of Cornwall. He is said to have succeeded his father in 516, and to have gained numerous battles against the invading Saxons, whom he reduced, and then conquered Scotland and Ireland. Not content with these successes, he reduced under his subjection all the northern and western parts of Europe, and made himself entire master of France. While he was holding his court at Paris, he received an insulting message from the emperor of Rome, on which he carried his arms into Italy; and after entirely defeating him in several battles, was only hindered from completing the conquest of the Roman empire, by the news that his nephew Modred had in his absence rebelled against him. Arthur immediately returned to Britain; but in the war with his rebellious nephew, he received a mortal wound, and, retiring to the isle of Avalon, (which is identified with Glastonbury,) he there breathed his last. Such are the outlines of the extravagant story which, as far as we can trace, was first published to the world by Geoffrey of Monmouth, in the first half of the twelfth century.

It may justly be considered as doubtful if Arthur have any claim to be considered a historical personage. The name was known before the time of Geoffrey, for it occurs in the book which bears the name of Nennius; but that book is an undoubted forgery; and we neither know where nor when it was written. Geoffrey pretends to have obtained his information, at least in part, from Armorica; and it is not improbable that the name of Arthur was connected with the romance or mythic history of the people of that country, who were a race so nearly allied to the Britons in our island. The legend, therefore, might have become known orally in England by the Breton adventurers who came over with William the Conqueror. This is certain, that the serious historians who wrote in England in the time of Geoffrey, declare that the history he published was a fable, and never heard of before. Nevertheless, it soon became popular; it was translated into Anglo-Norman verse by Wace and others; and before the end of the twelfth century, king Arthur and his knights were made the subjects of a host of metrical romances. An apparent air of verity was given to the legend in the latter years of that century, by a pretended discovery of the bones of the British hero, in his tomb at Glastonbury, with an inscription identifying them.

Much has been said upon the subject of king Arthur, since Leland, in 1544, defended the truth of the whole legend in his Assertio Inclytissimi Arturii Regis Britanniæ. Sharon Turner, also, has attempted to prove the existence of such a personage, under the character given to him, in the age to which the legend referred him. Ritson wrote a Life of King Arthur, published posthumously, in 1825, in which he attempts to separate the true from the false; but it is a very uncritical work.

ARTHUR, of Brittany, the son of Geoffrey, third son of Henry II. and of Constance the heiress of Brittany, was born at Nantes in 1187. His uncle John, who was the fourth son of Henry II. and came to the throne in 1199, caused Arthur to be assassinated in 1202, in the sixteenth year of his age.

ARTHUR, (Prince of Wales,) the eldest son of king Henry VII. and the Princess Elizabeth of York, his wife; was born at Winchester on the 20th of September, 1486, being the first-born child of that auspicious union. The name of Arthur was given him in allusion to the supposed descent of the house of Tudor, from the ancient British kings, and probably also to avoid giving him a name such as Edward or Henry, that might perpetuate the recollection of the animosities between the houses of York and Lancaster. He was prince of Wales, duke of Cornwall, earl of Chester and Flint, and knight of the garter, while quite in his childhood: but he was early placed in a station, nominally at least, of business and political power, being appointed lieutenant, regent, and governor of England, in 1501, while his father was absent in the war with Charles VIII. king of France. On the 14th of November in that year, the ceremony was performed of his marriage with the princess Catherine of Arragon, daughter of Ferdinand and Isabella, king and queen of Spain, he being then aged fifteen years and seven weeks. They were soon sepa-

rated, he being sent to reside at the castle of Ludlow, for the government of the marches of Wales. He was there seized with a mortal distemper soon after his arrival, and died on the 2d of April, 1502. He was buried with great pomp in the cathedral church of Worcester, where the splendid monument that was erected to his memory, still remains. On his death, prince Henry, his younger brother, afterwards king Henry VIII., succeeded to his honours, and became the second husband of the princess Catherine.

ARTHUR, (Archibald,) professor of moral philosophy in the university of Glasgow; was born in 1744. In 1780, he was appointed assistant to the famous Dr. Reid, the professor of moral philosophy at Glasgow: he remained in this post for fifteen years, and on the death of that eminent person, was appointed his successor; but he survived it only a year. He died in 1797. In 1803, some part of his lectures was published under the title of Discourses on Theological and Literary Subjects, to which his life was prefixed. (Discourses, &c. *ubi supra*. Woodhouselee's Life of Lord Kames.)

ARTHUR, (James,) a native of Limerick, in Ireland, who became a Dominican friar at Salamanca. He was for many years professor of divinity there, from whence he was removed to the first chair of divinity in the university of Coimbra. But when the Portuguese threw off the Spanish yoke, Dr. Arthur was called upon, with other professors, by the new king, to swear to defend the doctrine of the immaculate conception of the blessed Virgin. Dr. Arthur refusing, he was deprived of his chair in 1642. He afterwards published a commentary, in Latin, on the works of Thomas Aquinas, two volumes folio; and it is said that he had ten volumes more in preparation on the same subject, when he died at the Dominican convent, Lisbon, in 1670.

ARTIEDA, (Andres Rey de,) born in 1560, was a native of Valencia, entered into the army, became captain in a regiment of infantry, and fought two people, whom all true Spaniards regard as pretty much alike—Frenchmen and Turks. On his return to Spain, he became a worshipper of the Muses, and published a volume of miscellaneous poetry, which, though lauded by Lope de Vega, probably deserves little praise. He also wrote a tragedy,—Sir Amantes, which we have not seen. The date of his death is uncertain.

ARTIGAS, (Don Juan,) general-in-chief of the republic of Buenos Ayres, was born at Monte-Video, in 1746, and entered the military service when very young. In 1810 he had risen no higher than the grade of a captain in the royal Spanish army; when, on account of some dissent with another military officer, he offered his services, in 1811, to the then rising republic of Buenos Ayres. Supplied with arms and ammunition, he began to excite the inhabitants of the Banda Oriental to revolt against the mother country. Elevated to the rank of general, after several successful minor engagements, he crushed the Spanish general, Elio, in the battle of las Piedras. When, subsequently, the Portuguese tried to possess themselves of the country on the left side of the La Plata (under the plea of assisting the king of Spain), Artigas succeeded in arming the Guanchas, pastoral tribes on the banks of the river, and thus strengthened, beat the enemy in several rencontres, and thereby assisted the republican army in the siege of Monte-Video. Artigas now became general-in-chief of the republic, with which the Portuguese were compelled to treat. When Puyredon was elected director, he aspired evidently at dictatorship, and was led by his jealousy of Artigas to declare him outlawed, and put a price of six thousand francs on his head. But the people inhabiting the country between the Uruguay, the Parana, and the Brazils, flocked to the standard of their general, now seventy years of age, and he defeated the army which had been sent against him, in 1815. A second army, under Valcarcel, met with the same fate; and his enemies had no other alternative but to cede to him the whole Banda Oriental of the Plata, part of which he had taken possession of. The Portuguese wishing to avail themselves a second time of these dissensions, took, in December 1816, Monte-Video. Artigas again, after some vicissitudes of fortune, obliged them to negotiate. The apprehension of a large expedition from Spain, caused some nearer approach of friendship between Puyredon and Artigas, but the revolution in Spain in 1820 dispelled their fears, and new dissensions arose in Buenos Ayres, which led to the occupation of the capital by the aged general. Artigas however could not long preserve his power amid men more cunning and politic than himself. He was obliged to retire to Paraguay, and to seek a refuge at Dr. Francia's, with whom he had been

previously on very bad terms; yet he was received by him with open arms. He lived in the Franciscan convent, possessing a plantation of tobacco, near Assumcion, and died about the years 1825, or 1826. He was a man of great activity, and in all his habits and manners identified with the rude hordes he had to command. The motives of many of his political acts are yet veiled in mystery, and can only be cleared up by the careful perusal of the coeval newspapers of South America. Artigas was much guided by a renegade priest. (Militär. Convers. Lex. Biog. Univ. Suppl.)

ARTIGNI, (Antoine Gachet d',) was born at Vienne in 1704. He published in 1749, Nouveaux Mémoires d'Histoire, de Critique, et de Litterature, part of which, that relating to the French poets, he is charged with having taken from a manuscript history of the French poets, by the abbé Brun, which had been deposited in the library of S. Sulpice, at Avignon, and to which he had access. This part, however, is far from being the most interesting, and Artigni's reputation would not have suffered, if he had acknowledged the assistance he received. There are in this work many rare and curious pieces. The style of Artigni is remarkably agreeable, and his criticism fair and moderate. He died at Vienne, of the cathedral of which he was canon, in 1778. (Biog. Univ. Dict. Hist.)

ARTIS, (Jean d',) in Latin Artisius, a French canonist, was born in 1572. He was professor of canon law of the faculty of Paris, and also at the royal college. He died in 1651. He is the author of a work entitled, J. Artisii Admiranda Pedis, Paris, 1629; in which he enters at large into the relation between the character and the shape of the foot. (Biog. Univ. Suppl.)

ARTIS, (Gabriel d',) was born in 1660, and died at London after 1730. He was for some time the minister of a French Protestant church at Berlin, and was distinguished for his efforts to prevent the spread of Socinian opinions among the different Protestant congregations. (Biog. Univ. Suppl.)

ARTNER, (Theresa von,) born at Schintau, near Presburg, April 19th, 1772; was the daughter of Leopold von Artner, a captain of dragoons, and afterwards a general. Devoid of personal charms, but gifted with intelligence and love of art and poetry, Theresa displayed considerable talent almost from her childhood; and at the age of sixteen undertook an epic on the subject of Conradin the Hohenstaufen, which, however, she did not complete beyond the fourteenth canto. Under the assumed name of Theone, she afterwards became a favourite with the German public; and many of her detached pieces and poems appeared in the Iris, Minerva, Hormayr's Hist. Taschenbuch, and other annuals and periodicals. Some fragments of her epic, on the battle of Aspern, in 1809, were printed in Hormayr's Archiv, but the Austrian censorship would not permit the poem to be published entire. Amongst her literary friends was Caroline Pichler, the well known novelist, to whom she addressed the account of her journey through Italy: Briefe an K. Pichler über einen theil von Croatien und Italien, 1830. She died in June 1830, at Agram, in Croatia, where she had devoted herself to the care of a sister and her young family.

ARTOIS, (Jaques d', or VAN ARTOIS, 1613—1665,) an eminent landscape painter, a native of Brussels; is supposed from his style to have studied under John Wildens. He painted principally representations of the scenery of his own country, which are executed in a light free manner, and the foliage admirably formed and depicted, though his pictures are sometimes too dark. In several of his works, figures are introduced by David Teniers. He was extravagant in his habits, frequenting the company of the great, and giving sumptuous entertainments, by which he impaired the fortune he made by his profession, and died poor. (Bryan's Dict. Biog. Univ.)

ARTORIUS, (Marcus,) a physician and friend of Augustus, and one of the followers of Asclepiades (Cæl. Aurel., De Morb. Acut., lib. iii. cap. 14, p. 224.) Augustus mentioned in his Memoirs (as we are told by Plutarch, in Vit. Brut. cap. 41, ed Tauchn.) that he owed his life to Artorius, because, in consequence of a dream, he persuaded him to assist in person at the battle of Philippi, notwithstanding a severe indisposition. His camp was forced by Brutus, and it was only from having attended to the warning given him by his physician that he escaped being killed or taken prisoner. (Vell. Paterc. lib. ii. cap. 70; Lactant. Divin. Instit. lib. ii. cap. 8; Dio Cass. lib. xlvii. c. 41). He was drowned in a shipwreck, soon after the battle of Actium, about A.U.C. 722, B.C. 31 (Euseb. in Chron.) A work by him, or a person of the same name, Περι Μακροβιοτιας, De

Longævitate, is quoted by Clemens Alexandrinus (Pædag. lib. ii. cap. 2, p. 153), but it is no longer extant. He appears also to have written one on Hydrophobia (Cæl. Aurel., *loc. cit.*), in which he placed the seat of the disease either in the œsophagus or the stomach, on account of the hiccup, the bilious vomiting, and the insatiable thirst by which it is commonly accompanied. It should be mentioned that in the passage in Plutarch, quoted above, some editions read Αντωνιος, instead of Αρτωριος.

ARTOPÆUS, (John Christopher Becker,) an historian and scholar, was born at Strasburg in 1626, and died in 1702. He was for many years a professor at Strasburg. He wrote some learned treatises, but their fame never went beyond the circle of academies and learned societies. (Biog. Univ. Suppl.)

ARTUSI, (Giovanni Maria,) a canon of Bologna, who published in 1598 a work, called—L'Arte del Contraponto Ridotta in Tavole, in which he reduces the precepts of Zarlino into a compendium. In 1603, he gave a continuation of the work, in which he treats more especially of the imperfections of modern music. The dates of these works are sometimes given 1586 and 1589. In 1600 and 1601, he published other musical tracts. (Mus. Biog. Dict. of Music.)

ARTUSINI, (Antonio,) of Forli, an Italian lawyer, poet, and orator, was born in 1554, and was alive in 1624, but the date of his death is not known. (Biog. Univ.)

ARUM, (Dominique van, or ARUMÆUS,) a nobleman of Friesland, born at Leuwarden in 1579. He was made professor of law at Jena in 1605. He is esteemed an able writer on the German law, and one of the first who reduced it to a regular system. His principal works are—1. Discursus Academici de Jure Publico. Jena, 1617. 2. Discursus Academici ad Auream Bullam Caroli IV. 3. Commentaria de Comitiis Roman.-German. Imp. 1630. He died in 1637.

ARUNDEL, (Thomas,) archbishop of Canterbury in the reigns of Richard II. and Henry IV., was born in 1353. He was the second son of Robert Fitz-Alan, earl of Arundel and Warren. In 1374 the see of Ely being vacant, the king recommended one man to the monks of Ely; the monks elected another; and the pope nominated a third, this being Thomas Arundel, then of the age of twenty-two, and only a subdeacon. Perhaps the pope, wishing to keep up his authority, purposely nominated one that he knew would not be disagreeable to either party: for it appears that Arundel was elected, and consecrated without any dispute. In 1388 he was removed to the archbishopric of York, and in 1396 he was translated to the see of Canterbury; being the first that ever went from York to Canterbury. In 1386, while bishop of Ely, he was appointed lord high chancellor of Great Britain. He resigned that post in 1389; was again appointed to it in 1391, and finally gave it up on his advancement to the see of Canterbury. In 1393 he took, in his character of chancellor, the extraordinary step of removing the king's courts from Westminster to York, under the pretence of punishing the pride and presumption of the Londoners, who were then in great disfavour with the king, and, to justify it further, set up the example of archbishop Corbridge, who had done the same thing eighty years before. The Londoners, however, affirmed, that he did it to "help his neighbours of York." However this may be, in a term or two the courts were brought back to Westminster. Soon after he was archbishop of Canterbury, he had a dispute with the university of Oxford about the right of visitation, which was decided in his favour by the king. In 1386 a commission had been framed by the duke of Gloucester and other nobles, in which Arundel, then bishop of Ely, and his brother, the earl of Arundel, had been concerned, the effect of which was to transfer the whole of the royal authority to their hands. They were then all-powerful, the king weak, and submission was the consequence. In 1397, by one of the mysterious revolutions not unfrequent in those times, but which history does not explain, the king was all-powerful, the duke of Gloucester's party weak. Richard II. took advantage of this to cause impeachments to be preferred by the parliament against those who had been concerned in the commission. The earl of Arundel was beheaded, and his brother the archbishop was sentenced to leave the kingdom in forty days, with pain of death in case of non-compliance. He retired to Rome, where pope Boniface IX. gave him a friendly reception, wrote letters to the king in his favour, and nominated him to the archbishopric of St. Andrews, intending farther preferments for him. The king, however, wrote a "marvellous sharp letter" to the pope, which so wrought with him, that he did not

attempt to prefer him further. Moreover, acknowledging the see of Canterbury to be vacant, he nominated Roger Walden to it. In 1399, another change took place. Richard II. was deposed and in prison; and the duke of Lancaster had become Henry IV. The pliant pope then discovered Roger Walden to have been an intruder and usurper; and Thomas Arundel, by what Godwin calls "the omnipotent bulls," was restored to his see. The archbishop put the crown on the head of the new king. In 1406 an address was presented by the commons; the effect of which was that the king should seize the goods and lands of the church, and apply them to the exigencies of the state. The archbishop was with the king at the time it was presented, and made a bold, vigorous, and ready speech in defence of the church, which moved the king to say,—"Howsoever I do otherwise, I will leave the church in as good estate as I found it." The archbishop then turned to the prolocutor, and some of the knights of the lower house that stood by, and made them a speech, which, with reference to the spoliations that really did take place about 130 years after, under Henry VIII., appears almost prophetic. After this he visited the university of Cambridge, made several statutes, and settled such matters and causes as had been there laid before him. In 1408, the archbishop determined to exert himself against the Wickliffites, whose doctrines had been for some time spreading extensively. They were then very prevalent in the university of Oxford, where he went in person, with a splendid retinue, for the purpose of checking and exterminating them. He was met near the town by the principal members of the university, who told him, that, if he only came to see the town, he was very welcome; but that, if he came in the character of a visitor, they declined his jurisdiction. Hereupon another dispute arose between them, which was referred to the king, who, after the example of his predecessors, gave it in favour of the archbishop. Soon after this decision, a convocation being held at St. Paul's, the bishops and clergy made a complaint to the archbishop against the growth of Wickliffitism at Oxford; and pressed him to visit that university. The university, now humbled and submissive, assented to the archbishop's visitation, and appointed a committee to examine heretical books. The committee selected some conclusions for censure extracted from these books, and sent an account of them to the archbishop, who empowered certain eminent members of the university to inquire into persons suspected of heterodoxy, and oblige them to declare their opinions. He also sent these conclusions to the pope for his condemnation, and solicited a bull for the digging up of Wickliff's bones. In carrying out his zealous hatred of the Lollards, he next determined to run down Sir John Oldcastle, Lord Cobham, a man of great spirit and ability, and looked up to as the head of that party. After some delay and trouble he succeeded in his object, and had the stern gratification of pronouncing sentence of excommunication against his victim, and of delivering him to the civil power. At this time, or about this time, his tongue "swelled so big in his mouth," that he could neither eat, drink, or speak for many days; and at last he died of hunger on the 20th of February, 1413. This was considered by the Lollards as an extraordinary judgment from the hand of God.

He was a liberal benefactor to the churches and sees over which he presided. He almost built the episcopal palace in Holborn, and presented the cathedral of Ely with a table of massive gold. At York he built a palace for the archbishops, and gave the cathedral many pieces of plate. He built the lanthern tower, and a great part of the nave of Canterbury cathedral, and gave it a ring of five bells, called after him, "Arundel's ring," and many rich gifts. He was also a great benefactor to many of our ecclesiastical structures. (Biog. Brit. Bentham's Hist. of Ely. Godwin de Episc.)

ARUNDEL, (Sir Thomas,) first lord Arundel of Wardour, being so created by king James I. in the third year of his reign, was the eldest son of Sir Matthew Arundel, and grandson of Sir Thomas Arundel of Wardour, who was beheaded in 1552, on a charge of conspiring against the life of John Dudley, duke of Northumberland. The family had been eminent in England from a remote period, and was strengthened with great alliances by the marriage of the elder Sir Thomas with Margaret Howard, a sister of queen Catherine Howard.

The younger Sir Thomas, while his father was still living, served in the imperial army in Hungary against the Turks, and in an engagement at Gran, took with his own hands the standard of the enemy. He also behaved with great valour on many other occasions, which

induced the emperor Rodolph to bestow upon him the dignity of a count of the holy Roman empire. The diploma by which this dignity was conferred, dated at Prague, December 14th, 1595, is in the archives of his descendant, the present lord. Out of this grant, however, rose a question, which was much discussed at the time, namely, how far an English subject could claim at home any place or precedence, arising from an honour conferred by a foreign potentate, or display at home the ensign and insignia of such foreign honour; wherein it is reported of queen Elizabeth, that she said personally, "that she, for her part, did not care that her sheep should wear a stranger's marks, nor dance after the whistle of every foreigner." And finally it was communicated to the emperor, that she prohibited her subjects from giving to Sir Thomas Arundel any place or precedence in England, beyond what pertained to his English honours or rank. The emperor would willingly have retained him in his service, but he preferred returning to his native country, where he appears to have lived a quiet life, extended to the seventy-ninth year of his age, dying in 1639. It was the wife of his son, the second lord Arundel, who so bravely defended Wardour castle in the civil wars. She was a daughter of Edward Somerset, earl of Worcester.

ARVEND SHAH, the father of Lohorasp, who was the fourth monarch of the second, or Kaianian, dynasty of Persia.

ARVIDSON, (Troils,) a Swedish engraver, who died in 1705. He executed the plates to Peringskiold's Monumenta Uplandica, which are not inferior to those in Dahlberg's Suecia Antiqua et Hodierna, upon which foreign artists were employed.

ARVIEUX, (Le Chevalier d,') a celebrated traveller in the East, was born in 1635, in the territory of Marseilles, of an illustrious family, which originally came from Lombardy. Branches of this family, besides that from which the subject of our account was descended, are to be found in Savoy, Piedmont, Lombardy, Languedoc, and England; the family of Harvey being apparently of the same origin. (Labat's Preface to the Memoirs of the Ch. d'Arvieux.) He was educated by his grandfather to the age of eight years, when he was placed by his father at the college of Marseilles, where his chief objects of study were mathematics and foreign languages. At the age of fifteen he lost his father, who was assassinated by the children of one of his neighbours, with whom he had a law-suit; and in spite of the son's extreme youth, it was proposed that he should undertake the management of his father's estate. His taste, however, was little in favour of such an employment, and he appears to have had reason for dreading an embroilment with his mother in the prosecution of this charge. He therefore eagerly embraced an opportunity of escaping from it, by entering into the commerce of the Levant; a frequent course with the children even of noble families in Provence, who in those days considered this a better patrimony than the limited riches which their own country could offer them; especially as it was an employment which was not held to detract from their nobility. In his eighteenth year he accompanied his relation, the French consul, to Sayde; and, during a stay of twelve years, spent in various cities of Syria and Palestine, he learnt the Syriac, Arabic, Turkish, and Persian languages—an acquisition which added infinitely to the accuracy of his accounts of the people of the East, as it gave him the opportunity of gaining in his own person the knowledge which preceding travellers had acquired through the perilous medium of an interpreter. At the expiration of the time just mentioned he returned to Paris, but in 1668 was sent by the king to Tunis, to negotiate a peace; here he had the pleasure of delivering three hundred and eighty French captives. He was successively envoy at Constantinople, and consul at Algiers and Aleppo, in all which employments he made the most zealous efforts, not only for the extension and improvement of the French commerce with the Levant, but for the spread of the christian religion. In acknowledgment of these labours, the pope, Innocent XI., offered him, in 1685, the bishopric of Babylon, an honour which he declined for himself, and by the permission of the pope transferred to father Pidou, a Carmelite. He returned to Marseilles in 1686, and died in 1702.

As an accurate describer of the customs of the East, d'Arvieux stands deservedly high; and he has, in this capacity, rendered important service as well to the cause of literature, as to that of Biblical illustration. For this latter service he has received the marked praise of the critic Michaelis; and from Niebuhr, a competent witness, we have an acknowledgment of his scrupulous fidelity and

integrity as a narrator. He did not himself write his travels; they were collected from his papers, and published after his death, under the title of Mémoires du Chevalier d'Arvieux, contenant ses Voyages à Constantinople, dans l'Asie, la Syrie, la Palestine, l'Egypte, et la Barberie, recueillis de ses Originaux, par Jean Baptiste Labat. Paris, 1735, 6 tom. 12mo. Of an earlier date (Paris, 1717) was the Voyage fait par Ordre du Roi Louis XIV. dans la Palestine, vers le Grand Emir, Chef des Arabes du Desert, connus sous le Nom de Bedouins, enriched with notes, and a translation of Abulfeda's Description of Arabia, by M. de la Roque. This work gave Europeans the first correct account of the Bedouins, who had been imperfectly known, and looked upon only as plunderers and savages. It was published in English in 1724, and in German in 1740.

ARVIV, (Isaac,) a rabbi of the sixteenth century, and author of commentaries on the Pentateuch, and on Ecclesiastes, called Tanchumoth El, the Consolations of God, printed at Saloniche 1583 and 1597. (De Rossi.)

ARYSDAGHES, was born in Cesarea of Cappadocia, about A. D. 279. He was consecrated bishop of Diospont, and a part of Armenia Major, about 331, and had the care of the infant church of Armenia committed to him. He displayed great zeal in his office, and was supported in all his exertions by king Tiridates. The governor of the province of Sophenia, his enemy, surprised him on a journey, and slew him about 339. There is another of the name, who lived in the same country about the end of the twelfth century, and wrote an Armenian grammar and dictionary. (Biog. Univ.)

ARZACHEL, (Abraham,) or EIZARAKEL, a native of Toledo, in the eleventh century, of the Jewish persuasion, and one of the most celebrated astronomers of the middle ages. His astronomical tables were in general use before the appearance of the Alphonsine, and, according to Wallis, were completed in the year 1080. The Latin translations, however, of the tables of Arzachel, continued in common use in England and on the continent till the commencement of the fifteenth century. Arzachel was the first who made an approach to the decimal scale, for instead of dividing the semi-diameter in sixty parts, as Ptolemy and others have done, he divides the diameter into three hundred parts; it is remarkable, however, that after the second subdivision, he applies them in the sexagesimal division. He wrote a treatise on the obliquity of the zodiac, which he fixed, for his time, at 23° 34′, and determined the apogee of the sun by four hundred and two observations. An English translation of the rules prefixed to his tables, together with the tables themselves, made in the fifteenth century, is preserved in a very beautifully written folio manuscript, in the library of Trinity college, Cambridge, among the collection bequeathed to that college by Roger Gale, under the press-mark, O. 5. 26.

ARZAN, a pagan pontiff of Armenia of the beginning of the fourth century. He exercised almost sovereign power in the province of Daran. Gregory Illuminator was on his way to this province with an army of 7,000 men, who accompanied him by the order of Tiridates, for the purpose of converting it to Christianity, when Arzan hearing of it, raised an army of 6,000 men, and hastened to meet him. A fierce battle ensued, in which Arzan, after displaying great courage, was killed. This took place in 302. Another *Arzan*, in the fifth century, translated into Armenian the works of St. Athanasius, and was himself the author of several theological treatises. (Biog. Univ.)

ARZEM-DOKHT, daughter of Khosroo-Purveez, the twenty-second of the Sassanian kings of Persia, was placed on the throne by the nobles after the deposition of her sister Turan-dokht, and her cousin Shah-Sherendah, A. D. 632. She is said to have been distinguished by sense and beauty; but the revolt of the governor of Khorassan, whose father she had punished with death for aspiring to her hand, proved fatal to her: she fell into the hands of the insurgents, and was put to death, after a reign of a few months. Her successor, Ferokzad, lived only a month after his elevation, and was succeeded by Yezdejerd III. in whose reign the Sassanian throne was subverted by the Arabs. (Mirkhond. Malcolm's Persia.)

ARZERE, (Stefano dall',) a painter of the Venetian school; a native of Padua, who lived about the year 1560. He painted several altar pieces for the churches and convent of his native city. In the Chiesa degli Eremitani, he painted some subjects from the Old Testament; and two pictures of St. Peter and St. Paul. In the church of the monastery of the Servi, the picture of the principal altar is by him. Lanzi says that in his picture of the Crucifixion, at San

Giovanni di Verzara, he appears ambitious, however rudely, of imitating Titian. He painted in fresco, in conjunction with Domenico and Gualtieri, figures of nearly a colossal size, of emperors and illustrious characters, for a large hall, which thence was called Sala de' Giganti, afterwards converted into a public library. (Bryan's Dict. Lanzi, Stor. Pitt. iii. 105.)

ASAM, (Cosmas Damian, and his brother Egidius,) two celebrated Munich artists, were the sons of George Asam, a fresco and oil painter, who died in 1690. Both brothers studied at Rome, Cosmas applying himself to painting, for which he obtained the first prize at the academy; Egidius to sculpture and modelling in stucco. The former was more successful in fresco than in oil; his drawing is correct, his colouring harmonious, his pencilling free and bold, while his heads are generally full of expression, and the grouping of his figures tasteful; for which merits he well deserved the praise bestowed on him by his contemporaries. Among his works in fresco are the ceilings of the Heiligen-Geist Kirche, and Damenstifts Kirche, at Munich, and that of the Franciscans' church at Lehel (1729); besides others in various convents and churches at Furstenfeldbruck, Alderspach, Straubing, and the Dom, or cathedral, at Freising. He and his brother also decorated with paintings and stucco work, the congregations-saal at Ingolstadt, and the interior of the Maria-Hilf chapel, near Bamberg. The cupola of the staircase of the royal palace at Schleissheim was likewise painted by Cosmas. But the most remarkable work of the two brothers is the Johannes Kirche at Munich, erected by Egidius at his own expense, 1733-46, and richly ornamented by them both.

Cosmas Asam, who died at Munich in 1739, was an engraver as well as a painter. The plates which he engraved were after his own works, and they are marked Cosmus Asam. Amongst his portraits were Louis the Fourth of Bavaria, Maximilian the Second on horseback, and Charles Albert and Therese Kunegunde of Bavaria, which have been engraved. Of his historical subjects there are, engraved by himself, two altar-pieces, one representing a Franciscan Monk before the Virgin, who appears in the air surrounded by Angels, a large upright plate; the other, of a similar size and shape, of a Bishop receiving a Book from St. Joseph. Many of his other works are engraved by Woolfgang. Amongst the works of Giles Asam is a figure of a Knight of the Order of the Immaculate Conception, on foot. It is engraved by J. Moerl, of Munich. (Heinecken, Dict. des Artistes.)

ASAN. The name of one of the founders of the Bulgarian kingdom, and of several of its princes. Asan III., king of Bulgaria, was the rightful sovereign of that country when it was governed by an usurper. Michael Paleologus, his father-in-law, enabled him to possess himself of his kingdom, but finding his seat insecure, he returned to Constantinople, and died there. Ducange places his reign between 1275 and 1280. (Biog. Univ.)

ASANDRUS, one of the generals of Pharnaces II., king of Pontus, who rebelled and deposed his king, but contented himself with the title of archon, until that of king was sanctioned by Augustus. He died in the year 14 B.C., at the age of ninety-three. (Biog. Univ.)

ASAPH, (St.,) flourished about the year 590. About 560, Kentigern, bishop of Glasgow, being driven from his country, founded a monastery at Llanelvy, and a British king of the neighbourhood allowed the church to be an episcopal see. In course of time Kentigern was called back to Scotland, and he gave the bishopric to a disciple named Asaph; a man of great virtue and learning. After his death the monastery lost its old name, and took that of its second bishop. To him are attributed the Ordinances of his church, the Life of Kentigern, and some other pieces.

ASBIORN. A name which occurs not unfrequently in the early history of Norway.

Asbiorn the Noble, a Norwegian hero, in the reign of Olaf Tryggvason, is celebrated for the song which he composed during the agonies of a cruel death. (Torfæus.)

Asbiorn, of Medalhuus, is mentioned by Torfæus as opposing the introduction of Christianity into Norway.

Asbiorn, son of Sigurd, a Norwegian of rank, of the court of Olaf Tryggvason, noted for his hospitality. He held a feast, with open house, three times every year, a custom which he derived from his father Sigurd, who lived before the conversion of the Norsemen to Christianity. During a year of scarcity his ship, in which he had sailed to seek corn, was plundered by Thorer, the governor of Augvalldsnes; whom, in revenge of this indignity, he slew at a public banquet in the king's presence, the head rolling on the king's footstool. For this he was condemned to death, but by the interference of his uncle, Erling, this sentence was commuted into an appoint-

ment to the government of the murdered Thorer, under the name of a banishment; agreeably to an old law of Norway, which gave the king the power of thus singularly punishing a manslayer, by investing him with the office of the slain. Even this mild sentence, however, he refused to undergo, and the power of the king was too ill assured to enable him to enforce it. (Torfæus, Hist. Rer. Norveg.)

Asbiorn Blak, a trusted servant of Canute IV., (surnamed St. Canute,) of Denmark, who betrayed his master. The extraordinary devotion of Canute to the interests of the clergy (which probably procured him the title of Saint) had alienated his people, who were oppressed by imposts laid on them for the benefit of that order. This at length led to a rebellion; and the king, who was then in the province of Jutland, the whole northern part of which had rebelled against him, hastened to take refuge in the island of Zealand. From this design he was diverted by his perfidious adviser, who persuaded him to meet his subjects in the town of Odensee, promising to perform the office of mediator between them. Instead of this, he availed himself of the trust reposed in him to impel the rebels to the murder of the king; and when they invested the church of St. Alban's, in which Canute was performing his devotions, but were reluctant to profane the sacred edifice, he himself broke open the doors, and encouraged the rest to enter. Canute was slain by the multitude, but not before the traitor had expiated his treason with his life, being slain at the entrance of the church, as it would appear, by the brother of Canute, who had accompanied him.

ASBURY, (Francis,) who was senior bishop of the Methodist episcopal church in the United States, was born about the year 1745, and first arrived in America in 1771. The first annual conference of the Methodists was held at Philadelphia in 1773, and in 1784 Dr. Coke consecrated him bishop. From this time he applied himself with great assiduity to his duties, travelling every year through the United States, preaching and ordaining preachers. He died suddenly at Spotsylvania, Vermont, on the 31st of March, 1816.

ASCANI, (Pellegrino da Carpi,) a celebrated painter of flowers in the last century. He was of the school of Modena. (Lanzi, Stor. Pitt. iv. 48.)

ASCARUS, a Theban statuary, who made the statue of Olympian Jupiter, dedicated by the Thessalians, and who flourished at the period when Darius and Xerxes invaded Greece. He is mentioned by Pausanias, v. 24, 1.

ASCELINUS, or ASCELIN, a native of Poitou, who flourished about the middle of the eleventh century, and was one of the first and ablest opponents of the doctrines of Berengarius. He was a monk of Bec, and seems to have acted a very prominent part in the conference of Briône, where Berengarius appeared to support his errors, and at which William the Conqueror (then only duke of Normandy) presided. Berengarius afterwards wrote a letter to Ascelin in defence of his doctrines, and Ascelin's answer is preserved, and has been printed in different works, which are indicated in the Hist. Lit. de Fr. vii. 556.

ASCELINUS, called also ANSELINUS, and (with more propriety) AZELINUS, in Italian Ezzelino, was sent by pope Innocent IV., in 1245, as chief of a legation to the mongols of Persia, to invite them to discontinue their sanguinary expeditions against the Christians, and to preach to them the faith of the Redeemer. The greater number of biographers have fallen into gross mistakes concerning the name, country, and religious order of this monk, in giving him the prename of Nicholas, calling him a Pole, and supposing him to be a Franciscan, when in reality he was a Dominican or friar preacher, and native of Lombardy; and, according to the custom of the order, known by the sole name of Ascelin.

Ascelin, of Lombardy, had for his companions in his embassy, Simon de Saint Quentin, who has written an account of it, Alberic, and Alexander, who were joined on the road by Guiscardus de Cremona and André de Longjumeau, all Dominicans. He went by sea to Acre, and thence through Armenia and Georgia, to the head quarters of Batchou-Nouyân, who commanded the Tartar armies in Persia; this chieftain wished to send him to the imperial *ordou* of the great khan; but Ascelin declared that his mission was simply to the first Mongol chief that he should meet with, and he refused to go further. After a long stay, without result, at the camp of Batchou, he returned to the pope at Lyons, at the end of the year 1248, or at the beginning of 1249, after an absence of three years and seven months. Perhaps he was sent a second time into Tartary, where some writers suppose that he obtained the palm of

martyrdom; but we have no precise information on this point, and we only know with certainty his mission to Batchou-Nouyân, as it is related by his contemporary, Vincent de Beauvais, after the report of Simon de Saint Quentin.

ASCH, or AB ASCH, the name of two painters, according to M. Heinecken, but the two appear to be confounded by Mr. Bryan, and considered as one.

1. *John*, born at Asch, in the province of Buren in Guelderland, painted portraits, and lived in the sixteenth century.

2. *Peter*, the son of the preceding, a landscape painter, born at Delft in 1603. According to Houbracken, he was one of the most admired artists of his time. His principal talent lay in painting small works, but, as he executed but few, on account of his great attention to his aged and sick father and mother, they are scarce, even in his own country. His portrait is engraved by Jean Verkolje, which has been copied by Houbracken, and inserted in his Lives of Painters, and the same plate is also employed by Weyerman. (Heinecken, Dict. des Artistes. Bryan's Dict.)

ASCH, or ASH, (Baron Yegor Pheodorovitch,) born at St. Petersburg, 1727, where his father was director of the post-office; studied medicine and anatomy at Göttingen, in which latter science he had Haller for his instructor. After remaining in that university three years, he published his thesis, De primo Pare Nervorum Medullæ Spinalis, dedicated to Hermann Boerhaave (nephew of the great Boerhaave) chief physician to the empress Elizabeth. In 1756 he received a medical commission, and accompanied the Russian army in the Prussian campaigns; and in 1772 was sent to Moscow, where the plague had broken out. His services and abilities were liberally rewarded, and in 1802 he was made dean of the medical faculty. He died at St. Petersburg, June 23, (July 5,) 1807.

ASCH, (Baron Peter Pheodorovitch,) brother of the preceding, was also an eminent physician, who practised at Moscow. Among his writings, his dissertation De Natura Spermatis is well known.

ASCHAM, (Roger,) one of the refiners of the English tongue, as well as one of the first classical scholars in England of his time, and one of the fathers of English miscellaneous literature, classing in this respect with Sir Thomas More and Sir Thomas Elyot, was born in 1515, early in the reign of Henry VIII. His birth-place was Kirkby-Wisk, in the North-Riding of Yorkshire, and he studied in St. John's college, Cambridge, where he became eminent for his knowledge of the Latin and Greek languages, and where he was much employed as a tutor in them. He was celebrated also for his skill in writing the English language with elegance and force, and, as an inferior but useful accomplishment, for the neatness of his penmanship. These qualities recommended him to the notice of the greatest people of the time, and he was employed in the education of the two sons of Charles Brandon, the duke of Suffolk, who died of the sweating sickness at an early age, and of prince Edward and the princess Elizabeth. In 1544 he succeeded Sir John Cheke as public orator of the university of Cambridge, and was made by king Edward VI. his secretary for the Latin tongue. He was absent from England during three years of the reign of that king, having accompanied Sir Richard Morysine in his embassy to the emperor Charles V. He there became acquainted with many of the learned of the time on the continent. But on the death of the king he returned to England, and was appointed to the office of Latin secretary to queen Mary, in whose reign he married. The same office was continued to him by queen Elizabeth, and she gave him, soon after her accession, a prebend in the church of York. He died at the age of fifty-two, on the 30th of December, 1568, and was buried in St. Sepulchre's church, near Newgate. He was highly esteemed for his learning and ingenuity, which were accompanied in him with a certain easiness and joyousness of spirit, and a fondness for the recreations of life, which has sometimes been objected against him, as unsuitable to the offices which he was called to fill. He is, perhaps, not to be acquitted for a fondness which may be called excessive, for archery, dicing, and even cock-fighting, which in those days, however, and long after, continued to be a favourite diversion of gentlemen. It is said that his estate was much impoverished by his addictedness to these sports, which seems to be in part confirmed by a letter of his son, Giles Ascham, to Lord Burghley, in the Lansdowne MSS. at the British Museum, No. 107. In the same collection of manuscripts are several original letters from Roger Ascham himself. There is in print an Oration on his Life and Death by Edward Grant.

The works of Ascham are,—1. Toxophilus, the School of Shooting, in two books. This was first printed in 1545, and there were editions of it in 1571 and 1589. But though so often printed, the copies are considered as among the rarer books. An edition was printed at Wrexham in 1788. 2. The Schoolmaster; or, a plain and proper Way of teaching Children to understand, write, and speak, the Latin Tongue, first printed in 1570, after the author's death, and reprinted in 1571, 1573, 1579, and 1589. An edition of this work was published in 1711. 3. Epistolarum Libri Tres, with Poems by Ascham, and Grant's Oration. This was published in 1578, and again in 1581 and 1590; and, finally, without the poems, by Elstob in 1703. 4. A small work, entitled a Report and Discourse of the Affairs and State of Germany, and the Emperor Charles's Court during certain Years (1550-2) while the said Roger was there, 1552. 5. Apologia pro Cœna Dominica contra Missam et ejus Præstigias, 1577, and reprinted in 1587. There are two editions of his English works collected; namely, 4to, 1761, and 8vo, 1815.

ASCHAM, or ASKAM, (Anthony,) a physician and ecclesiastic, patronized by Edward VI., by whom he was presented to the living of Burnishton in Yorkshire. He was the author of a Little Treatise on Astronomy (16mo, 1552), which appears to have been exceedingly popular, if we may judge by the number of editions it passed through. It is, however, a very poorly written tract, and scarcely deserves a notice in the real history of English science. He also published a Little Herbal of the Properties of Herbs, in 1550, printed by Powell, which appears to have been enlarged in the same year, as there is an edition bearing the same date, printed by Kynge, newly amended and corrected, with certain additions.

ASCHAM, (Anthony,) a writer and an ambassador in the time of the Interregnum, was educated at Eton, from whence he passed to King's college, Cambridge, in 1633, where he took the degree of M.A., and became a fellow. In 1639 he was one of those who prefixed commendatory verses to Pallas Armata, by G. A., which initials are said, by Cole, in his MSS. at the British Museum, vol. xv. p. 143, to designate Gideon Ashwell, who was at that time a member of King's college. At the beginning of the war he took the side of the Parliament and Presbyterians, but he soon enrolled himself amongst the Independent party. He was appointed tutor of James, duke of York, a younger son of king Charles the First. In 1649 he published a tract entitled, a Discourse, wherein is examined what is particularly lawful during the confusions and revolutions of government; and towards the close of the same year, he was sent by the parliament called, in derision, the "Rump Parliament," as the resident with the court of Spain. He was here cut off at an early age; for, being at Madrid, on June 6, 1650, at the apartments appointed for him at the court, six English royalists, who happened to be then at Madrid, attacked him in his chamber, where he was sitting, and put him to death, together with John Baptista Riva, his interpreter, who was sitting with him. For this, one of them, named Sparks, was executed at Madrid. A particular relation of the proceedings in the Spanish courts against the persons concerned in this foul deed, all of whom were known, was printed in folio, at London, in 1651, the author, or editor of it, being James Howell. See Athenæ Oxon. vol. ii. col. 268.

ASCHANÆUS, (Martin,) a Swedish divine, who lived in the seventeenth century. He translated into Swedish several classical and modern authors, and was one of the first that attempted to improve his native language by means of translations. His first translation appeared in 1613. (Biog. Univ.)

ASCHARY. See Achary.

ASCHDOD, was the name of several Armenian princes of the race of the Bagratides, who were Jews by origin, and whose family still exists in Russia. Aschdod obtained the government of Armenia in 685, and took the title of patrician. He was killed in a battle with the Arabs in 690.

Another Aschdod obtained the title of patrician, and prince of princes of Armenia, in 743, and governed the country fifteen years. He was attacked by a combination of Armenian princes, and was conquered by them in 758.

Another Aschdod, surnamed "the Great," had the art of conciliating the two great powers who had previously interfered with the quiet of an Armenian government — the Armenian princes, who bore with impatience the authority of a "prince of princes," and the Arabs. He was in particular favour with the khalif Motawakkel, who gave him the

title of prince of princes, and the rights of sovereignty over Armenia. The khalif Motamed had the same regard for him as had his predecessor, and, in 885, conferred on him the title of king, and sent him a crown, royal vestments, and divers rich gifts. The emperor Basilius Macedonius also acknowledged his title. Thus, four centuries and a half after the destruction of the dynasty of the Arsacides, the kingdom of Armenia was reestablished. Aschdod died in the year 889. He is called Aschdod I.

Aschdod II., grandson of the preceding, succeeded in 914. This prince, from his exploits, obtained the title of "the man of iron." The kingdom of Armenia never stood upon a sure footing. The rebellious princes and the Musselmans so reduced the power of the king, that at one time he had nothing he could call his own in the country but a few forts. By the aid, however, of the emperor Constantine Porphyrogenitus, he recovered his kingdom, and at his death, in 928, left it in peace and prosperity.

Aschdod III., nephew of Aschdod II., succeeded in 952. He raised the power of the Armenian kingdom to the greatest pitch, and died in 977.

Aschdod, afterwards *Aschdod IV.*, rebelled in 1021 against John, his brother, the lawful sovereign. After a sharp struggle, he conquered nearly all the kingdom, and forced his brother to come to an agreement, by which the sovereignty of half of it was granted to him. Soon after, the attacks of the emperor, and the invasions of the Seljukian Turks, threw Armenia almost into a state of anarchy. Aschdod IV. died in 1039, and the whole kingdom thereupon came nominally under the government of John, who survived him only a few months. After two years of troubles, the son of Aschdod IV. came to the throne, but very soon after the kingdom was finally lost to him and his family. (Biog. Univ. Suppl.)

ASCHENBERG, (Rutger Compte d',) learnt the art of war under Charles X. When, at the commencement of the reign of Charles XI., the Danes invaded Sweden, the king with a large army marched to oppose them, and by the aid of Aschenberg gained the victory of Lund in 1676, and that of Landscrona in 1677, by which Sweden was saved, and the Danes forced to retire. At the peace, Charles XI. raised him to the dignity of a count, made him a field-marshal, and loaded him with honours. (Biog. Univ.)

ASCIANO, (Giovanni d',) a painter of the school of Siena, about the year 1380, and later. He was reputed the scholar of Berna da Siena, and on the death of that artist, in the year abovementioned, he continued the series of sacred subjects in the parish church of S. Gimignano, begun by that master. Those pictures, thirteen in number, from the hand of Asciano, are said to be coloured in a superior manner to those by his master, but to be designed with less purity. He also exercised his art at Florence, under the protection of the Medici family. (Lanzi, Stor. Pitt. i. 271.)

ASCLAPO, a physician born at Patræ in Achaia, who attended on Tiro, Cicero's freedman, during an illness. (Cic. Epist. ad Divers. lib. xvi. ep. 9.) There is extant a letter of introduction, written for him by Cicero to Servius Sulpicius (*ibid.* lib. xiii. ep. 20), in which he not only speaks highly of his medical skill, but also mentions him as a personal friend.

ASCLEPIADES, (Ασκληπιαδης,) a name borne by a great number of Greek physicians, all of whom belonged to some branch of the family of the Asclepiadæ. These were the supposed descendants of Æsculapius (Ασκληπιος), who were, in a manner, the hereditary physicians of Greece, and professed to have among them certain secrets of the medical art, which had been handed down to them from their great progenitor. A list of the physicians who bore the name of Asclepiades, with some account of each individual, is given by several writers on medical antiquities, and among them by Le Clerc, Hist. de la Méd., and Fabricius, Biblioth. Gr.; but more especially by C. G. Gumpert, in a small volume, entitled Asclepiadis Bithyni Fragmenta, Vinar. 1794, 8vo, pp. xvi. and 188.* From this work the following account of those most worthy of mention is (with constant reference to the original authorities) principally compiled. By far the most eminent physician who bore this name, was

ASCLEPIADES, commonly called *Prusiensis* (Pliny, Hist. Nat. vii. 37, ed. Tauchn.), or *Bithynus* (Fragm. apud Cocchii Chirurg. Gr. Vet. p. 154), from being born either at Prusias, or Prusa, in Bithynia.† Of the year of his birth, the

* In the Penny Cyclopædia (art. "Asclepiades") reference is made to the following pamphlet, which the writer of this article has never seen: "Chr. F. Harless, Medicorum Veterum, Asclepiades, &c. Bonn, 1828."

† In a passage of Galen, which is probably corrupt (Isagog. cap. 4), he is said to have been born at Cius, which (as we learn from Stephanus Byzantinus, de Urb., *in voce* Προυσα,) was afterwards

condition of his parents, and his early life and education, we know next to nothing; all that is told us is, that he spent some time in travelling, and visited Alexandria, Parium in Mysia, and probably Athens. He finally settled at Rome, probably about a hundred years before the Christian era.* There seems to be no good reason for doubting, with Gumpert, the truth of what Pliny positively asserts (Hist. Nat. lib. xxvi. c. 7), viz. that on his first arrival at Rome he was a professor of rhetoric, especially when we remember the very similar case of Dr. John Brown of Edinburgh, about the middle of the last century.† However, he seems to have paid some attention to physic before his reaching Rome, as several of his medical observations are said to have been collected during his travels (Cælius Aurel. Morb. Acut. lib. ii. c. 22, p. 131; Cocchi, Chirurg. Gr. Vet. p. 154). He began by finding fault with the mode of practice adopted by his contemporaries, and substituted quite a different one of his own (Plin. Hist. Nat. lib. xxvi. cap. 7), which was indeed (as Pliny remarks) the best plan to be pursued by a man who was himself deficient both in medical learning and experience. Another way of gaining popularity was, a great politeness of manner, and an indulgent behaviour to his patients, which was contrasted with the severe treatment adopted by Archagathus, the only foreign physician of eminence who had before visited Rome. (See ARCHAGATHUS.) To these must be added, the fame arising from a very successful practice, especially from his having prevented a man, who was supposed to be dead, from being buried alive (Pliny, Hist. Nat. vii. 37; xxvi. 8; Celsus, De Med. ii. 6. Apuleius, Florid. lib. iv. p. 362);‡ and also from his having laid a wager with Fortune, and engaged to forfeit his reputation as a physician if he ever suffered from any disease himself. (Pliny adds, Hist. Nat. lib. vii. c. 37, that he won his bet, for he lived to a great age, and died at last from the effects of an accident.) From all these circumstances, he certainly acquired a great degree of popularity, and was on intimate terms with some of the greatest men at Rome, among whom was the orator Crassus (Cic. de Orat. lib. i. cap. 14.) His fame was so great that Mithridates invited him to reside at his court (Plin. Hist. Nat. vii. 37; xxv. 3), which, however, he refused to do, and sent him some of his works instead. He continued to live at Rome, where, as Pliny says (Hist. Nat. xxvi. c. 8), "he drew almost all mankind after him, just as if he had come direct from heaven." The date of his death, and the age at which he died, are both unknown. He wrote several works, of which nothing but a few fragments remain, preserved by Galen Cælius, Aurelianus, and others; the titles of about twenty have been collected by Fabricius.

On no physician's character and merits have more opposite judgments been passed than on those of Asclepiades. Pliny speaks very slightingly of him in several places (especially Hist. Nat. lib. xxvi. cap. 7—9), but most of the other ancient writers mention him in terms of high commendation. Cicero (in the mouth of Crassus, *loco cit.*) praises his eloquence; Strabo (lib. xii. cap. 4, ed. Tauchn.) reckons him among the Bithynians, who were *αξιολογοι κατα παιδειαν*, "eminent for learning;" Apuleius (Florid. lib. iv. p. 362,) calls him the greatest of physicians after Hippocrates; in Sextus Empiricus (Adv. Log. i. s. 201, p. 412) he is said to have been inferior to no one in medicine; Galen and Celsus sometimes praise him, and sometimes find fault with him. Most modern authors, on the contrary, consider him to have been hardly better than a medical quack; and it must be confessed that some parts of his behaviour afford sufficient ground for this opinion.

It remains to give some account of his medical system, which was afterwards modified by Themison, and under the name of

called Prusias. Gumpert tries to prove that this city was in Mysia, and not in Bithynia, in which he certainly differs from almost all geographical authorities. See Cramer's Asia Minor, vol. i. p. 174.

* Cicero makes him contemporary with Crassus the orator (De Orat. lib. i. c. 14), and Pliny with Pompey (Hist. Nat. lib. xxvi. c. 7), and Mithridates (*ibid.* lib. xxv. c. 3). But as Clinton observes (after Ernesti, Ind. Histor. in Cicer.) the two dates are not inconsistent with each other; for, "if Asclepiades had been forty years of age at the death of Crassus (A.U.C. 663, B.C. 91), he might have flourished at Rome for thirty years after that date, which would have extended his life beyond the death of Mithridates (A.U.C. 691, B.C. 63), and would have included the period of Pompey's greatest eminence." Fasti Hellen. vol. iii. p. 545.

† This parallel, which could not fail to suggest itself to every one acquainted with the history of medicine, has been enlarged upon by K. F. Burdach, in a little work entitled Asklepiades und John Brown, eine Parallele, Leipzig, 1800, 8vo.

‡ There are several similar stories upon record, both in ancient and modern times (see Cyclop. of Pract. Med. vol. iii. p. 316); among the rest, a very curious one is told by Ibn Abou Osaibiah, عيون الانبا في طبقات الاطبا, *Oioún al-ambá fi tabacát ál-atebbá*, "Fontes Relationum de Classibus Medicorum," cap. 12, of Salih Ben Bahlah, an Indian physician at the court of Haróun Al-Raschid. (See SALIH.)

the Methodic Sect enjoyed a great reputation. ' It was founded upon the doctrine of corpuscles, which he borrowed from Heraclides of Pontus. His corpuscular elements, which he called ογκοι, differed from the atoms of Epicurus; they were without form, but still divisible, and subject to change. From the collision of these corpuscles in space, from their fracture, and the accidental union of the fractured parts, arose visible bodies. Thus from a union of corpuscles arose the human form; and the motion of the corpuscles, which compose the body, in the spaces assigned to them, or their pores, produce health or sickness, according as the motion is proper and harmonious, or the reverse. On this arbitrary theory all his pathology was founded. It seems to be a natural consequence that he was little acquainted with anatomy, which indeed, from the errors noticed by Galen, seems to have been the fact. He supposed that the fluids which we drink passed in a state of vapour into the bladder (Galen, De Natural. Facult. lib. i. c. 13), thus depriving the kidneys of their function; he had no exact notion of the difference between the veins and the arteries, and he confounded them with the ligaments, which he said were not formed by nature of different sizes according to their different uses, but became larger or smaller according as they were more or less exercised (Galen, De Usu Part. Corp. Hum. lib. i. cap. 21). He is said to have been the first who divided diseases into acute and chronic, and to have considered them essentially different (Cæl. Aurel. Morb. Chron. lib. iii. c. 8, p. 469). Like his predecessors, he considered fever as an unnatural heat in all, or most, parts of the body, connected with a quick pulse; and he attributed it, as well as inflammation, to obstruction (*ibid.* Morb. Acut. lib. ii. c. 33, p. 151). When the larger corpuscles cause a more stubborn obstruction, more dangerous fevers arise; when the obstruction is caused by the finest particles fixing themselves in the pores, the fever is less violent. Accordingly, the character of intermittent fevers is explained by the various size of the corpuscles, since it is the finest particles that cause obstruction in a quartan, the larger in a tertian, and the largest of all in a quotidian fever (*ibid.* Morb. Acut. lib. i. c. 13, p. 42). He observed the double-tertian fever, which was so common in Rome, and is described by writers after him (*ibid.* Morb. Acut. lib. ii. cap. 10, p. 99). He distinguished very accurately between the violent or febrile dropsy, and the chronic one, unaccompanied with fever (*ibid.* Morb. Chron. lib. iii. c. 8, p. 469). The practice of Asclepiades was in many respects good. He trusted more to dietetic means than to the use of medicines; and often recommended a change in the mode of living, in which he studiously attended to the most minute particulars. He disapproved of the frequent use of emetics and purges, and in place of the latter he recommended clysters (Plin. Hist. Nat. lib. xxvi. c. 8; Cels. De Med. lib. i. cap. 3; lib. iii. cap. 4; Cæl. Aurel. Morb. Acut. lib. i. cap. 15). Blood-letting he practised pretty often, especially in inflammatory cases; but yet he considered that this practice was not equally useful in all climates. At Parium in Mysia, and on the Hellespont, near his native country, he said he had found it useful in cases of pleurisy, but that in Rome and Athens it was sometimes injurious, (Cæl. Aurel. Morb. Acut. lib. ii. c. 22, p. 131). He recommended cupping to be used with great caution (*ibid.* lib. iii. cap. 4, and 8, pp. 193, and 217). He approved of friction in many cases (Cels. De Med. lib. ii. c. 14), and the gentle motion of the sick in a kind of hanging bed (*ibid.* and Plin. Hist. Nat. lib. xxvi. c. 8); he also applied to medical uses (*ibid.* lib. xxvi. c. 8) certain " balineæ pensiles," (supposed to be either the *douch*, or the *shower-bath*,) which had been invented by Sergius Orata a short time before (*ibid.* lib. ix. c. 79). One of his most popular remedies was wine, " the usefulness of which," he said, " was almost equal to the power of the gods" (Plin. Hist. Nat. vii. 37; xxiii. 22). Accordingly he prescribed it in cases of fever, as soon as the first violence of the affection was abated (Cæl. Aurel. Morb. Acut. lib. i. c. 14, p. 43); in phrenitis he carried its use even to intoxication, in order to produce sleep (*ibid.*); in lethargy, on the contrary, he gave it as an excitant (Cæl. Aurel. Morb. Acut. lib. ii. c. 1). It seems, however, to have been much diluted, as Cælius Aurelianus mentions it as something extraordinary that he sometimes ordered the patient to double and treble the quantity of wine, till, at last, he drank half wine and half water (Morb. Chron. lib. ii. c. 7, p. 386). From which (as Le Clerc observes) we may learn how moderate in general the ancients were in their use of wine, and that they diluted it with five or six times the quantity of water. In

surgery, it appears that Asclepiades was the first person that recommended the operation of laryngotomy, in cases of acute inflammation where the breathing was so much impeded as to threaten suffocation. This was ridiculed by Cælius Aurelianus (Morb. Acut. lib. iii. c. 4, pp. 193, 5), but afterwards adopted, and minutely described by Antyllus (ap. Paul. Ægin. De Re Med. vi. 33.) (See ANTYLLUS.) Upon the whole, even if we do not admire him on every point, as his biographer Gumpert, we must allow him to have been a very remarkable man, both from his personal accomplishments, and also from the influence which his followers exercised upon medical science. (Part of this article is taken from the Penny Cyclopædia, with some alterations, and the addition of all the references to the original authorities.)

2. *Asclepiades*, surnamed Pharmacion, (Φαρμακιων), on account of his giving his attention principally to the preparation of medicines, is one of the physicians most often quoted by Galen, and almost always in terms of praise. His date is not exactly known, but he probably flourished about the beginning of the second century A.D.; at least he certainly lived after Andromachus, Dioscorides, and Scribonius Largus. (See Galen, De Compos. Medic. κατα τοπους, l. vii. c. 2. pp. 51, 53. Ed. Kühn; l. x. c. 2, p. 342; *id.* De Comp. Med. κατα γενη, l. vii. c. 6. p. 968.) He wrote five books on external medicines, and five on internal (Galen, De Comp. Med. κατα γενη, l. i. c. 17, p. 442), none of which are now extant. A great number of his medical formulæ are to be found in Galen, Aëtius, &c., some of which are good, but others ridiculous and superstitious.

3. *Asclepiades*, (L. Arruntius Sempronianus,) is known only as having been one of the physicians to the emperor Domitian, as we learn from an ancient inscription (Reinesius, Inscript. Antiq. Class. xi. 3, p. 608. Ed. Lips. 1682.)

4. *Asclepiades*, (C. Calpurnius,) lived in the time of Trajan, and was presented by him with the freedom of seven cities. He was born at Prusa, in Bithynia, A.D. 88, and died at the age of seventy, A.D. 158. There is an ancient inscription in his honour in Reinesius (Class. xi. 4, p. 608), from which the above account is taken.

5. *Asclepiades*, called, by Galen, Philophysicus (Φιλοφυσικος), on account of his love for physical science, is only known from some of his medical formulæ having been preserved by Galen. (De Compos. Medic. κατα τοπους, lib. vii. c. 5, p. 102; lib. viii. c. 5, p. 179.)

6. *Asclepiades*, (T. Ælius,) mentioned in an ancient inscription (ap. Gruter, Inscript. Rom. p. 335, 1) as being a surgeon, attached to the gymnasium.

7. *Asclepiades*, (P. Numitorius,) mentioned in an ancient inscription (ap. Gruter, p. 443, 4) as being an oculist, and as having been a magistrate (*sevir* or *sexvir*) at Verona.

8. *Asclepiades Titiensis*, is quoted by Cælius Aurelianus (De Morb. Acut. lib. iii. cap. 5, § 55), as having considered *apoplexy* and *paralysis* to be identical. He is mentioned by no other ancient writer.

Several other persons are enumerated by Le Clerc and Gumpert, but with respect to some it is doubtful whether they were physicians, and with respect to others, whether they were named Asclepiades.

ASCLEPIADES. There were many other persons of this name, of whom only a few deserve especial notice, from their literary character.

1. The lyric poet, of whom nothing has been preserved but the name he gave to a kind of verse, which had, however, been used previously by Alcæus and Sappho, and is to be found in two or three of the odes of Horace.

2. The philosopher of Phlius and the friend of Menedemus of Eretria, is known only for the close and continued intimacy which existed between them. In the early period of their career both were equally poor, and worked by night at a mill, for the small sum of two drachmæ, to obtain the merest necessaries of life, and be enabled to attend during the day the lectures of the philosophers at Athens. The story, according to Athenæus, became known to the Areopagites, who gave them two hundred drachmæ; but when it was counted out by Archipolis, the two philosophers left the sum untouched, because neither would be the first to take it; for to this circumstance, perhaps, is to be referred a passage in Diogen. Laert. ii. 137, which is otherwise scarcely intelligible, and where the sum is said to be not 200, but 3000 drachmæ. As Menedemus was the younger of the two, Asclepiades was called the poet, and Menedemus the performer; an expression applied likewise to the friends, Lælius and Scipio. With the view, it would seem, of being related to each other, the two philosophers married respectively a mother and her

daughter; and after the death of the daughter, Asclepiades took the mother, whom Menedemus gave up, and afterwards married a woman of property. Asclepiades died at Eretria, at a very advanced age, having previously lost his sight, as we learn from Cicero, Tusc. v. 39.

3. The epigrammatist of Samos, and the son of Sicelus, who is said to have been the teacher of Theocritus. Many pieces, bearing his name, are in the Greek Anthology, although there are some doubts as to their real author.

4. The writer of a work on Egypt in sixty books, rejected by Athenæus as full of fables.

5. The grammarian of Myrlia, called afterwards Apamea, in Bithynia, was the son of Diotimus, and the pupil of Apollonius the critic. His writings, says Suidas, were numerous, but they have all perished; although some of them would have been singularly valuable at the present day, especially the one he devoted to the correction of the errors committed by the biographers of the philosophers, of whom nearly all that is known is to be found in the faithless pages of Diogenes; and had not Arrian come down to us, we should have felt no little regret for another work of Asclepiades, relating to the history of Alexander, which seems to have been converted into a romance by almost contemporary historians. To the same Asclepiades has been attributed a work on the Archons at Athens; and he is sometimes confounded with another of the same name and place, who wrote some scholia on Theocritus.

6. The pupil of Isocrates, who wrote the Τραγῳδουμενα, a work on the stories chosen by the tragedians for the subjects of their plays. It extended to at least six books.

ASCLEPIODORUS, an Athenian painter, who was contemporary with, and by some thought equal to, Apelles. His works were admired by that great master, for the exact symmetry of their proportions; and the praises bestowed upon him, caused Asclepiodorus to be greatly employed, and at large prices. Pliny, xxxv. c. 10, 36, reports that he painted twelve pictures of the gods for Mnason, tyrant of Elatea, for which he was paid three hundred minæ, or about nine hundred pounds each. The same author (xxxiv. c. 8, 19) also makes mention of a sculptor of this name, amongst other artists, who was excellent in the representation of Philosophers. (Biog. Univ. Sillig. Catalogus Artificum.)

ASCLEPIODOTUS. 1. Of this disciple of Plotinus and master of Damascius, there is a lengthy account in Suidas, from which it appears that, unlike the generality of the Neo-Platonists, he paid more attention to things than theories; that he was the cleverest and most learned of his contemporaries; was acquainted with the principle of producing different tints by different combinations of the prismatic colours, which he applied to the dyeing of cloths; that he studied, probably for the same purpose, mineralogy and botany, and knew the properties of many plants, and the modifications which the fibres of trees assumed; that he made himself master of medicine, in which he acknowledged no authority but that of Hippocrates amongst the ancients, and amongst the moderns, his master, Soranus of Cilicia; and according to Photius, Cod. 242, who drew from the same source as Suidas, he revived the use of white hellebore, which had gone out of fashion, and effected by it some remarkable cures. He is said to have been able to read letters, and to distinguish persons, in the dark, and to have saved his own life, and that of his pupil, from drowning in the Mæander, by uttering a secret charm. Sprung from a family of priests, he was equal to his father in piety, and superior in philosophy; and yet so attentive to affairs of the world as to be able to pay off his father's debts. He was also the author, according to Olympiodorus, of a lost commentary on the Timæus of Plato; and by his varied attainments, he rendered the city of Aphrodisias, in which he settled, as celebrated as his native town of Alexandria. He is said to have paid some attention to music, and to have composed some hymns. —2. The pupil of Posidonius, mentioned by Seneca as a writer on physics.—3. The person who lived in the reign, and wrote the history, of Diocletian, as Fabricius infers from Vopiscus. —4. The writer of some epigrams in the Greek Anthology.—5. The author of a work on Tactics, still extant in MS. in different libraries in Europe.

ASCLEPIUS, of Tralles, a disciple of Ammonius Hermeas, who endeavoured to renovate the Platonic and Aristotelian philosophy. Some of his minor works have been printed, but most of them remain in manuscript, and several are in the Royal Library at Paris. In the history of science, he is principally known by a commentary on the arithmetic of Nicomachus, a composition full of the

absurdities of the Platonic philosophers. A MS. of this latter work was formerly in the celebrated Pinelli library, and was sold at the auction of that library in 1789. (Catalogue, No. 12,857.)

ASCLETARION, a mathematician and astrologer in the reign of Domitian, who prophesied that he should be torn in pieces by dogs. The emperor ordered him to be burnt, and his body carefully guarded; but as soon as he was placed on the burning pile, a sudden storm arose, which extinguished the flames, and the promised dogs came and tore to pieces the astrologer's body.

ASCOLI, (Cecco di,) professor of mathematics at Bologna, in Italy. He wrote a poem on astronomy, which was considered to contain heretical opinions, and he was in consequence burnt as a heretic at Florence, in the year 1328, at the age of seventy. He was also the author of a commentary on the Tractatus de Sphæra of Johannes de Sacro-Bosco. A manuscript of this latter work is preserved in the imperial library at Vienna; but MSS. of it are by no means numerous, and we are not aware that it has ever been printed.

ASCOLI, (Duke Trojano Marcelli,) was born in the dominions of the king of Naples, and in 1792 entered his service as a gentleman of the chamber. After the retreat of the French from Naples in 1799, he was appointed superintendent of the police and the criminal justice of the kingdom, a difficult office, which he discharged very effectively. After the invasion of the Neapolitan dominions in 1806 by Joseph Bonaparte, he was very useful to Ferdinand IV. in many diplomatic missions in Spain and Sardinia. He died in the year 1823. (Biog. Univ. Suppl.)

ASCONIUS PEDIANUS, (Quintus,) an ancient grammarian, born at Padua. He kept a school for teaching eloquence at Rome in the reign of Tiberius. Livy and Quintilian attended this school, and both speak with great respect of their master, as we learn from a passage in the De Institutione Oratoriâ of the latter. An Asconius had seen, and been a friend of, Virgil; and it was for some time a disputed question, whether this was Asconius Pedianus. The learned of more modern times have concluded that it was, and they have fixed his death in the reign of Nero, at the age of seventy-five. His Enarrationes in Ciceronis Orationes, were published in 1477, again in 1513, and have since been incorporated into the editions of Cicero by Gruter, Gronovius, and Olivet. (Fabr. Bibl. Lat. Biog. Univ.)

ASCULO, (Saladin de,) a medical author, who lived in the fifteenth century, and who was physician to the grand constable of Naples. His posthumous work, Compendium Aromatariorum, Venice, 1562, fol. is an epitome of the pharmacy of those times, and is conspicuous for its research, as well as for the clear style in which it is written. (Ersch und Grüber, Encycl.)

ASDRUBAL. See HASDRUBAL.

ASEDY THOUSI, (or of THOUS,) a celebrated Persian poet, and the master of the still more celebrated Firdusi of Thous, the author of the Shahnameh. When the latter fled from the court of Mahmoud, whom he had irritated by a bitter satire upon his illiberality, he took refuge in his birth-place Thous; and meeting there with his old master, he complained to him of his own advancing age and infirmities, and his fear that, in the case of his death, his poem must remain unfinished, since there was no one to whom he dared commit the charge of completing it. Asedy replied, that he was himself willing to undertake this charge; to which offer Firdusi replied, somewhat ungraciously, that his master was too old for such an undertaking, and here the conversation dropped. On the departure of his guest, Asedy took up the pen, and quitted it not, says the oriental biographer, till he had completed four thousand verses, beginning at the conquest of Persia by Omar, and forming the conclusion of the poem.

ASELLI, (Gaspar, 1581—1626,) a celebrated surgeon and physiologist, was born at Cremona, about the year 1581. He taught anatomy and surgery in the university of Pavia, attained the rank of chief surgeon of the Italian army, was much esteemed for his knowledge, and his modest and unaffected manners and disposition. He died at Milan at the early age of forty-five, having left, by his discoveries in physiology, an imperishable name in the history of medical science.

The discovery by which Aselli is principally distinguished, is that of the system of the lacteal vessels, by which the nourishment taken into the body, and subjected to the digestive process, is conveyed into the general system of the circulation. The real constitution of the absorbent system was unknown until the commencement of the seventeenth century. Galen, and the ancient anatomists,

regarded it as a part of the venous system; and from this view, the doctrine of venous absorption took its rise. Aselli lived at a time when religious prejudices operated strongly against the dissection of human bodies; his inquiries were, therefore, conducted on the bodies of quadrupeds, dogs, horses, &c.; and the existence of similar parts in the human species inferred rather than demonstrated. In July 1662, being then at Pavia, he was requested by some friends to undertake the dissection of a dog, to demonstrate the course and appearance of the recurrent nerves. The animal selected for this display had partaken of food a short time previously to being destroyed for the purpose of the anatomist; and when the body was opened, a number of most delicate white lines were observed, ramifying on the mesentery, or membrane which connects the intestines together. Having cut through some of these, a fluid resembling milk, both in colour and consistence, was found to have escaped. He immediately made known this circumstance to his friends, the senator Settala, and Alexander Tadino, and thus communicated to them a knowledge of the discovery he had made of the mode in which the nutriment is conveyed from the intestinal canal; and he called the vessels performing this most important office in the animal economy lacteal vessels, from the general appearance they presented. Althoughhis conjectures as to their use was correct, he was not found to be so accurate with regard to their course; for he mistook a mesenteric gland for a portion of the pancreas, and he conceived that the vessels proceeded towards the liver, which organ was at that time erroneously believed to have for its office the formation of the blood. Future anatomists and physiologists have shown the distribution of the lacteal vessels, and demonstrated their ultimate termination in the thoracic duct, discovered by Pecquet, by means of which the chyle is conveyed into the general circulation. But Aselli prosecuted with ardour his inquiries into the subject, and examined the same system of vessels in various animals; and he found that in those who had not recently partaken of food, the vessels could not be discovered; whilst, on the contrary, in those who had just taken nourishment, and in whom the process of digestion was proceeding, the vessels were most apparent and in great number. He recognised the valvular apparatus, which so remarkably exists in the lacteal vessels. Although his discovery was made in 1622, he forbore to publish an account of it; and it was not until 1627, one year after his death, that his work appeared. This book is of extreme rarity. Its title is as follows—De Lactibus sive Lacteis Venis, quarto Vasorum Mesaraicorum genere, novo invento, Gasparis Asellii, Cremonensis, Anatomici Ticinensis, Dissertatio; quâ Sententiæ Anatomicæ multæ, vel perperam receptæ convelluntur, vel parùm perceptæ illustrantur. Mediolani, 1627, 4to. This book is interesting to the bibliographer and to the artist, as well as to the anatomist and the physician, as it is the first work in which coloured plates are to be found. These are four in number, and give views of the lacteal vessels, and their course as laid down by the author. Editions of it have appeared at Basle in 1628 and in 1640; at Leyden also in 1641. It is likewise to be found in the Theatrum Anatomicorum of Mangetus, published at Geneva in 1635, folio, and in the works of Spigelius, edited by Vander Linden at Amsterdam, in 1645, folio. It is also in the Syntagma Anatomicum of Veslingius, edited by Blasius, in 1696. The modesty of the author is very remarkable; and he seems almost to decline the honour of the discovery by the references he makes to the writings of Hippocrates, Plato, Aristotle, Hierophilus, Erisistratus, and Galen. It is not a little singular, when the great importance of the subject is considered, that his work should have attracted but little attention at the time of its publication; and probably it would have passed but little attended to, had it not been for the zeal and labours of Peter Gassendi, who purchased a number of copies, and distributed them gratuitously, to do honour to the memory of their author.

Aselli is said to have left in the hands of his friends, Settala and Tadino, a manuscript on Poisons, and some Observations in Surgery; but they have never been published. A portrait of him, by Bassano, taken at the age of forty-two, is affixed to his work on the Lacteals. He was buried in the church of St. Peter, at Milan, where an epitaph is inscribed to his memory.

ASFELD, (Bidal, chevalier d',) celebrated for his defence of Bonn in 1689, against the elector of Bavaria and the duke of Lorraine. After a defence of two months, of what was already little better than a mass of ruins, and with but a small force, Asfeld offered to capitulate. The elector was dissatisfied

with the terms; but unable to obtain others from Asfeld, made a furious attack on the place, which, however, proved unsuccessful, and cost the lives of 2000 Bavarians. He ordered another assault, but his soldiers refused to obey. After this the terms proposed by Asfeld were acceded to, and the garrison, reduced to about 800 or 900 men, marched out of Bonn, almost naked and worn-out with fatigue and hunger, bearing with them Asfeld, who had received a mortal wound in the last attack, and who died soon after. (Biog. Univ.)

ASFELD, (Claude François Bidal d') was of the same family as the preceding, and was born in 1665. He entered the military service of France at an early age, was made a lieutenant-general in 1704, and served in Spain under the duke of Berwick, and contributed to the victory of Almanza. He afterwards served in Germany, under Villars; and in Spain, in 1714 and 1715, he helped to reduce Barcelona and the isle of Majorca. In 1719, he gain served in Germany; and when the duke of Berwick received his mortal wound, Asfeld was appointed his successor, and was made a marshal. He had the honour of opposing successfully prince Eugene, and of taking Philipsburg. He died March 7, 1743. He was distinguished for his acquaintance with the science of fortification, and for his attacks and defences of towns. His brother, the abbé de la Vieuville, took part with the Jansenists, in their controversy with the Jesuits, and died in 1745. (Biog. Univ.)

ASFUNDIYAR or ASFENDIAR, the son of Kishtasp, under whose government the religion of Zoroaster was introduced into Persia. His history falls within the semi-fabulous ages of the Persian empire; but there is no reason for doubting that his extraordinary valour and military skill contributed chiefly to the victories which his father obtained over the neighbouring nations, in pursuing his bigoted design of forcing the new religion upon them. The Shahnameh, and the Parsee traditions, relate that this bravery and prudence of the Persian prince was aided by the gift of invulnerability, which had been asked by Kishtasp for himself, but which was granted him in the person of his son. After many signal victories, his father's jealousy induced him to throw his son into prison, instead of granting him the crown of Persia, which had been promised as the reward for his bravery. A new and successful attack of the Turanians procured his release, and he immediately marched against the enemy, whom he subdued by a singular combination of stratagem and bravery. The fears of Kishtasp were again awakened at the prospect of abdicating the throne in favour of his son, and he contrived to engage him in a contest with the famous Rustam, who had refused to embrace the faith of Zoroaster, and had established himself with his family in the province of Zabulistan. This expedition the young conqueror readily undertook, but perished in the contest with the renowned champion. The crown, which had been so often promised to him, was given to his son Bahman, or Ardasheer Dirazdast, known in Greek history by the name of Artaxerxes Longimanus.

ASGILL, (John, born about 1658, died 1738,) is said in some manuscript biographical collections in the public library at Leeds, to have been born in that town. He was brought up to the law, and practised with much success in Ireland, where he was a member of parliament. He, however, came over to England, and was elected member for Bramber in the first parliament after the union. He was, probably, at the time of his election, a prisoner in the Fleet prison, for the house having begun to sit for business on October 23, 1707, on the 10th of November, the speaker acquainted the house that he had received a letter from Mr. Asgill, complaining that he was detained from attending the service of the house in the Fleet prison; and on December 16, the house resolved that he should be discharged out of custody, and he was discharged accordingly. But on December 18, he was expelled the house on account of an absurd book which he had published at Dublin in 1698, entitled, An Argument, proving that according to the Covenant of Eternal Life, revealed in the Scriptures, Man may be translated from hence into that Eternal Life, without passing through Death. He was soon replaced in the Fleet, where, and in other prisons, he passed the remainder of his days. The pamphlet above referred to is the most remarkable of his writings, on account of the notice taken of it in the House of Commons. But it is only one of several obscure tracts, the titles of which are not worth mentioning.

ASGILL, (Sir Charles,) was the son of a rich merchant. He entered the English army at an early age, and was made a lieutenant about 1780. He served under Lord Cornwallis in North America,

in the campaign of 1781, and was with the army when it was captured by Washington, near York Town.

The following year, the Americans determined to revenge the death of captain Huddy, who had been killed by a royalist, whom the English refused to give up, and they made the English officers that were in their custody cast lots, in order that one might be selected to be executed by way of reprisals. The lot fell on Asgill. Asgill's mother hastened from London to Versailles, and implored the intercession of Marie Antoinette, which was readily granted, and by means of which his life was saved. Asgill left his country almost immediately after his arrival, to express his gratitude to the queen. He served under the duke of York, in the campaign of 1794. In 1798 he had the command of the troops employed to act against the rebels in Ireland, and afterwards filled important offices in that country. Sir Charles was made a general in 1814, and died in 1823.

ASH, (John, M.D. 1723—1798,) a celebrated physician, educated at Trinity college, Oxford, where he took the degree of M.A. Oct. 17, 1746, Bachelor of Medicine, Dec.1,1750, and Doctor of Medicine, July 3, 1754. He commenced practice at Birmingham, and was appointed physician to the General Hospital of that populous town, obtained great reputation, and had a very extensive practice. After many years of professional toil, he removed to London. He had been admitted a fellow of the Royal College of Physicians, and a fellow of the Royal and Antiquarian Societies. He made a tour in 1787 into Germany; and in the following year published Experiments and Observations, to investigate by Chemical Analysis the Medicinal Properties of the Mineral Waters of Spa and Aix-la-Chapelle, in Germany; and of the Waters and Boue near St. Amand, in French Flanders. Lond. 1788, 12mo. He provided himself with the necessary apparatus to make chemical analyses of the mineral waters on the spot, and endeavoured to establish a fixed standard of their several component parts, and thus to deduce certain rules for the real medicinal uses of an important part of the materia medica. In 1790 he was chosen by the College of Physicians to deliver the Harveian oration, which he afterwards published—Oratio Anniversaria in Theatro Coll. Reg. Med. Lond. ex Harveii instituto habita A.D. MDCCXC. Lond. 1790, 4to, and inscribed it to the learned president, Sir George Baker, Bart. It offers a specimen of excellent Latinity; and as is usual with discourses of the same kind, gives a general sketch of the progress and improvement of medical science, with particular acknowledgments to the benefactors of the college. His character of Dr. Radcliffe is particularly fortunate and well-drawn. Soon after this, the powers of his mind suffered a decay, and disqualified him for a continuance of practice. This derangement has been attributed to an over-zealous attention to his professional duties; and a recourse to mathematical studies has been reported to have restored him to reason. Of this, however, no satisfactory evidence has been given. He entered largely into society, and was president of a celebrated club, called the Eumélean, which met at the Blenheim tavern, in Bond-street, and consisted of Sir Joshua Reynolds, Mr. Boswell, Mr. Windham, the Hon. Fred. North, Mr. Knight, M.P., Sir George Shuckburgh, Sir George Baker, Dr. Lawrence, Dr. Farmer, Mr. Seward, Dr. Burney, and others. There is a whole length portrait of Dr. Ash, engraved by Bartolozzi, from a painting by Sir Joshua Reynolds in 1791. He died at Brompton-row, Knightsbridge, June 18, 1798, aged seventy-five years.

ASH, (Edward, M.D.) a well-known physician, was born at Birmingham about the year 1770. His early education was conducted at his native place, under the superintendence of his uncle, the celebrated Dr. John Ash, physician to the General Hospital of that place. He was afterwards entered of University college, Oxford, and had the great advantage of being elected a Radcliffe travelling fellow of the university, by which he was provided with ample means to cultivate the study of medicine, both at home and abroad. He accordingly visited many parts of Europe, making a truly classical tour, for which he was, by his previous refined and elegant education, most highly qualified. He had exhibited considerable taste for literature, and had conducted a weekly paper, published in numbers, entitled the Speculator. Previous to taking his degree at his alma mater, he went to Edinburgh, and there pursued a regular course of academical study. He attended the practice of the Royal Infirmary, and the lectures of all the celebrated professors of the university of his day. He returned to Oxford, took the degree of M. D. Dec. 6, 1796, and was afterwards admitted a fellow of the Royal College of

Physicians of London. He fixed upon the metropolis as the seat of his practice, and settled in Holles-street, Cavendish-square. He obtained an ample fortune by the death of his uncle, and by an union with his niece. He enjoyed a limited practice, chiefly among the higher classes of society, and had an extensive intimacy with literary and scientific characters. He amused himself with the elegances of literature, and assisted the College of Physicians in the arrangement and style of their official papers and publications; but he did not publish any work on medical science. He was a fellow of the Royal and Antiquarian Societies, and died in 1829, aged fifty-six years.

ASH, (John, LL.D.,) the author of a Grammar and Dictionary of the English Language, of some repute, was a protestant dissenting minister, of the Baptist denomination, the greatest part of whose life was spent at Pershore, in Worcestershire. He was born in the county of Dorset, at or near a place called Loughwood, in that county, where was a society of Baptists, of which his relation, Isaac Hann, was the pastor. To this society he joined himself in early life. Being intended for a minister, he was sent to an academy at Bristol, instituted for the purpose of educating ministers for the Baptist denomination of dissenters, of which Bernard Foskett was then the tutor. On leaving the academy, he settled at Pershore, and was ordained pastor of the congregation there in 1751. Here he continued till his death, in March or April, 1779, a funeral sermon being preached for him on the 15th of April in that year, which was printed, and has afforded these few particulars of his life. His works are,—1. An Introduction to Dr. Lowth's English Grammar, 1766; 2. A Dictionary of the English Language, 1775; 3. Sentiments on Education, collected from various writers, 1777; and, 4. The Dialogue of Eumenes.

ASH, (St. George,) a distinguished Irish prelate, was born in 1658, in the county of Roscommon. He was elected a fellow of Trinity college, Dublin, in 1679, and appointed professor of mathematics; but left Ireland in consequence of the arbitrary acts of James II. Crossing over to England, he engaged himself in the service of Lord Paget (who was king William's ambassador to the court of Vienna), to whom he acted both as chaplain and secretary. After the Acts of Settlement had passed, Dr. Ash returned to his native country, and was admitted provost of Trinity college, by letters patent of king William and queen Mary, 3d October, 1692. In 1695 he was promoted to the bishopric of Cloyne; in 1697, translated to Clogher; and, in 1716 to Derry. He died in Dublin, February 17, 1717. By his will, he bequeathed all his mathematical books to Trinity college, Dublin. Dr. Ash was a member of the Royal Society, in whose Transactions are printed several communications from him. He published also, four Sermons, and two mathematical tracts, with several minor productions.

ASHARY, (Abulhassan Ali Ben Ismael,) one of the most celebrated Mussulman doctors, and the founder of a sect which maintains that the actions of God are governed by certain fixed laws that he has laid down for himself; whilst the Hanbalites maintain, on the contrary, that he is governed on each occasion by a separate exercise of volition. The difference, in fact, is analogous to that between the Arminian and Calvinistic opinions on the subject of predestination and free-will. Ashary died at Bagdad, A.H. 329 (A.D. 940), and was secretly buried by his disciples, lest the Hanbalites, who were then very powerful in that city, should dig up the body, under the pretence that he had been guilty of impiety in holding the opinion just quoted.

ASHBURNHAM, (John,) was the eldest son of Sir John Ashburnham, of Ashburnham, in Sussex, knight, who wasted his estate, and left a large family without any visible means of support. This John was born in or about 1604; lost his father in 1620; and though thus left without fortune, it is said of him and the other children, in his epitaph in Ashburnham church, that "within less than two years after the death of Sir John, there was not any of the family but was in condition rather to be helpful to others than to want support themselves." His destination was to the court, where he served king Charles many years as one of the grooms of the bedchamber, being also elected to parliament in 1640, for the port of Hastings, in his native county. When the war broke out he continued his attendance on the king, by whom he was held in the highest esteem, and employed in very important services. In particular, he was one of the commissioners on the part of the king, at the treaty of Uxbridge, in 1644; in the next year he was named, with the duke of Richmond and two others, as persons for

whom the king sought a safe conduct that they might repair to Westminster with proposals for peace; and when the king named certain persons to whom he was willing to commit the militia, Ashburnham was one. When all means of healing the breach which had been made proved fruitless, and the king determined on the desperate expedient of withdrawing privately from Oxford, and throwing himself into the hands of the Scotch army, Ashburnham and Dr. Hudson, a clergyman, who was admitted to a knowledge of the design on account of the acquaintance which he had with the country through which the king had to pass, were the only persons who accompanied him. When the king was in the hands of the Scots, Ashburnham obtained the royal permission to leave his service and retire to France, being no longer allowed to do his duty to the king. He did not, however, remain long absent from his royal master; for the king having been delivered up, by the Scots, into the hands of the English army, Ashburnham saw, in the change, a favourable opportunity for soliciting his reinstatement in his majesty's service. His suit was granted, and he accordingly returned from France, and took his place about the royal person, to the king's great satisfaction.

The most remarkable circumstance in Ashburnham's attendance on the king remains to be mentioned. When the king had formed the determination of endeavouring to escape to France, when he was in easy restraint at Hampton Court, in 1647, Ashburnham and Berkeley were the persons entrusted by him with the design. Having conducted the king to the coast of Hampshire, they communicated to colonel Hammond, the governor of the Isle of Wight, the project, and the steps which had been taken. In fact, they delivered the king up into the hands of Hammond, who redelivered him to the army. This has exposed Ashburnham to strong suspicion of the want of fidelity. Much may be seen in Lord Clarendon on this subject, where the particulars of the king's flight, and of all that passed with colonel Hammond, are related in the lucid and vivid manner of that historian. The opinion of Lord Clarendon is in favour of Ashburnham's integrity, of which it appears that the king himself never doubted, nor did the best friends of the king, nor was there anything in his life or character that could justly expose him to such a dreadful suspicion. There is a justificatory memoir, by his own pen, on this subject, written by him for the satisfaction of his posterity.

One of the circumstances which exposed him to suspicion was, that he remained in England unmolested, after the king's death, for some years. But it is alleged, on the other hand, that though he did so, yet it was through necessity, to preserve the estate which came to him by his wife, and that he sent many supplies of money to king Charles the Second in his exile. Also that he did not remain long unmolested, for he was committed to the Tower by Cromwell, where he remained till the protector's death. On the return of the king, he was reinstated in his office of groom of the bedchamber, and served in parliament for the county of Sussex. He died on June 15, 1671. His grandson and heir, John, was created Lord Ashburnham, by William and Mary, in 1689.

His younger brother, William Ashburnham, served the king with equal fidelity in a military capacity, being governor of Weymouth in the civil wars. After the restoration, he was made cofferer of the household, and died without issue in 1679.

ASHBY, (George,) an English poet of the reign of Henry VI. All we know of him is, that he was clerk of the signet to queen Margaret, and that he was author of a poem on the Active Policy of a Prince, written for the instruction of prince Edward. A copy of this poem is preserved among the MSS. in the Public Library of the university of Cambridge. Its author states that he wrote it in his eightieth year. (Ritson.)

ASHBY, (George,) has left no separate work behind him, and is principally known for the willing assistance he afforded to others in their literary undertakings. Among these are to be mentioned the late Mr. Nichols, in his Life of Bowyer, Daines Barrington, in his Observations on the Statutes, Bishop Percy, Granger, Gough, &c., most of whom have admitted their obligations. He contributed one paper to the Archæologia, on a coin of Nerva found at Colchester, having been elected a fellow of the Antiquarian Society in 1774. He was born, December 5, 1724, in Red-lion-street, Clerkenwell, and was first sent for education to a school at Croydon, whence he was removed to Westminster, and from Westminster to Eton. He was admitted of St. John's college, Cambridge, when between sixteen and seventeen years old, and took his three degrees of

B.A., A.M., and B.D., respectively, in 1744, 1748, and 1756. His first living was that of Hungerton, Leicestershire, which he obtained by gift of a relation in 1754; and, five years afterwards, we find him holding the rectory of Twyford, in the same county. He resigned the first in 1767, and the last in 1769, but for what reason is not stated. In 1774 he accepted the college rectory of Barrow, Suffolk; and, through the kindness of his patron and early friend, Dr. Ross, bishop of Exeter, he was allowed to exchange a portion of the vicarage of Bampton, which that prelate had given him, for the living of Stansfield in Suffolk. The bishop was in the habit of visiting Mr. Ashby at Stansfield, and valued his society very highly, often telling the parishioners (according to the testimony of persons lately living) that he, Dr. Ross, ought to have been the rector, and Mr. Ashby the bishop. In the latter part of his life Mr. Ashby became blind, and was subsequently attacked by paralysis, so that after the commencement of the present century he was seldom seen out of his own doors, and he died of a repetition of the attack, on June 12, 1808. He kept up his cheerfulness and good temper, if we may believe the statement of his neighbours, to the last, and was much beloved in his parish. He was an extremely agreeable and intelligent man in conversation, and his company, even after he lost his sight, was much sought by the gentry of his vicinity.

ASHBY, (Henry, April 17, 1744—Aug. 31, 1818,) a very eminent writing engraver, was born at Wotton-under-Edge, in Gloucestershire, and was originally apprenticed to a clock-maker, for whom he also engraved dial-plates, spoons, and other things. He removed to London, and was employed in engraving titles for maps and charts, and afterwards worked with Mr. Spilsbury, a writing engraver in Russell-court, Covent-garden, upon whose death he married the widow, and succeeded to the business. Some of Ashby's works are in the Beauties of Penmanship; the Letters of Lord Nelson after the Battle of the Nile; the Dedication to Macklin's Bible; the title-page to the prints of the Houghton Collection; and a Dedication to the Empress Catherine. He died at Exming, in Suffolk, whither he had retired for the few latter years of his life. (Annual Biography and Obituary for 1821.)

ASHBY, (Arthur,) a sea-captain, slain in the service of Charles II. Following the fate of his brave predecessor,* he fell gallantly fighting his frigate (the *Guinea*), in Albemarle's bloody and memorable battle with the Dutch, July 25, 1666.

ASHBY, (Sir John,) a British admiral, was descended from a family settled in Lowestoff, Suffolk. Passing over his early career, commenced under the auspices of James, duke of York (once the most popular, influential, and efficient ruler that ever swayed the destinies of our wooden walls), two or three "single combats," when in command of vessels of an inferior force, and finally his unavoidable desertion† of his ill-starred and senseless sovereign, we shall at once arrive at that period from which may be dated the epoch of his naval fame. This was at the close of the year 1688. At this period, according to Charnock, he was appointed to the *Defiance*, one of the ships fitted for channel service, under the orders of Lord Dartmouth. Warmly attached to the constitutional liberty of his country, immediately on the revolution taking place, he became a firm adherent to William the Third. He continued to command the *Defiance*, and led the van of the squadron, under Admiral Herbert, at the battle of Bantry Bay. The discrepancies, to say nothing of the absurd blunders which appear in the several records and relations of this undecided contest, disgrace our maritime annals. That they, in a great measure, proceed from political partizanship in the early writers, and deficiency of nautical knowledge on the part of the *soi-disant* naval historians of later times, will appear to professional people sufficiently plain; but general readers, who peruse the pages of by-gone authorities, whose mistatements and egregious blunders have been reprinted and perpetuated in every possible shape, even up to the present period, are little aware of the absurdities and nautical nonsense committed to type by way of de-

*Ableson (see the name). It will be seen that within a lapse of fourteen months the *Guinea* lost two commanders in two general engagements with the same enemy.

† "When Lord Dartmouth saw the disposition of his officers, and how little it was in his power to serve his master (James II.) he wisely yielded to necessity; and sailing once again into the Downs, and there holding a council of war, it was resolved first, to dismiss from their commands all such officers as were known to be papists, or suspected so to be, and then to send up an address to his highness, setting forth their steady affection to the Protestant religion, and their sincere concern for the safety, freedom, and honour of their country." (Burchet's Memoirs, p. 20.) In our memoir of Herbert, earl of Torrington, will be found a few passing observations touching the disposition of the officers of the fleet to desert the cause of James and support that of the Protestant prince.

scriptive details of naval fight. Contending fleets are placed in positions which could only exist in the confused imaginations of the writers. Nor is this all; with an assumption of a perfect knowledge of naval tactics, writers, with the greatest gravity, describe, and even assert, as executed with admirable *precision*, movements and evolutions which, under no circumstances, could possibly be carried into effect by vessels under canvass.

The gravest, and indeed, by many, considered the greatest of these authorities, informs us that, in the battle of Bantry Bay, "the English had *certainly* the *wind*," meaning the weather-gage of the enemy, "and might, therefore, have avoided fighting if they had so pleased, but this was by no means agreeable to Admiral Herbert's temper; he therefore *endeavoured* all he could to get into the Bay," (what could prevent him *if* "he *had* the wind?") "that he might come to a *close* engagement; but the French saved him the labour, by *bearing down* upon him in three divisions."..... "The fight," continues Campbell, "was pretty warm for about two hours, but then slackened, *because* a great part of the English fleet could not *come up;* but they continued firing on both sides till about five in the afternoon: Admiral Herbert *keeping* out all the time *to sea;* because (another cause) he found the dispute very unequal, and that there was no other way by *which* he could possibly *gain the wind*, and thereby bring his whole fleet to engage."

Now if, as the writer asserts in his opening account of this battle, "the *English had certainly* the *wind*," how comes it he follows up this assertion, by stating that the "French saved the British the labour to close, by *bearing down*" on the latter? The term "bearing down" signifies sailing large, or *going* down *with* the wind, and not plying *against* it! Nor is this a mere technical error, "because" the writer first informs us that "the *English had the wind*," and then immediately, in the same sentence, contradicts himself by stating "the French saved the British the labour by *bearing down* in three divisions;" and, again, what becomes of the previous assertion, if "Admiral Herbert was compelled to keep the sea (seaward) in order to *gain the wind* of the enemy." The true particulars of this encounter will appear in their proper place.

"His gallantry," continues Charnock, "was so conspicuous on this occasion, that when king William went down to Portsmouth, for the special purpose of thanking all, and rewarding those whose behaviour had been more particularly noticed, he conferred on Captain Ashby the honour of knighthood; and, as a further token of his esteem, presented him with a gold watch set with diamonds."

In the following spring, the French, elated with the seeming advantage they had recently gained, left no effort untried to fit out a fleet sufficiently formidable to bid defiance to the inferior force England had then afloat. The fleet of France consisted of eighty-two ships of the line, besides frigates, fire-ships, and small vessels.* The combined force of England and Holland, which met this formidable fleet, amounted to some fifty-six vessels of war, under the chief command of Herbert, earl of Torrington. Sir John Ashby, who had just before been raised to the rank of vice-admiral of the red, served in that station during the battle that ensued, and led the van of the earl of Torrington's division; but, as Charnock observes, he was totally exempt from any part of that censure which was so loudly excited by the failure of success, and which so unmeritedly roused the indignation and violence of party against the great, but unfortunate, earl of Torrington. When the British chief had effected his retreat, he left the command of the fleet with Sir John Ashby, and repaired to London, leaving necessary instructions how to act in the event of the French attempting to force their way up the Thames. But for this precaution, as it happened, there was no necessity. Satisfied with a nominal triumph, the French retired to their own coasts, and put into port to refit.

When the English fleet put again to sea, it was thought necessary (a foolish thought) to invest the chief command of it in three persons,† who should jointly execute the office. The "joint-co"-commanders hoisted their flag on board the *Royal Sovereign*. But no enemy appearing in the channel, they retired to port, embarked a considerable body of land

* The French authorities reduce this force: M. D. Quincy's Hist. Militaire states that the fleet of France consisted only of seventy-eight vessels of war, and twenty-two fire-ships. Again, an English writer declares that the French fleet consisted only of sixty sail of the line, and that the combined force of England and Holland amounted to no more than forty-one vessels of war.

† Sir Richard Haddock, Vice-Admiral Killegrew and Sir John Ashby. It was thought that this joint-commission would become popular, and also allay the general terror that pervaded the nation.

forces, under the earl of Marlborough, and proceeded forthwith to the south of Ireland, where they quickly reduced the city of Cork and town of Kinsale, the two principal ports held for king James in that extremity of the country.

The French court having projected an invasion of England, in order to promote the cause and interests of the late king James, Admiral Russell, chief in command of the British forces, put to sea, taking with him Sir John Ashby, as admiral of the blue squadron. The contending fleets met on the 18th of May, 1692. In this encounter, which is usually designated the battle of La Hogue, Ashby's squadron had not the opportunity of engaging till six in the evening, an hour after the French line had been totally broken, or rather routed, but he continued, on the days of the 20th and 21st, in pursuit of that portion of the defeated fleet which eventually effected its escape by running through the race of Alderney.

Bishop Burnet, according to his wonted predilection, to fight over battles on paper, and *comment* upon the conduct of officers in action, asserts that "if Sir John Ashby had pursued the broken and flying remnant of the French force, consisting of twenty-six sail, which eventually found refuge in St. Maloes, he *might*, from *every appearance*, have destroyed them all." But Burnet keeps out of sight the most material fact; namely, that the British pilots *refused* to conduct the pursuing force through the race of Alderney. On the following November, however, Ashby, when examined at the bar of the House of Commons, perfectly satisfied the senate that his conduct was that of a brave and judicious seaman. The speaker informed him that "the house was much pleased with his very ingenuous behaviour."

Sir John Ashby served his country to the last. His flag, as admiral of the blue, was flying on board the *London*, at Spithead, when he died at Portsmouth, July the 12th, 1693. At this town his body was interred, but it was subsequently taken up and finally buried in Lowestoff church, where a handsome monument has been erected to his memory.

ASHE, (Andrew, 1756 or 8—April, 1838,) a very celebrated musician, was born at Lisburn, in the county of Antrim, Ireland, and educated at a school near Woolwich, where, at nine years of age, he evinced a strong disposition for music, and devoted a portion of his weekly allowance to pay for lessons on the violin, which he received from the master of the Royal Artillery band. Three years afterwards, he was recalled to Ireland, in consequence of the unfavourable termination of a law-suit in which his grandfather was engaged, but his departure was prevented by Count Bentinck, a relative of the duke of Portland, who hearing of his troubles, and of his musical ability, invited him to his house, and afterwards took him to Minorca, where the count's regiment then was. Here his patron obtained for him the instructions of an Italian master, under whom he made great progress on the violin, and was soon considered as a musical prodigy. He then accompanied the count on a tour through Spain, Portugal, France, and Germany, and finally settled with him on his estates in Holland, where it was intended that he should be brought up as land-steward to that nobleman; but his disposition for music frustrated this. He had become tolerably proficient on most wind instruments, from a regular attendance on the practice of the count's regimental band, yet showed a decided preference for the flute; but, after diligent application, he abandoned it in consequence of its then imperfect state. At this time, about 1774, the Sieur Vanhall, brother of the composer of that name, arrived at the Hague, and announced a concert, in which he was to perform on a flute with six keys, made by Potter. As it was the first of this sort which had been brought to Holland, great curiosity was excited, and young Ashe offered to play the violin at the concert, and procured the count's patronage for Vanhall, whom he ultimately persuaded to sell the flute, in whose hands the keys were merely ornamental. The prize obtained, Ashe threw up the violin, and solely devoted his energies to the flute; and, after several months, received lessons from the celebrated Wendling, successor to Quartz, the master of the king of Prussia, who visited the Hague. With some years' incessant application he became the wonder of Holland as a flutist, and, indeed, received many praises which should have been bestowed upon the instrument, for however exquisite was the execution, the tones were attributable to the flute itself. Ashe afterwards entered into the service of Lord Torrington, who was about removing from Holland to Brussels, and was engaged subsequently by Lord Dillon, who resided in the same city. His lordship wished Ashe to be appointed first flute in the orchestra of the opera, which ar-

rangement was opposed by the Brabant nobility, and the Flemish subscribers generally; but as the English then, 1778 and 1779, at Brussels were a material support to the opera, they demanded a trial of skill between Ashe and Vanhall, who was then resident first flute. This took place at the first rehearsal of the season, and though Vanhall was the better musician and flutist, still Ashe gained the triumph, and obtained the situation by the superiority of his tone, for which there is little doubt he was more indebted to the construction of the flute than any preference of emboucheur. After remaining here some few years he removed, with a Mr. Whyte, to Dublin, where his celebrity gained him an engagement for the Rotunda concerts, and ultimately caused his removal to London.

In 1791 Mr. Salomon had brought over Haydn for the concerts in Hanover-square, and was anxious to have a suitable orchestra for the performance of the sinfonias of that great master. He therefore suspended his choice of a first flute until he had heard Ashe, which he did in Dublin, and immediately offered him a liberal engagement. In 1792 Ashe made his first public appearance in London, at Salomon's second concert, at the Hanover-square rooms, where he played a manuscript concerto of his own composition, which was replete with such novelty as to excite universal admiration. He now became the leading flute-player at the great concerts in London; and, upon the retirement of Monzani, was appointed principal flute-player at the Italian opera, which situation he held many years. In 1810, on the death of Rauzzini, he was unanimously elected director of the Bath concerts, which he conducted until 1822, when he resigned the appointment in consequence of the losses he had sustained by it for the last four years. In 1799 Ashe married a lady a pupil of Rauzzini, who, as Mrs. Ashe, attained much celebrity as a vocal performer. Others of their numerous family have attained to eminence, both as vocalists and as performers on the harp and piano-forte. Ashe was buried on the 30th of April, 1838, at Merrion, near Dublin, in which city he died.

The great celebrity of Ashe as a flutist, arose from the extreme fulness of his tones in those more abstruse keys in music, which could not be produced by the flute formerly in use, and the rapidity of his execution, contrary to the declaration of Wendling, who had asserted that the long keys on the bottom joint spoiled the instrument, and that the small keys were of no use, particularly in quick passages. (Dict. of Musicians. Gent. Mag.)

ASHE, (Samuel,) an American lawyer, born about 1725, was appointed in 1777 chief justice of North Carolina, which office he exchanged in 1796 for the governorship of the state. He retired in 1799, and died in January 1813.

ASHE, (Simeon,) a puritan divine, of the time of Charles the First and the Commonwealth, was educated in Emmanuel college, Cambridge, and settled in the ministry early in life, in Staffordshire, where, at that time, lived Mr. John Ball, a very eminent minister of that class. With this Mr. Ball Simeon Ashe had a very intimate acquaintance, and published many of his writings, Mr. Ball committing them to him at his death. Mr. Ashe was a refractory minister of the church, declining to conform to several of the ceremonies, and utterly refusing to read what was called the Book of Sports. For these acts of contumacy he was displaced from his living, but he continued to exercise his ministry as he was able, being encouraged and protected by two powerful persons in the county of Warwick—Sir John Burgoyne and the Lord Brook. The character given of him by Dr. Calamy, whose account of him we here principally follow, is that "he was a Christian of the primitive simplicity, and a nonconformist of the old stamp. He was eminent for a holy life, a cheerful mind, and a fluent elegancy in prayer. He had a good estate, and was inclined to entertainments and liberality; his house was much frequented, and he was universally beloved." If this be a just description, his removal from the ministry in the church could not fail to be regarded by many persons as a harsh and injurious act. Times, however, changed, and when the parliament raised an army, we find Simeon Ashe acting a very zealous part, as the chaplain to the earl of Manchester, when he had the command. In Vicars' Parliamentary Chronicle there is a long letter of his, giving, in very minute detail, an account of the proceedings of the earl of Manchester and his army, in reducing various garrisons after the battle of Marston-Moor. He was also one of the assembly of divines who were to assist and advise the parliament in matters concerning religion. When the war was over, he was appointed to the parish of St. Michael

Bassishaw, and afterwards of St. Austin, in London, the sequestered living of Mr. Ephraim Udal. This he held till his death, which happened only a few days before the 24th of August, 1662, the day on which the ministers were to make profession of conformity to the church as established after the restoration, or to retire from it, which he would have done. He was buried on the 23d.

His published writings consist of Prefaces to works of other men, and of single Sermons of his own. Of the latter, several are sermons preached before the parliament, and before the lord-mayor and aldermen, on fast and thanksgiving days; and others Funeral Sermons, which were for the following persons—William Spurstow, son of Dr. Spurstow; Mr. Jeremy Whitaker; Mr. Ralph Robinson; Mr. Robert Strange; Mr. Thomas Gataker; Mr. Richard Vines; and the countess of Manchester.

Though he was a zealous man in his way, he did not run into the excesses of nonconformity, being opposed to the Cromwellians, to use Calamy's own expression; and, like many of the Presbyterians, disappointed at seeing a government established, with a church formed and governed according to the Geneva platform, he was active in what was done to bring back the king.

ASHE, (Thomas,) the author of various works intended to facilitate the use of the Year Books and Law Reports, of which the earliest appears to have been his Tables to Dyer's Reports, printed in 1602. To this succeeded, according to the dates in Worrall's Catalogue of Law Books, Tables to Coke, 1606, which was reprinted in 1618, 1631, and 1653; and Tables to the Year Books, 1609 and 1614. There is also by him, Fasciculus Florum; or, Handful of Flowers, from the Books of Sir Edward Coke, 1618.

ASHE, (Rabbi, 353—427,) Babylonius, one of the most learned of the Jewish doctors, the author, or compiler, of the Babylonian Talmud. This work was begun in imitation of that of Rabbi Hakkadosh, who, by collecting the various dicta of the Rabbins, &c. up to his own time, had formed the Mishna. In the same manner, by a compilation of similar materials, since the time of Rabbi Hakkadosh, R. Ashe formed the Babylonian Talmud. He was prefect of the academy of Sora in Babylon, an office which is said to have been entrusted to him at the age of fourteen years—an assertion almost as incredible as any of the fables in his own Talmud, unless we suppose, with Bartoloccius, that "men who were to be imbued with puerile doctrines were fitly taught by a boy preceptor." The whole life of Rabbi Ashe was spent in the compilation of this immense work, at the rate of two massakhtoth, or treatises, in each year, one being given to his disciples at their half-yearly assembly, on the contents of which they were examined at the next similar meeting. His work, however, was left, unfinished, to the care of his son and others, and was not finally completed till seventy-eight years after his death (A. D. 505), a period remarkable in ecclesiastical history. During that time reigned Theodoric, the Arian king of the Goths; Arian kings in France and Spain; and Anastasius, the Eutychian emperor of the East.

ASHEBURNE, (Thomas,) an English poet, of the fourteenth century. He was a Carmelite of Northampton, and wrote in 1384 a religious poem, entitled De Contemptu Mundi, of which an imperfect copy is preserved among the Cottonian MSS. (Ap. vii.) Nothing further appears to be known of him. (Warton. Ritson.)

ASHER, (Rabbi,) a German doctor, and pupil of R. Meir. This latter had been thrown into prison by the emperor Rudolf, for the purpose of extorting a sum of money from him, and the emperor refusing to take bail for a partial relaxation of the severity of his imprisonment from any one but a Jew, Rabbi Asher undertook to be security for him. Rabbi Meir died shortly after in prison, and his pupil, terrified by his fate, fled from Germany to Spain; and having stopped on his way at the house of Rabbi Solomon ben Addereth, his host was so charmed with his learning, that he wrote recommendatory letters of him to the Spanish synagogues, especially to that of Toledo. On the strength of these credentials he was elected chief of the Toledan academy, almost immediately after his entering that city, with a liberal stipend. Here he taught civil and criminal law, and Talmudic learning, for sixteen years, with the highest reputation for erudition and acuteness; and his opinions, written as delivered, upon separate leaves of paper, were afterwards collected by his disciples, under the title of Kallale Harrosh, conclusions of Rabbi Asher. A copy of this is in the Vatican, No. 108. After his death was collected, from notes of his lectures, or, as some say, from his writings, a book entitled Sepher Agudah, Book of Collections, printed at Cracow. The

rest of his writings are, Kitsur Piske Harrosh, epitome of the decisions of Rabbi Asher, extracted from his larger works, and commonly printed with the Babylonian Talmud; Tosaphoth, or Additions; a Commentary upon the preceding; a Dissertation on the text, "There is no enchantment against Israel;" Sheeloth Uteshivoth, questions and answers, or forensic decisions, printed at Venice, A.D. 1552; Hannahagoth (Consuetudines), a book of admonitions to a pious life, printed at Mantua, A.D. 1623, at the end of the Tepuche Zahav of Rabbi Jechiel; Sepher Mathonoth, the Book of Gifts. He had several sons, of high reputation as Talmudic writers, but all their works have perished, except those of Rabbi Jacob, the author of the work entitled, Arba Turrim, the Four Orders. During the persecution of the Jews at Toledo, Rabbi Judas, another of the sons, slew himself, his wife, and the wife of his brother Jacob, together with others of his relations, to escape the brutality of the populace. Rabbi Asher died A. D. 1321. (Bartoloccius, *in voce.*)

ASHER, (Rabbi,) Ben Rabbi Peretz de Nicia, a printer of Hebrew books in the latter part of the fifteenth century.

ASHER, (Saul,) a Berlin Jew, of great learning, and engaged in the improvement of his fellow countrymen. He wrote on the Civic Amelioration of the Jews, Berlin, 1788; Der Deutsche Geistesaris Tocnatismus; and other works.

ASHFIELD, (Edmund,) an English painter in crayons, was the scholar of Michael Wright, and the instructor of Lutterel. His works were much esteemed, containing, as they did, a greater variety of tints than had been before introduced into that style of art. (Pilkington's Dict.)

ASHHURST, (Henry,) eminent for wealth, charity, and piety, was the third son of Henry Ashhurst, of Ashhurst, in Lancashire, Esq., a justice of the peace, puritanically inclined, of which he gave this evidence, that when king James had signified his pleasure that sports might be used on Sundays, he committed a person to prison, who endeavoured, by piping, to draw off people from public worship at a church near his house. His eldest son was a member of the long parliament; the second a colonel in the parliament army; and the third is the Henry Ashhurst, of whom we are to speak.

He was brought up to merchandise in the city of London, where he established himself as a draper, in which trade he was eminently successful for thirty years. He was as noted for his liberality as for his acquisitions; and it flowed for the most part in the channel in which, while it relieved temporal wants, it ministered also to spiritual improvement. When many of the Puritan ministers were silenced by the operation of the Act for Uniformity, he assisted greatly the more necessitous of them. Schools for the education of the poor were particular objects of his bounty. He distributed to a great extent Bibles and other religious books. He appointed a person whose business it was to seek out in London, cases of distress proper to be relieved by him. In the attempt which was made to introduce a[1] knowledge of Christianity among the Indians in North America, of which Elliot was the principal instrument, he took an active part; and when finally the corporation was established for the Propagation of the Gospel, Mr. Ashhurst was appointed the treasurer, and a great part of the burden of that affair rested upon him. His character is drawn at large in a sermon preached at his funeral by the nonconforming minister, Richard Baxter. He died in 1680, being about sixty-three years of age.

He left four sons, of whom Sir Henry, the elder, was created a baronet, and was for many years a member of parliament; and the second, Sir William Ashhurst, was lord-mayor of London, and one of the members for the city in several parliaments.

ASHLEY, (Robert,) a miscellaneous writer of the reign of Elizabeth and James the First, of whom Wood has given an account in the Athenæ Oxonienses. Wood calls him "an esquire's son and Wiltshire-man born;" but we are able to add, from certain notes on his life, written by himself, and to be found in the Sloane MSS. in the British Museum, called Additional MS. No. 2105, that he was born at Damerham, on the confines of the counties of Wilts, Hants, and Dorset, seven miles from the city of Salisbury: and that his father was Anthony Ashley, or Astley, of a knightly family in Dorset, and his mother, Dorothy Lyte, of Lytes Carey, in Somerset. He further tells us, that when he was a boy, he delighted in reading the stories of Bevis of Hampton; Guy, earl of Warwick; the History of Valentine and Orson; the Lives of Arthur, King of Britain, and the Knights of the Round Table; and that, when he

became a little older, he read the Decameron of Boccace, and Octoemeron of the Queen of Navarre. He was at school under Hadrian Saravia at Southampton. Wood says, that he became a fellow-commoner of Hart hall, in 1580, and does not speak of his being a member of any other college in Oxford; but it appears by the sketch of his autobiography, that he was of Alban hall, and also of Magdalen college. When he left the university, which he did without taking a degree, he became a member of the Middle Temple, where in due course he was called to the bar, and for a while he followed the law as a profession. But the steady prosecution of the business of the law not suiting the mercurial turn of his mind, he gave it up, and applied himself to the study of the Dutch, French, Spanish, and Italian languages, in order that he might read the authors who had written in them, the stock of English miscellaneous literature being in his days soon exhausted.

We find the following works of his:—1. Urania, or Celestial Muse, translated into Latin verse from the French of Du Bartas, published in 1589, and dedicated to Sir Henry Unton, of Wadley, knight. 2. Of the Interchangeable Course, or Variety of Things in the Whole World, translated from the French of Louis le Roy, fol. 1594, one of the very few books printed by Charles Yetsweirt, Esquire. 3. Almansor, the learned and victorious King, who conquered Spain, his Life and Death, 4to, 1627: this work is translated from the Spanish. 4. Cochin-China, containing many admirable Rarities and Singularities of that Country, extracted out of an Italian Relation, 4to, 1633, which Italian Relation is by Christophoro Barri, or Borri. 5. Il Davidi Persoguitate, David persecuted, 8vo, 1637, translated from the Italian of the Marquis Malvezzi. This was reprinted in 1647.

In the interval between the publication of his earlier and later works, he travelled much abroad, principally in Holland and France. He was also not unfrequently in prison in England. In the latter part of his life, he lived in the Middle Temple. He had no issue; and on his death, at the beginning of October, 1641, he gave many books to the library of that society. He was buried in the Temple church.

It appears, by certain notes on this family, written by Dodsworth, in vol. cliii. of his MSS. at the Bodleian, that he was a younger brother of Sir Anthony Ashley, a considerable person in the reigns of Elizabeth and James, going as secretary to the earl of Essex, in the Cadiz expedition in 1596, when he was knighted; and serving also in the office of clerk of the council. This Sir Anthony left an only daughter and heir, named Anne, who carried a large estate to her husband, Sir John Cooper, Bart. and was mother of Sir Anthony Ashley Cooper, the first earl of Shaftesbury.

ASHLEY, (General C.) a violin player, was the son of the manager of the oratorios at Covent-garden theatre, upon whose death his sons, General and Charles, succeeded him. General Ashley was educated in music under Giardini and Bartheleman, and was an excellent musician. He died at Pimlico, on the 21st of August, 1818. (Gent. Mag.)

ASHLEY, (John,) a major-general in the American army, was born about 1739, and graduated at Yale college in 1758. He distinguished himself on the occasion of the Shag's insurrection, and died on the 5th of November, 1799.

ASHLEY, (Jonathan,) an American divine, was born about the year 1713, graduated at Yale college in 1730, and was ordained minister of Denfield, Massachusetts, in 1738. He died in 1780, leaving some sermons.

ASHMOLE, (Elias,) the founder of the museum at Oxford, which still bears his name, was born at Lichfield, May 23, 1617. He was intended to have been named Thomas, but when the minister bade, "Name the child," his godfather answered, "Elias." His father, Simon Ashmole, was a saddler in Lichfield; his mother, the daughter of a woollen draper, of Coventry. In his earliest years, having been taught music, he became a chorister in Lichfield cathedral: and at sixteen, was taken into the family of James Paget, Esq. one of the barons of the Exchequer, who had married his mother's sister, and under whose advice he took to the law as a profession. In 1638, a few months after he had married his first wife, Elizabeth Mainwaring, he became a solicitor in chancery; and in February 1641, he was sworn an attorney in the Common Pleas. On December 5, in the same year, his wife died suddenly; upon which, and upon the Rebellion breaking out, Ashmole being a royalist, he retired to the house of his father-in-law, Mr. Peter Mainwaring, of Smallwood, in Cheshire. He afterwards turned soldier; and in 1645 joined the king at Oxford, where he became one of the four gentlemen of the ordnance to the garrison. Here he entered of Brazennose college, and de-

voted the hours which could be spared from the duties of his post to the study of natural philosophy. Here also an acquaintance contracted with Mr., afterwards Sir George, Warton, led him into the absurd mysteries of astrology. From Oxford he removed to Worcester, where he was commissioner, receiver, and registrar of the excise; and, soon after, a captain in Lord Ashley's regiment, and comptroller of the ordnance. In 1646, he lost his mother. His father had died in 1634. Grief, and the certainty that the king's affairs were now growing desperate, induced him again to retire into Cheshire, where he continued till the latter part of the year, and then came up to London. In 1647 we find him at Englefield in Berkshire, pursuing his studies and cultivating botany. In this retreat he became acquainted with Mary, the sole daughter of Sir William Forster, of Aldermaston, in the county of Berks, bart. who had been first married to Sir Edward Stafford, then to a Mr. Hamlyn, and lastly to Sir Thomas Mainwaring, knt. recorder of Reading, when an attachment took place, which was much and violently resented by Mr. Humphrey Stafford, lady Mainwaring's second son, who in one instance attempted to murder Mr. Ashmole. In the latter part of 1648, lady Mainwaring conveyed to Ashmole her estate at Bradfield; and on November 16, 1649, they were married. Ample means were now afforded to him in following his pursuits; and his house in London became the resort of learned, eminent, and scientific men. His second marriage, however, involved him in various law-suits; and at last produced a domestic dispute, which, as Ashmole himself states in his diary, came to a hearing in the court of Chancery, on October the 8th, 1657; when Sergeant Maynard having observed, that in eight hundred sheets of depositions taken on the part of lady Mainwaring, not so much as a bad word was proved against her husband; her bill was dismissed, and she delivered back to him. Ashmole, during the whole of these annoyances, continued ardent in the study of the hermetic science; in 1650, though without his name, he published a treatise of Dr. Dee's upon the Philosopher's Stone; and in 1652, with his name, a quarto volume, containing many pieces of our old hermetic philosophers, under the title of Theatrum Chymicum Britannicum.

Ashmole now devoted himself, jointly with chemistry, to the study of antiquity and records; he accompanied Mr., afterwards Sir William, Dugdale in his survey of the fens; and in 1658 began to collect materials for his History of the Order of the Garter. Soon after the restoration, he was appointed Windsor herald, June 18th, 1660: and on November the 2d in the same year was called to the bar. In 1668, Ashmole lost his second wife: and soon after married his third, Elizabeth, the daughter of his friend, Sir William Dugdale. His History of the Order of the Garter, on which his reputation as an antiquary chiefly rests, was presented to the king, May 8th, 1672; who, as a mark of approbation, rewarded him with a privy seal for 400*l*. In 1675 he resigned the office of Windsor herald; and in 1677, upon Sir Edward Walker's death, might have been made garter king of arms, but waived the appointment in favour of Sir William Dugdale, his father-in-law.

Ashmole was twice invited to represent his native city in parliament, and would have been successful the second time, in 1685, had not king James II. induced him to resign his interest to a Mr. Lewson. He died May 18th, 1692; and was interred at Lambeth.

Ashmole's manuscripts and library, together with the collection of rarities which he had received from the Tradescants (see the name), were transferred by him in 1682, to the building which the university of Oxford had just completed, as a repository for curiosities. Ashmole's Diary, published from this collection in 1717, and reprinted at the end of Lilly's History of his Life and Times, in 1774, abounds so much in absurd and whimsical facts as to be almost an injustice to Ashmole's memory. His History of Berkshire, in 3 vols, 8vo, republished in folio, was posthumous, and too meagre a compilation from his papers to do him credit. Beside the manuscripts at Oxford, several volumes of Ashmole's collections on chemistry and alchemical science are preserved among Sir Hans Sloane's manuscripts in the British Museum; one of them is his own transcript of Dr. Dee's Liber Mysteriorum, the account of his conference with angels.

ASHMORE, (John,) an English poet of the early part of the seventeenth century, of whom only one work remains, entitled, Certain selected Odes of Horace Englished, and their Arguments annexed; with Poems, ancient and modern, of divers subjects, translated: whereunto are added, both in Latin and English, sundry new Epigrams, Anagrams, and Epitaphs.

4to, 1621. It appears by the subjects of several of the poems, that the author lived in the part of Yorkshire about Ripon. Some account of this rare volume may be seen in the Censura Literaria, vol. ii. p. 411.

ASHMUN, (Jehudi,) who was agent in Liberia to the American Colonization Society, was born at Champlain, New York, in April, 1794; graduated at Burlington college in 1816; and was elected professor in the theological seminary at Bangor, Maine. In this situation, however, he continued for only a short period; and removing to the district of Columbia, joined the episcopal church, and undertook the conduct of the Theological Review. It was at this time that he wrote the Memoirs of the Rev. Samuel Bacon. He also published the first number of a periodical journal for the American Colonization Society; but the work failed from want of support. He was then appointed to conduct a reinforcement to Liberia, for which he embarked on the 19th June, 1822, and arrived at Cape Montserado on the 8th August. On his arrival, by the authority of the society, he took upon himself the office of agent, which he performed with great skill and ability—passing laws, and even superintending the erection of fortifications for the protection of the colonists. He suffered considerably from ill health; and before he had recovered from a severe illness with which he had been afflicted, the settlement was attacked by the savages, who were, although numerically superior, repulsed, and, on their again resuming the conflict, utterly defeated. He was, however, at length compelled—greatly to the regret of the colonists—to return to America, to recruit his health. He arrived at Newhaven on the 10th August, 1828; having been landed at St. Bartholomew. He died a fortnight afterwards, (August 25.) Besides his Memoirs of Mr. Bacon, he published some papers in the (American) Repository.

ASHMUNI, (Ali-ben-Mohammed,) the author of a commentary on the Isagoge of Porphyry.

ASHRAF-SHAH, son of Meer Abdullah, succeeded as king of Persia, then conquered by the Ghilji Affghans, on the death of his cousin, Meer Mahmood Shah, April 1725. His reign was at first popular, as he endeavoured to heal the wounds inflicted by the cruelty of his predecessor. He gained a victory over the Turks, which led to an advantageous peace with the Porte; but he sustained a defeat at Dameghan, from the famous Nadir-Kooli, who had taken arms in Khorassan, in the name of the Soofavi prince Tahmasp; and a second overthrow, in which his entrenched camp was stormed by the Persians, compelled him to abandon Ispahan. A third defeat near Istakhr, (the ancient Persepolis,) reduced his fortunes to the lowest ebb; and in the fear of being delivered up by his own followers to Nadir, he attempted to escape through Seistan to his native country of Affghanistan, but was cut off in the desert, and his head sent to Tahmasp, A.D. 1730. With his life ended the short but destructive rule of the Affghans in Persia. (Hanway. Malcolm. Sheikh Ali Hazin.)

ASHRAF, (Malek al) the son of Timur Tash, and grandson of Júbán, chief emir of Abusaid Khan, Tartar sovereign of Persia. Malek Ashraf, inheriting the rebellious spirit of his father, seized upon the Tartar possessions in Persia, and used the power thus acquired with so little moderation, that many of his subjects fled from his tyranny to the protection of Jani Beg Khán, governor of Kapchak. One of these, expounding the Koran in the mosque, in the presence of Jani Beg, spoke of the scandalous life of Malek Ashraf, and declared that he, and the rest of the tyrant's subjects, would bear witness against his royal hearer in the day of judgment, if he neglected to do what was in his power to repress these enormities. Jani Beg was terrified by this threat, or, perhaps more truly, was glad of a pretext for extending his dominions. He invaded the territories of Malek Ashraf, whom he defeated and slew, (A. D. 1355), took possession of his kingdom, and gained a booty, it is said, of 400 camel's loads of goods and jewels.

ASHTON, (Charles, D. D.) an eminent scholar of the eighteenth century, was one of twelve children of Robert and Dorothy Ashton, of Bradway, a hamlet of the parish of Norton, in the northern parts of Derbyshire, where they lived in matrimony more than sixty years. He was baptized in the parish church of Norton, May 25, 1665, and admitted of Queen's college, Cambridge, 18th May, 1682. He was elected fellow on the 30th of April, 1687. He took orders, became chaplain to Patrick, bishop of Ely, by whom he was presented to the rectory of Rattenden, in Essex. He was also, for a while, chaplain to Chelsea Hospital; but this appointment he resigned, a prebendal stall in Ely being given to him, and

he being made master of Jesus college. This was done in July 1701, and from that time till his death, more than fifty years, he resided constantly in his college, living the life of a studious recluse. He died, at the age of eighty-six, in March 1752, and was buried in the chapel of his college. He served the office of vice-chancellor.

His reading was chiefly in the writings of the ancients, and especially the fathers, so that he had made great attainments in ecclesiastical antiquities and chronology. He wrote various treatises connected with these subjects, published without his name, and he is best known and remembered by an edition of Justin Martyr, prepared by him for the press, and published after his death by Mr. Kellett.

ASHTON, (Thomas,) born in 1631, was educated at Brazennose college, Oxford, of which he was elected a fellow. He was, from Wood's account, "a forward and conceited scholar, and became a malapert preacher in and near Oxford." He was near being expelled for an offensive sermon preached by him in St. Mary's, and was obliged to quit his fellowship from some quarrel with the principal of his college. He died soon after the restoration. He published two works, of which the commencements of the titles (themselves almost pamphlets) are, Blood-thirsty Cyrus unsatisfied with Blood; or the boundless Cruelty of an Anabaptist's Tyranny; and Satan in Samuel's Mantle; or the Cruelty of Germany acted in Jersey. They were levelled against Colonel Mason, the governor of Jersey. (Biog. Brit. Wood, Ath).

ASHTON, (Thomas,) born in 1716, was educated at Eton, and went from thence to King's college, Cambridge. He was a friend of Horace Walpole, who addressed a letter to him from Florence in 1740, published in his works. He was elected preacher at Lincoln's-inn in 1762, but resigned it in 1764. He died in 1775. He was a popular preacher, and published several of the sermons he delivered on public occasions. He also published some tracts relating to the election of aliens into the vacancies at Eton college. (See Lord Orford's Works. Nicol's Life of Bowyer. Cole's MSS. in Brit. Mus.)

ASHWELL, (George,) was born in 1612. He was admitted of Wadham college in 1627, where he was elected fellow. He died in 1693. He published, —1. Fides Apostolica, Oxon. 1653, which Baxter impugned, but afterwards expressed his sorrow for having done so. 2. Gestus Eucharisticus, Oxon. 1663. 3. De Socino et Socinianismo. 4. De Ecclesiâ, Oxford, 1688. He had the character of a peaceable and religious man, and of being well versed in logic, the schoolmen, and the fathers. He was many years rector of Hanwell, in Oxfordshire. (See Biog. Brit. Wood, Ath.)

ASHWELL, (John,) prior of Newnham abbey, near Bedford, has had his name preserved by George Joye, one of the English Protestant reformers in the reign of king Henry VIII., who published, while in exile at Strasburgh, a copy of a letter which Ashwell had addressed to his diocesan, the bishop of Lincoln, concerning the errors maintained by Joye, then fellow of Peterhouse, Cambridge, together with Joye's answer to the same. The title of this rare and curious tract may be read in Lowndes' Bibliographer's Manual, and some account of the contents of it in the Retrospective Review, vol. ii. of the New Series, page 96.

ASHWELL, (Thomas,) a church composer of the time of Henry VIII. and Edward VI. Many of his works are still preserved at Oxford. (Dict. of Mus.)

ASHWORTH, (Caleb, D. D.) was born, not in Northamptonshire, as is said in the General Biographical Dictionary of Alexander Chalmers, but in Lancashire, where his father, Richard Ashworth, was the pastor of a congregation of Baptist Dissenters, at a place called Clough-Fold, in Rossendale, in the wilder parts of the county. There his father died in 1751, at the age of eighty-four. He had three sons, all of whom were ministers among the Protestant Dissenters, but only this son attained to any eminence. He was born in 1721; became a student for the dissenting ministry in an academy at Northampton, over which Dr. Doddridge presided, in 1739, at which time he was only eighteen years of age, which renders improbable another statement in the work above alluded to, that he had been brought up to the business of a carpenter. It is certain that he passed with much credit through the course of study prescribed at Northampton. In 1746 he became minister of a dissenting congregation at Daventry; first as assistant to an old minister there, and afterwards as the sole minister. In this connexion he continued till his death, which happened on July 18, 1775.

Dr. Doddridge died in 1751, and in his last will earnestly recommended to the trustees of Coward's Foundation, by whom scholarships were provided for many of the young men educated for the dissenting ministry in his academy, that they should transfer the scholars on his decease to Mr. Ashworth, as the person who appeared to him best qualified to carry out plans of education which had been highly approved by the dissenting public. With this recommendation they complied, and Mr. Ashworth, for whom there was soon after obtained a diploma of D. D. from one of the universities of Scotland, was placed in a station, which, among the Protestant Dissenters, is looked upon as one of honour, as it also is one of great responsibility and difficulty, the tutor and principal of an institution in which academical learning is taught to the young men destined for the ministry among them. Over this institution Dr. Ashworth presided for twenty-three years, during which period he had many young persons entrusted to his care, who afterwards became eminent in the religious body to which they belonged, and some of them also as writers on theology or in general literature.

The date of the death of Dr. Ashworth, and also his age, are mistated in the work above referred to, where they stand thus, 1774 and 65. It appears by the inscription on his monument at Daventry, printed in Baker's History of Northamptonshire, vol. i. p. 332, that he died July 18, 1775, aged fifty-four. In that inscription it is said that, "with indefatigable application, with genuine and well-regulated zeal, and with growing reputation and success, he exerted his eminent abilities and extensive acquaintance with sacred and human literature in the service of his great Master, and in promoting the important interests of learning, religion, and charity." Dr. Ashworth printed three funeral sermons, preached by him on the deaths of three ministers, Dr. Isaac Watts, James Lloyd, his predecessor at Daventry, and Samuel Clark of Birmingham. He was also the author of a grammar of the Hebrew language, and an Introduction to the Knowledge of Plane Trigonometry.

ASICO, ESICO, or EZICO, the name of a person mentioned in the legends of the ninth and tenth centuries, but to whose history, and that of his castle Ascaria, or Ascania, and the fact of the first margraves of Brandenburg being descended from him, and the counts de Ascheria, or Ascania, the charters of those times afford but a doubtful clue.

ASINARI, (Frederic, count de Camerano,) a nobleman of Asti, in Piedmont, flourished about 1550. In his youth he followed the profession of arms, but he was no less distinguished as a poet. His poems are published in different collections. 1. Two sonnets, in the Scelta di Rime di diversi excellenti Poeti, by Zabata, 1579. 2. Four canzoni and a sonnet in the Muse Toscane of Borgogni, 1594. 3. Several pieces in Borgogni's Rime di diversi illustri Poeti, Venice, 1599. 4. He published in 1587 a tragedy, entitled Il Tancredi. (Biographie Universelle.)

ASINIUS POLLIO (C., B.C. 76 to A.D. 4.) The family of Asinius came originally from Teate (Chieti), a large and populous town on the right bank of the Aternus (Pescara), in the territory of the Marrucini. (Sil. Ital. Punicor. viii. 521, xvii. 457.) Caius, with whom, probably, the name of Pollio was introduced into the family of the Asinii, was born at Rome, B.C. 76, where his father, Cneius Asinius, who is otherwise unknown, resided. According to Velleius, (2, 128,) the Asinii had the rank of Equites. Pollio received an excellent education; he studied assiduously and successfully eloquence, philosophy, and literature; and entered with reluctance upon the public duties which Rome exacted from every citizen whose birth or talents were not wholly obscure. The civil wars which pervaded through so considerable a portion of his life, and which drew him into the dangerous maze of party collision, he regretted less, perhaps, as a patriot, than as a student whose leisure was interrupted. (Cic. ad Fam. 10, 31.) His public history begins with the year 54 B.C., when he impeached the late tribune C. Cato, for his activity in 56 in procuring a second consulship for Pompey and Crassus. And before he had attained the age at which he was legally allowed to sue for the lowest magistracies, he was distinguished for the number of his speeches on public and important causes. (Quintil. Inst. Or. 12, 6, 1.) The political feelings or principles of Asinius were not, however, determined by his early forensic life. In the year 48, when the long-contending parties in Rome once again embodied themselves under Cæsar and Pompey, Asinius attached himself to the Cæsareans. In January, 49, he was present at the passage of the Rubicon;

and shortly after, went under the command of Curio, to Sicily and Africa. After the defeat and death of Curio on the Bagradus, Asinius collected the remains of the army, and, with great difficulty, rejoined Cæsar, then preparing to cross the Ionian sea in pursuit of Pompey. He was present at Dyracchium and Pharsalia, but without any principal command, and returned to Rome after the latter engagement. In 47 he is mentioned as one of the principal opponents of Dolabella, and probably as one of the tribunes of the year. In December he accompanied Cæsar to his African campaign. In his history of the civil war, quoted by Plut. Cæsar, 52, Asinius related his share in the repulse of an unexpected attack; and, about the same time, among other rumours unfavourable to Cæsar, it was said at Rome that he had been taken prisoner. In 45 he was with Cæsar in his last campaign with the sons of Pompey; and hence he had some grounds for asserting that at Munda the dictator had no time for that address to the soldiers which appears in the account of the second Spanish war. In the September of this year he returned to Italy, and was probably one of the fourteen prætors whom Cæsar appointed, for the purpose of multiplying honorary distinctions for his friends. (Vell. 2, 73, with Dio. 43, 47.) Before, however, the following March, the memorable "ides," Asinius was again sent into further Spain, with the office of proprætor, to watch the movements of Sextus Pompeius, who, from the wreck of his brother's army, and the numerous clients of his family in that province, had already organized a considerable force. The conduct of Asinius is extolled by Velleius, l. c.; but it is certain he was defeated, and it is more than probable he was saved only by Marc Antony's directions to Lepidus, who commanded in the nearer Spain, and in Narbonnese Gaul, to conclude a truce with the Pompeians. Many circumstances, indeed, extenuate his ill success. The provincials were devoted to the family and the memory of the elder Pompey. The army of Sextus was superior in number, and its ranks were filled with veterans of the eastern wars, eager to wipe out the defeats of 49 and 45. During the contentions between Antony and the senate, the conduct of Asinius was doubtful, and is explicable only by supposing him averse to the restoration of the aristocratical party, with whom, as a "novus homo," as one who inherited neither ancient nobility nor remarkable wealth, he had no sympathies; while he distrusted the talents or the principles of the new chiefs of the Cæsareans. His letters in 43 to Cicero and Pansa profess general good-will to liberty and the republic; but beyond professions he took no steps in their behalf. In a letter from Corduba, 16th March, (Cic. ad Fam. 10, 31,) he pleads in excuse of remaining inactive the want of directions from the consuls or the senate. He recommended that the different divisions of the army should be concentrated; but adds, that without the sanction of Lepidus, who was between him and Italy, and of whom and Plancus he betrays either jealousy or distrust, he could neither advance into Gaul, nor cross the mountains. After the engagements in the neighbourhood of Mutina, (ib. ep. 33,) he held the same language; accused the consuls of mismanagement, in not awaiting the arrival of Lepidus, Plancus, and himself; while, at the same time, he regrets the infrequency and tardiness of the reports that reached him in Spain; owing to which, and his ignorance and uncertainty as to the real state of affairs in Italy, he had dispersed his own division into winter quarters in Lusitania. In a third letter from Corduba, 8th June, he complains of the attempts made by Antony and Lepidus to entice away his soldiers; speaks with complacency of the peaceful state of his province; and lays on the senate the blame of his inactivity. The union of the leaders of the Cæsareans on the 29th of May, at length determined Pollio. Yet he hesitated to declare himself openly, until, in August, Octavianus, as consul, compelled the senate to revoke the decrees against his colleagues and himself, when, at the head of three legions, he passed over to the triumvirs. His adhesion was the more valuable, since he induced Munatius Plancus, with a nearly equal force, to follow his example. Asinius was appointed consul for 40 B.C.; and, in return, gave up to proscription his father-in-law, L. Quintius. In the interval, Pollio was the lieutenant of Antony in Cisalpine Gaul. To this time is probably to be referred the passage in Macrobius. (Sat. i. 11.) In the Perusine war he rendered but feeble aid to Fulvia and Lucius Antonius, either from reluctance to renew the civil collisions, or doubtful as to the real feelings of Marc Antony. Upon the capture of Perusium, he was superseded in his province by Alfenus Varus; but he rendered impor-

tant services by drawing together into the district of Venetia, and retaining in obedience to the absent triumvir, seven legions (Vell. 2, 76); and, subsequently, by inducing Domitius Ahenobarbus, who commanded the fleet of the late conspirators, to submit himself to Antony. At the conference at Brundusium, in 40, Pollio and Mæcenas were the principal arbitrators of peace. He accompanied the reconciled triumvirs to Rome, where, with Domitius Calvinus II., he received the consulship, to which he had been nominated three years before. These consuls were, however, superseded before the end of the year. In 39, after the meeting of the triumvirs and Sextus Pompey at Misenum, Asinius was sent into Illyria, as Antony's lieutenant, against the Parthini. His authority extended over Dalmatia; and for the capture of Salona, his triumph was entitled Dalmatic. (25th October, 39. See Dio. 48, 41; Hor. Carm. 2, 1, 15.) But although Asinius laid waste the lands, carried off the flocks and herds, and disarmed the barbarians, their complete subjugation was reserved for the lieutenants of Augustus. (Florus, iv. c. 12, 11.) When the last struggle between Antony and Octavianus became inevitable, Asinius withdrew from the party which the imprudences of its chief marked as the declining, without, however, like Messala, (see Messala Corvinus,) transferring his active services to the ascendant one. When requested to accompany Octavianus to Actium, he said, "My services to Antony have been too great, his good offices to me too many, for me to take any part. I withdraw from the contest, and remain the prey of the conqueror." The political life of Asinius, unless where his forensic duties brought him in contact with the state, expired with the supremacy of Octavianus. He died in the year 4 A.D., retaining his strength to the last, (Val. Max. viii. 13, 4,) at his Tusculan house. (Hieron. in Euseb. Chr. MMXX.) He married Quintia, daughter of L. Quintius, (Cic. ad Att. 7, 9,) who perished in the triumviral proscription. His brother, — Asinius, is called in sport, "Marrucinus," in allusion to his Marsic descent, by Catullus, 12, v. 1, and v. 6.

The services of Asinius to the Cæsareans, his influence with Antony, and his abilities, procured him at least outward respect from Octavianus; but they were never friends. (See Macrob. Saturnal. 2, c. 4.) The latter had even written a lampoon on Pollio, but he declined answering a writer who could proscribe ("*scribere, proscribere*"). He was the patron of Herod I., when driven from his kingdom by Antigonus and the Parthians; and, at a subsequent period, on their visit to Rome, Alexander and Aristobulus, Herod's sons, were entertained in the house of Pollio. (Joseph. Antiq. xv. 10.) He was also the protector of Virgil, (Eclog. 3, 84, 4, and 8, v. 6,) and of Horace, (Sermon. 1, 10, 42, Carm. 1, 2,) before Mæcenas or Augustus had distinguished them. His manners, and the asperity of his temper and words, however, made him more admired than esteemed, and rather feared than admired. Yet they are sometimes inconsistently attributed to his republican predilections. An Italian, not a Roman; a "new man," not a client or a member of an ancient house; his feelings were certainly not on the side of the aristocracy. In common with many of the elder Cæsareans, he perhaps preferred the open and generous temper of Marc Antony to the premature dissimulation of Octavianus; and unwillingly yielded to the supremacy of one who at the eleventh hour reaped the fruits of a long and arduous revolution. Seneca the philosopher says, (De Ira, iii. 23,) the real cause of the protection afforded Timagenes by Asinius, was, that Timagenes had inserted in his history some unpalatable remarks upon Livia and Augustus, and was, in consequence, forbidden the palace. His exclusion procured him the favour of Asinius, who had hitherto been his enemy. (M. Seneca, Controv. 34, p. 392.) The literary character of Pollio resembled the political. He was an unsparing censor of Cicero, (Seneca, Suasor. iii.); of Sallust, whom he accused of the affectation of archaism, (Sueton. de Clar. Gramm. 10); of Livy, whom he charged with provincialism. (Pativinitas. Quint. Inst. Orat. viii. 1. § 3); and of Cæsar, to whom he imputed misrepresentation and carelessness in his Commentaries. Yet his own style, according to the opinions of ancient critics, although he had much invention, and even an excess of art, was harsh and unmusical, and the imitation of Attic cadences deprived his language of the breadth and fulness of the greater Roman orators. Quintilian, (Inst. Orat. x. 1, § 123,) and the author of the Dialogue de Caus. Corrupt. Eloquent. 21, say that Asinius seemed to have studied among the Menenii and the Appii, and that there

was a century between his diction and that of Cicero. His works have entirely perished: they consisted of tragedies, in which the ancients commend his lofty and sonorous style; of poems, epigrams, and a history of the civil wars of Pompey and Cæsar, in sixteen books, which Seneca, Suasoria, 7, commends, while he complains of its unfairness to Cicero; and of Orations, and Declamations. For Pollio was among the first to transfer the practice of recitation from poems and histories to eloquence and philosophy; and therein became a principal corrupter of the taste and language of Rome. But his most useful and enduring work was the public library on the Aventine, built on the site of the hall contiguous to the temple of Liberty. (Suet. Aug. 29. Plin. Hist. Nat. vii. 30; xxxv. 2. Ovid. Trist. iii. 71.) It was adorned with busts and statues of illustrious writers, and was probably erected with a portion of the wealth acquired in his Dalmatic campaign. Nothing is recorded that leaves a stain or a suspicion on the moral character of Asinius Pollio. His life is elaborately written and examined in all its relations by J. R. Thorbecke; (Comment. de Asinii Pollionis Vita et Studiis Doctrinæ. Ludg. Bat. 1820.) Nor can any thing be added to the completeness and candour of his inquiries.

ASINIUS (C. Gallus Saloninus,) probably the eldest son of Asinius Pollio. He was born in 40 B. C., while his father was Antony's lieutenant in Cisalpine Gaul; hence his surname Gallus. The capture of Salona in 39, (see Asinius Pollio,) procured him the further appellation of Saloninus. Saloninus, however, is never found on coins, and seldom in authors. (See Tacit. Ann. 3, 75, and Lipsius' note.) He is supposed, but with little likelihood, to have been the son of Pollio, whose expected birth Virgil celebrates in his fourth eclogue. According to the coins, Asinius Gallus was a commissioner of the mint, triumvir monetalis, under Augustus. (Eckhel. D. V. N. v. p. 144.) He was consul in 8 A. D., the year in which Horace and Mæcenas died. From a coin of the Temnites at Æolis, it is probable that Asinius was proconsul of Asia Minor. (Eckhel. xvi. ii. p. 499.) In Augustus he lost his protector. To the hatred which Tiberius entertained for him as the husband of Vipsania Agrippina, was added a jealousy of the ambitious temper of Asinius. In some confidential moments, Augustus had named him as one of three senators, who might aspire to the imperial dignity. The conduct and demeanour of Asinius increased these feelings; since it fluctuated between unseasonable bluntness, and suspicious servility. He was not, however, apprehended until 30 A. D. Tiberius had invited him to Capreæ, and written to the senate to have him arrested. The prætor, sent to execute this sentence, found Asinius at table with the emperor. He was assured by Tiberius that he should remain in confinement only until himself could hear his accusers at Rome, and he never returned to the capital. Asinius was soon placed in a solitary cell, carefully watched from effecting his own destruction, and compelled to take such food, as, without satisfying hunger, would preserve life. In this miserable state he remained until death relieved him, in 33 A. D. He was allowed a burial. (See Tacit. Ann. 6, 23. Dio. 58, 3.) He left a numerous family by Vipsania; three of the sons attained to the rank of consulars. But he had further excited the hatred of Tiberius, by pretending that Drusus Nero the younger, was really the son of Vipsania and himself, before she was divorced from her first husband. Asinius Gallus published a treatise, in which he contrasted his father and M. Cicero, and gave the preference to the eloquence of the former. (See Plin. vii. 4. Quintil. xii. 1. §. 22.) The emperor Claudius thought it worthy a reply in defence of Cicero. (Sueton. in Claud. 41. A. Gellius. 17, 1.) Asinius was also the author of some epigrams. (Plin. l. c. and Burman's Anthol. Latin. 11, ep. 241. and Eckhard De Asin. Pollion. Comm. § 6921. p. 31.)

ASIOLI, (Bonifazio,) a composer, was born at Correggio, about the year 1769. In 1796, or soon after, he came to London, remained some time, and then returned to Milan, and was appointed chapel master to the then king of Italy. In 1808 a new conservatory was established at Naples, to the direction of which he was appointed by the king. Gerber gives a full list of his works, amongst which are six Italian duets, 1796; and six Italian airs, in the style of canzonets, published in London, besides many published elsewhere. Others of his vocal works were published by Birchall in London, which evince a taste in melody equal to that of any modern Italian composer. He never attempted the more severe order of composition. He died in Italy, on the 26th May, 1832. (Dict. of Mus.)

ASJEDI, one of the more ancient poets of what is termed the new Persian school, a native of Meru, and a pupil of Ustâd Anszari. He lived at the court of the sultan Mahmud Sebektegin, whose campaign in India he has commemorated in his verses. His poems were considered even by his contemporaries to be very superior. (Ersch und Grüber, Encycl. Dewlitschah and Hammer. Gesch. der schön. Redekunst. Pers.)

ASKE, (James,) deserves record as the author of a heroic poem in blank verse, published eighty years before the time of Milton. It is called Elizabetha Triumphans, and was written in commemoration of the defeat of the Spanish Armada in 1588, in which year it came out in 4to. It was inserted by Dr. Percy in the volume of Blank Verse anterior to Milton, of which it is said that only four copies escaped the fire at the printer's; but the bishop omitted the prefatory matter, respecting, among other points, the number of ballads and tracts, in prose and verse, printed at the same date, and on the same event as that which Aske celebrates. It is to be found complete in Nichols's Progresses of Queen Elizabeth. Whether Aske wrote any thing else is uncertain, but he tells us in his preface that he was "a young versifyer," and in the dedication he calls his work "the first fruit" of his "barren wit." He adds that it was "begun and finished very near within the space of a whole month;" which might very well be the case, as the poem only occupies thirty-five pages. Of Aske's personal history nothing has come down to us, beyond the fact that he was countenanced by Sir Julius (then doctor) Cæsar, chief judge of the admiralty court, and that he held some place under his patron. John Aske was "created" M. A. in 1594, (Wood's Fasti Oxon. i. 268, edit. Bliss.,) but no such person as James Aske is any where recorded.

ASKERI, the surname of Ali, the tenth, and of his son Hassan, the eleventh of the Shiite imaums, in whom that sect of Moslems hold the indefeasible right to the khalifate to be vested in virtue of their descent from Ali Ebn Abu Taleb. The appellation of Askeri is said by D'Herbelot to have been derived from a town of Susiana called Asker: but Abul-Feda says that this was only another name for Samarra, where several of the Abbasside khalifs resided; and these heads of the Fatimite family were apparently detained under surveillance. Ali, the elder of the two, who died A. D. 867, A. H. 254, was a celebrated saint among those of his own sect, and is distinguished among the Persians by the titles of "the pure," and "the guide to truth." Abul-Feda relates that he was once seized on a false charge of conspiracy, and brought before the khalif Motawakel, who was a cruel enemy of the Fatimites; but the piety and austerity of his demeanour disarmed the tyrant, and he was dismissed with honour and gifts. His son Hassan, who only survived his father six years, and was buried in the same tomb with him at Samarra, is generally designated by oriental writers simply as Al-Askeri, without any of the laudatory epithets with which the remainder of the twelve imaums are usually adorned: he was father of the twelfth and last imaum, Mohammed, surnamed Montazer, or the *Expected*, whose re-appearance, under the title of Mahadi, will be, according to Moslem belief, one of the signs of the end of the world. • (Abul-Feda. D'Herbelot.)

Askeri is also said by D'Herbelot to have been a surname of Mohammed Ibn Abil-Sorour Al-Mesri, who wrote a work on the lives of the khalifs and other princes, which was then in the royal library of Paris, No. 1227.

ASKEW, (Anne,) so we write her name, though the name of the family to which she belongs is usually written Ascough, or Ayscough, as she was the daughter of Sir William Ascough, of Kelsey, in the county of Lincoln, of an ancient family at that place. This lady has obtained a place in most catalogues of those who have been eminent in their day, by the few devotional writings which she left behind; but more by her heroic endurance of those extreme sufferings to which her constancy in the profession of the reformed religion exposed her. It was her fortune to find in the writers of her own and the following age, those who highly extolled her as an example of almost unparalleled virtue; and, on the other hand, those who did what could be done to deface the beauty of her character and conduct. We shall endeavour to state the facts of her life as they are to be collected from the writers of those times, especially Bale, Fox, and Sanders; using for the purpose, the abstract of their accounts as given by Fuller in his Church History, book v. p. 242, and the additions made to it by Ballard.

It seems to be admitted by all, that

while very young she made an unfortunate marriage with a member of the family of Kyme, an ancient house in Lincolnshire, whose wardship Sir William Ascough, the father, had obtained with a view that he should marry another of his daughters. But that daughter dying after the contract entered into, and probably after the betrothment, Sir William determined that his daughter Anne should become the wife of Kyme, in the stead of the elder daughter who died. Marriages thus made were not unfrequent in those times, nor necessarily unhappy; but it appears that this was an unfortunate marriage. What the precise grounds of disagreement were there are no means of knowing, nor under what circumstances it was that she left her husband's house. One party state that she was driven from it; the other that she left it voluntarily, for the purpose, as it is expressed, of gospelling and gossiping in London and the court. However, the fact seems well ascertained, that when about twenty-three she left her husband, to whom she had borne one or two children; but it is not said whether they were living.

It seems also certain, that the religious controversies of the time had much to do with the determination which the lady took. The husband appears to have been a firm adherent to the ancient system, or at least an unconcerned spectator of the controversies which raged around him. Not so the wife. She entered into the full spirit of the Reformation, and became extremely zealous, especially in the point of Transubstantiation. There were in the court many persons, and especially many ladies, who were zealous favourers of Protestantism. When she left her husband's house, she repaired to London, and there entered into the society of those who encouraged the party of the Reformed, to whom she was very acceptable, being remarkable, as Fuller says, for "wit, beauty, learning, and religion."

When we read in the accounts which are preserved of her examination, the pertinency of her replies, and in all the testimonies respecting her the sincerity of her convictions, and the strength of her devotion, we see at once, that with a court in which the queen, (Catharine Parr,) and many other ladies, were inclined to Protestantism, such a person as Anne Askew must have appeared a very dangerous person to those who were bent on preserving the connexion of England with the Roman Catholic church. And we accordingly find that she was the person belonging to the class of females of rank and education, who was selected as one that was to be made a public example of, with the vain hope of working on the fears of the rest. Her history henceforth is one of atrocious cruelty practised towards her, from which the mind turns with disgust and horror; and of heroic endurance on her part, which cannot be contemplated without exciting the highest admiration. There was no pretence for charging any treason against her; the whole was a pure case of religious belief, and though it embraced, no doubt, the other points in the great Protestant controversy, it turned principally on the question of the real presence. She was condemned to be burnt. But while lying under this sentence, she was subjected to the rack, with a view to compel her to criminate certain other distinguished ladies, her friends, whose names it may be proper to give. They were the duchess of Suffolk, (the widow of Charles Brandon,) the countess of Hertford, (wife of Edward Seymour, afterwards duke of Somerset,) the countess of Sussex, Lady Denny, and Lady Fitzwilliam. It was meant, also, that she should give information respecting others, but she behaved with almost incredible constancy and resolution, considering that she was then a woman of but four-and-twenty years of age. What she, herself, relates of this examination is scarcely credible, it is so revolting to every sentiment and feeling. She says, "Because I lay still and did not cry, my lord chancellor, (Wriothesly) and Mr. Rich, (afterwards chancellor,) took pains to rack me with their own hands, till I was well nigh dead."

Neither these terrors, nor the fair promises which were made her, had any effect upon her. She continued steady in the profession of her principles; and finally, she was put to death by burning, in the year 1546, on the 16th day of July.

ASKEW, (Anthony, 1722—1772,) was born at Kendal, in Westmoreland. His father was Dr. Adam Askew, a man held in high estimation at Newcastle, where he lived to a very advanced age, and was engaged in practice as a physician. He was consulted by all the chief families of the neighbourhood, and was regarded by them as another Radcliffe.

Anthony Askew received his education at Sedburgh school, and was thence sent

to Emmanuel college, Cambridge, and took his degree of bachelor of arts in December 1745; having received some instruction from Richard Dawes, the celebrated scholar and critic. Dawes was renowned for his unsparing use of the birch with his scholars, and Dr. Adam Askew, in presenting his son to him, is reported to have marked those parts of his back which Dawes might scourge at his pleasure, excepting also his head from this discipline.

Being destined for the medical profession, Askew went to Leyden, and studied there for one year; after which he obtained an appointment, and became attached to the suite of Sir James Porter, the English ambassador to Constantinople. He remained abroad during three years, visiting Hungary and Athens, and returned home through Italy and Paris, where he was elected a member of the academy of the Belles Lettres. Having a great taste for books, a mind well-stored with various knowledge, and being remarkable for his classical attainments, he made purchase of a great number of most valuable books and manuscripts in the classics, and various branches of literature and science, and thus laid the foundation of that extensive library for which he afterwards became so conspicuous. In the year 1750 he returned to Cambridge, and commenced practice. He was soon after admitted by the College of Physicians of London, and elected a fellow of the Royal Society. Little is known of him as a practitioner. Mead bequeathed to him the gold-headed cane of Radcliffe. Askew died at Hampstead, February 27th, 1772, aged fifty years.

He published no medical works, and is scarcely known as a physician, but by the intercourse he held with his professional brethren, by whom he was highly esteemed. As a diligent cultivator of literature, and as an established friend to scholars, he will long be remembered. The catalogue of his library, the Bibliotheca Askeviana, is known to all collectors, and often referred to. The library was disposed of by public auction after his death, agreeably to his will, and the copies are known in all collections of note. Some of his manuscripts are in the library of the Medical Society of London.

Dr. Askew may, perhaps, not improperly be considered as the founder of the Bibliomania. He certainly contributed much to bring it into fashion, and created a taste for collecting fine and large paper copies, curious manuscripts, scarce editions; and of these Askew was very careful, and is said to have preserved some of his most covetable books in glass cases, never allowing them to be touched by any visitor; but he would occasionally indulge his friends by reading various passages to them, standing on a ladder during the time. He resided in Queen-square, close to the abode of Dr. Mead, in Great Ormond-street. The sale of his books continued for twenty days, and produced upwards of 5,000*l*. The manuscripts, including those purchased of Mead for 500*l*. were sold separately in 1781.

Askew appears to have contemplated a new edition of Æschylus, for a complete collection of the various published editions of this author was found in his library, some copies of which were enriched with manuscript notes by Askew. In 1746, whilst yet a medical student at Leyden, he put forth a specimen of this intended edition, in a small quarto pamphlet, as Novæ Editionis Tragœdiarum Æschyli Specimen, curante Antonio Askew, M. B. Coll. Emman. apud Cantab. haud ita pridem Socio Commensali, Lugd. Batav. 1746. This was dedicated to Dr. Mead. It embraced only twenty-nine lines of the *Eumenides*, accompanied with various readings from his manuscripts and printed books, and notæ variorum. He was very intimate with Taylor, commonly called Demosthenes Taylor, by whom he was regarded as a most excellent Greek scholar, and he left Askew his executor.

Askew's regard and veneration for Mead was very great, and he engaged the celebrated sculptor Roubiliac to execute for him in marble a bust of his distinguished friend, which he intended to present to the College of Physicians. Like Mead, Askew received a great number of visitors, and entertained them in a splendid manner. Archbishop Markham, Sir William Jones, Dr. Farmer, Dr. Lort, Rev. George North, Demosthenes Taylor, and Dr. Samuel Parr, were among his frequent guests; and it would perhaps be difficult to find a more powerful combination of literary talent, particularly in Grecian lore. Having travelled in the East, a circumstance of great rarity in the days of Askew, he was conjectured to be learned in all the Oriental tongues; and in accordance with this supposition, on one occasion a Chinese, named Chequa, was brought to him. Though ignorant of his language, he yet made him-

self very agreeable to the poor Chinese, who manifested his gratitude for the attention and kindness he had received by making a model of the doctor in his robes. The model is in unbaked potter's clay, about twelve inches in height, and is coloured. It is now to be seen in the library of the Royal College of Physicians, having been presented by the late president, Sir Lucas Pepys, bart. who married the daughter of Dr. Askew.

ASLACUS, (Conrad,) a Lutheran theologian, was born in 1564, at Bergen, in Norway. In his twentieth year, he entered the university of Copenhagen, and after a stay of six years there, studied for three more under Tycho Brahe. After this he visited Germany, Switzerland, France, England, and Scotland; and on his return from his travels, was appointed successively professor of Latin and of Greek, in the university of Copenhagen. Five years after the date of this last appointment, in 1607, he was raised to the professorship of theology; and in 1614, in consequence of an attack upon his colleague Resenius, and Cocceius, in which he impugned the soundness of their religious creed, he was himself accused of heresy, and the consequent controversy was only put an end to by the authority of the assembly of the kingdom, before which it had been laid by the king, Christian IV. Aslacus laid himself open to censure also, by the singularity of his philosophical notions, of which he wished to derive a system from the holy Scriptures, and on the subject of which he wrote Physica et Ethica Mosaica. Besides this, he left behind him tracts, De Electione; De Natura Cœli triplicis, aerii, siderii, perpetui; De Dicendi et Disserendi Ratione, (a work prohibited at Rome,) De Siderum Ortu et Occasu poetico; De Natura Christi triplicis; a Hebrew grammar, and several theses, disputations, and orations. He died in 1624.

ASMAI (Abu-Saïd Abd-al-malek Ebn Koraib Al-Asmaï,) one of the most celebrated of the literati who adorned the court of Bagdad during the golden age of Arab science and learning, under the rule of Harûn-al-Rasheed and his sons. He was born at Basra, under the khalifate of Hesham the Omeyyan, A. H. 122 or 123, (A. D. 740-1,) and bore the surname of Asmaï, by which he is generally known, from an ancestor named Asma. The munificent patronage extended to every department of literature by the Abbassides, (who supplanted the house of Omeyya in the khalifate a few years after his birth,) gave a fresh impulse to the cultivation of philosophy and polite learning; and the renown of Asmaï, for his attainments in philology and elocution, as well as in the study of the Koran, and the doctrines of the Moslem law, (in which he is said to have been exceeded by none of the doctors of that age,) gained him a ready admission to the imperial palace, then the resort of the learned from all parts of Asia; while to his wit and social qualities, he owed the further honour of being numbered among the circle of select associates of the monarch's leisure hours. Harûn-al-Rasheed even paid him the distinguished compliment of appointing him his preceptor; but D'Herbelot gives an amusing anecdote of the minute and specific injunctions by which, at the commencement of their intercourse, the royal pupil warned his instructor against urging to an unpalatable extent his precepts or admonitions. Asmaï survived till near the end of the reign of Al-Mamoon, dying A. D. 830, A. H. 215, at the age, according to Abul-Feda, of nearly eighty-eight; but this does not exactly agree with the date assigned to his birth by D'Herbelot; and his decease has also been placed a year or two later by some writers. D'Herbelot has given the name of two of his treatises—one, (the Ossool-al-Kelam,) on Scholastic Theology; the other, (Fahwat w' al-naderat,) on Rare and Curious Matters; but Abul-Feda, (who eulogizes him as "unequalled in historical and philological lore, in wit, and humour, and in every branch of polite knowledge,") says, that he left ten volumes: 1. On the Creation of Man. 2. On Races or Families. 3. On the Rising and Setting of Constellations. 4. On Forms and Qualities, (al-ssafaat.) 5. On Divination by Lots and Arrows. 6. On Horses. 7. On Camels. 8. On Sheep. 9. On the Peninsula of Arabia. 10. On Plants. But the work which has made him known to modern European readers, (though unnoticed both by Abul-Feda and D'Herbelot,) is the celebrated Romance of Antar, which is generally* allowed to have been composed, or rather compiled, by him, from the ancient Arab traditions extant in the time of Harûn, relative to the days of ignorance, as the

* Lane (Modern Egyptians, ii. 148,) says, "the Oolama" (learned men) "in general despise the romance of Antar, and ridicule the assertion that El-Asmaee was its author." In the work itself, the names of Johainah and Abu-Obeidah are frequently mentioned as joint compilers with Asmaï.

period before Mohammed is popularly termed. This singular production portrays, in language the most vivid and picturesque, the manners and usages prevalent among the Arabs at the time to which it relates; their wars, forays, single combats, and feastings, are described with Homeric fire and minuteness of incident; and the high degree of courtesy, chivalry, and generosity, attributed to these rude heroes of the desert, gives weight to the supposition, that it was from their intercourse with the eastern nations, that the knighthood of Europe, in after ages, derived their appreciation of these qualities. The prowess ascribed to the various warriors, and more particularly to Antar himself, far exceeds any with which the most extravagant poets of other countries have ventured to invest their champions; whole armies are routed and fly in dismay before his single arm; and Asmaï himself relates, that on one occasion he met the incredulity of Harûn and his court, to whom he was reciting his poem, by boldly asserting that he himself was then more than 400 years old, and consequently had been an eye-witness of many of the scenes which he described! Sir W. Jones, (Poes. Asiat. Comm. ch. xvii.) who had only seen the fourteenth volume, (it is usually, according to Mr. Lane, divided into forty-five,) says that it contains every thing; that it is elegant, lofty, or varied in composition; and does not hesitate to rank it among the most finished epics. It retains to this day a high reputation in Syria, Egypt, and Arabia, where it is recited by the story-tellers in the streets and coffee-houses; but the antiquity and classical purity of its diction renders it only partially intelligible, unless to persons of education. The narrative extends over the whole life of the hero, but only the first part, from his birth to his marriage, has been translated into English, by Terrick Hamilton, Esq. London, 1820. (See ANTAR.) . (Abul-Feda. D'Herbelot. Pocock. Spec. p. 382. Preface to Hamilton's Antar.)

ASMIZADE HALETI EFFENDI, the son of Pir Mohammed Effendi, who bore the cognomen of Asmi. He was born A. H. 977, (A. D. 1569,) pursued his studies under Seâdeddin, was afterwards made a judge, and was present in this capacity in Cairo, at the military revolt when Ibrahim Pasha was slain, as well as in Brussa, when this city was besieged by the rebel Kalender Oghli. He died in A. H. 1040, (A. D. 1630) when judge of the armies of Rumili. Being a poet as well as an orator, he left behind a complete divan, a collection of short aphorisms, (Rubayat,) and a collection of letters, much esteemed. Besides this, he made marginal notes to the Moghni-al-lebib, to the Hedaye and the Miftah. Amongst the property left by him, there were more than four thousand volumes with the margins filled with his annotations. (Ersch und Grüber, Encycl.)

ASMUND, the name of several early Swedish kings.

Asmund I. king of Sweden, Norway, and Gothland, the son of Suibdager. He perished in a war with Hading, a petty prince, or pirate, who had slain his father, and whom he attacked to avenge his father's death.

Asmund II. son of Ragnald, and his successor. Less is related of him than of his four sons, who are reported to have been the most renowned pirates (vikingr) of their age.

Asmund III. son of Inguar, inherited from his father the kingdoms of Denmark, Sweden, and Gothland. His first act was to revenge the death of his father, who had perished by the hand of an assassin; and when this had been done, he turned all his attention to the good of his kingdom and subjects. After a reign of twenty years, he was slain by his brother Siward, who had laid claim to the crown, and supported his pretensions by a large army, which he had raised among his partizans; he was raised to the throne by the event of the battle in which his brother perished.

Asmund IV. succeeded Biorno III., in whose reign Christianity was first preached in Sweden. Under his reign, the adherents of the new faith were treated with great cruelty, which at last impelled his people to revolt. He was deposed, and betook himself to the profession of piracy, which he exercised with the same cruelty as he had shown against his subjects.

Asmund V. surnamed Kolbrenner, the son and successor of Olaus Scotkonung, took his name from a law which he made, that if any of his subjects injured another, a part of the aggressor's house should be thrown down and burnt, proportioned to the extent of the injury; (Kolbrenner signifying coal, or charcoal burner.) He is said to have been a pious and upright prince, and a zealous supporter of Christianity.

Asmund VI. (Slemme, or Gammel,) the

son of the preceding, but very unlike him in character. He neglected the interests of Christianity which his father had so zealously defended, and appears to have been equally regardless of the temporal interest of his subjects. He agreed to a partition between his states and those of Denmark, in which the limits of the former were contracted; and thus incurred so much odium, that he engaged in a war with Denmark to repair his error, and perished in the attempt. He takes the name of Gammel (old) from his great age, and that of Slemme (the vile,) from his consent to the abovementioned diminution of his territories.

ASMUND, (Tycho,) a priest of Copenhagen, and afterwards bishop of Lunden, died in his sixty-fourth year, in 1586.

ASNE. See L'Asne.

ASNER, the name of three engravers, born at Vienna, father, and two sons. The father, John Asner, was the pupil of Dietel, and principally engraved devotional subjects, but they were of little merit. He died at Vienna, in 1748. Francis Asner was born in 1742, and learnt engraving under his step-father, Adam Napert. He, likewise, engraved devotional subjects, and worked for the booksellers, and greatly surpassed his father, as appears by a piece which represents the Creation of the Sun and Moon, large octavo, with the inscription, *Fecitque Deus*, &c. He also engraved a half figure of a boy with a dog, after Paul Veronese, quarto. Leonard Asner also took to engraving, and studied under Jean Manveld. He engraved a view of the Castle of Konigsburg, near Presburg, after a drawing by Ignacio de Muller. (Heinecken, Dict. des Artistes, &c.)

ASNIER. See L'Asnier.

ASOPH-ED-DOULA, nabob of Oude, succeeded his father, Shuja al Dowla, in 1775. He is well known from his having been nabob during the time of the government of Warren Hastings, and from his having been, during a part of his reign, so much under the control of the governor-general, that in every act of his goverment, the English were supposed to have interfered. The treatment of the princesses of Oude, the mother and grandmother of the nabob, and to which no objection or remonstrance was offered by the nabob, forms the subject of the fourth article drawn up by Mr. Burke against Hastings, and the abuses which were attributed to him in Oude generally are contained in the sixteenth article. Asoph died in 1799. He was a weak, frivolous, and fantastic prince. From hatred to his own family, he caused a vast number of pregnant women to be conveyed into his seraglio, and their children, as well as a number of other children that were bought, were adopted and brought up by him. It is said, that his successor Ali was the son of a poor artizan, and cost 500 rupees. He spent prodigious sums on jewels, rich furniture, and curiosities. (Biog. Univ. Suppl. Burke's Works. Mills' History of India.)

ASOPODORUS, a statuary, probably born at Argos, was pupil of Polycletus. (Plin. 34. 8, 19.

ASP, (Matthias,) doctor of theology, and archdeacon at Upsal, was born at Norrköping in 1696; he studied at Lund and Upsal, at which latter university he took his degree, and afterwards travelled through Holland, England, France and Germany. On his return to Upsal, in 1719, he was appointed professor of Greek, in which language he even pronounced discourses; afterwards he was honoured successively with the Hebrew professorship, and those of poetry, of eloquence, and of theology, in the same university. He died in 1763. His works consist of some disputations, chiefly on antiquarian subjects, and of some funeral orations.

ASPAR, patrician and general of the Roman armies during the reign of Theodosius II. and his successors. He and his father, Ardaburius, were sent into Italy in 425, to defend Valentinian III. and his mother, Placidia, against the rebel John, who was taken and killed. Three years after, Aspar procured the submission of Aëtius, who, with a large army of Huns, had appeared to revenge him. In 431, Aspar went to Africa, to assist count Boniface against Genseric, king of the Vandals; but the Roman army was cut to pieces, and he was obliged to fly to Constantinople. On the death of Marcian, he placed on the throne Leo, who was his steward, hoping to maintain his authority over him as well in that station as in the inferior one. Leo, however, soon showed that he was determined to act independently, which irritated Aspar and his son, and they began to intrigue against him. Leo attempted to conciliate them; but being unsuccessful, he inveigled them into the palace, and caused them to be slain by the eunuchs, in 471. (Biog. Univ. Gibbon.)

ASPASIA was born at Miletus in Ionia. Of this celebrated woman much has been written and conjectured, but little is known. She was the mistress of Pericles, who was most ardently attached to her, and who supposed that he derived much of his greatness from her inspiration. Many of the political convulsions which agitated Greece in her time were charged to her influence, and she thus became the object of much abuse from the opposite party.

Another Aspasia was born in Ionia, and was the mistress of Cyrus. She afterwards fell into the hands of Artaxerxes. Her real name was Milto, but Cyrus made her take the name of the celebrated Aspasia. (Biog. Univ.)

ASPASIA. See CARLEMIGELLI.

ASPASIUS, the sophist, was born at Ravenna, and was the son of Demetrianus, the critic and mathematician, by whom he was first instructed, and then became the pupil of Pausanias. After travelling much, says Philostratus, in company with the emperor, Alexander Mammias, and subsequently by himself, he was placed in the sophist's chair at Rome. During his earlier years he was in high repute; but as he grew old, he incurred the blame of being unwilling to abdicate in favour of another; and hence probably originated the difference between him and Philostratus of Lemnos, from which, says his biographer, this good arose to both parties, that Aspasius, who had been unable previously to do things off hand, became more ready, while Philostratus was led to labour more at his compositions, instead of throwing them off on the spur of the moment. There are two others of the same name, mentioned by Suidas; one, of Byblus, was the contemporary of Aristides, the sophist, and like him, wrote some Declamations, and a treatise on Rhetoric; the other was of Tyre, and wrote a history of Epirus, in two books. There is a fourth, mentioned by Porphyry, in his life of Plotinus, as the author of some writings, relating to the ethics of Aristotle, and which pass under the name of Eustratius.

ASPECT, (d',) a native of Provence, wrote—Histoire de l'Ordre royal et militaire de Saint Louis. Paris, 1780. (Biog. Univ. Suppl.)

ASPER, (Hans, 1499—1571,) a Swiss painter, born at Zurich, who was contemporary with, and an imitator of the style of, Holbein. He was celebrated also for his drawings of game, birds, flowers, &c. which he executed with great fidelity and effect. Such was his reputation, that his countrymen caused a medal to be struck to his honour, with his head, name, and age on the obverse, and a death s head and inscription on the reverse; notwithstanding which, he is said to have lived and died in poverty. The engravings for Helvetia Sancta of Murer or Meyer, Lucerne, 1648, folio, were made from his designs; and it is said that he furnished the designs for Gessner's Historia Animalium. Two of his sons pursued the same line of art, and their works are frequently mistaken for his. (Bryan's Dict. Pilkington's Dict. Biog. Univ.)

ASPER, (Constant Ghilain Charles van Hoobrouck, baron of,) was born at Ghent in 1754. In 1770, he obtained a commission in the regiment of the prince of Ligné. On the breaking out of the Belgian revolution in 1789, he distinguished himself in the cause of Joseph II.; and by his activity and enthusiasm, prevented risings in some parts, and suppressed them in others. He contributed to the re-establishment of the prince-bishop of Liège in his dominions. In the revolutionary wars, from 1792 to 1796, he was one of the most distinguished officers in the Austrian army, and rendered great services to that country. In 1805, he had orders to cover the march of General Mack; but after some successful operations, he fell into an ambuscade, and was taken prisoner by Savary. In 1809 he had the command of 16,000 men, and highly distinguished himself at the battle of Essling. He had the command of the left wing of the Austrian army at Wagram, and, had but his life been spared, the day might have turned in favour of the Austrians; but while directing some operations, he was struck by a ball which disabled him, and in a few hours caused his death. He was an officer, brave, humane, and amiable, and enjoyed a high reputation. (Biog. Univ. Suppl.)

ASPERTINO, the name of two Italian painters, of considerable reputation in the fifteenth century.

1. *Guido*, a Bolognese, born about the year 1460, and said to have been the scholar of Ercole da Ferrara. He died at the age of thirty-five, and was lamented in elegiac strains, by his poetic fellow-citizens. His principal work, which was finished in 1491, was the Crucifixion, placed under the portico of the cathedral, S. Pietro, at Bologna, of which Malvasia thought so highly, as to believe it held out a promise of Guido equalling the

fame of Bagnacavallo. (Lanzi, Stor. Pitt. v. 25. Bryan's Dict.)

2. *Maestro Amico*, younger brother of the preceding, also a painter of the Bolognese school, and a pupil of Francesco Francia, born at Bologna in 1474, according to Lanzi, though Bryan dates that event two years earlier. He was a person of most eccentric habits, and is described as "a compound of pleasantry, eccentricity, and madness." He obtained the name of *Amico de due Penelli*, (Amico with the two brushes,) from the circumstance that he was able to work with both hands at the same time. Lanzi says, that he painted with one hand for low prices, or out of spite, or for revenge; but with the other he only practised for those who remunerated him honourably for his labours, and were cautious how they provoked him. He never attained to any great eminence in the art. Some of his works are in the churches of S. Petronio and S. Martino at Bologna. He is said also to have engraved on copper the Sacrifice of Cain, but Mr. Strutt gives strong reasons for believing that he was not the artist. (Lanzi, Stor. Pitt. v. 24. Bryan's Dict. Strutt's Dict. of Eng. Heinecken, Dict. des Artistes.)

ASPETTI. See Tiziano.

ASPINWALL, (William,) an American physician, was born at Brookline, Massachusetts, in June 1743, and took his degree at Cambridge in 1764. Having studied medicine in Connecticut and Philadelphia, he graduated in that faculty at the university of the latter place in 1768. He served during the revolutionary war as an army-surgeon, and took part in the battle of Lexington. He was celebrated for his success in inoculation, and erected many hospitals for the small-pox. On the introduction of vaccination, he, instead of joining in the outcry interestedly raised against it, satisfied himself of its efficacy as a preventive, and relinquished his profitable establishment for inoculation. He died on April 16, 1823, in the possession of an extensive practice, which had continued for forty-five years. He is said to have been a believer in religion, and a democrat in politics.

ASPLEY, (John,) the author of a popular work on navigation, published at London in 1668. He is mentioned with commendation by Dr. John Pell, in his Introduction to the Translation of the Algebra of Rhonius.

ASPREMONT, (d',) was governor of Bayonne in the reign of Charles IX. He had the honour of refusing to obey the orders of the court at the time of the massacre of St. Bartholomew, and wrote to the king to tell him, that though he knew many soldiers devoted to his majesty, he did not know one butcher. (Biog. Univ.)

ASPREMONT, (François de la Mothe Villebert, vicomte d',) entered the French service at the same time as Vauban, and like him devoted himself to the science of fortification. He distinguished himself in the sieges of many places, between the years 1653 and 1678. He died in 1678.

ASPRUCCI. Two Italian architects of the last century, of this name, require notice.

1. *Antonio*, (1723—1808,) was the son of Mario Asprucci, a Roman architect. He studied under Niccola Salvi, and was employed at an early age in building the church called La Chiesa di Gradi, in Viterbo. He next enlarged the Bracciano Palace, erected after Bernini's design, and afterwards the Borghese Gallery, &c. A list of the chief works executed by him (among which was the Gallery of the Academy of St. Luke) may be found in Tipaldo, ii. 427-9. He was much employed and patronized by the Borghese family. His latter years were much clouded by the loss of his son Mario.

2. *Mario*, (1764—1804,) the son of the preceding. In 1786 he obtained the first prize in the competition, called Balestra; and in 1791, the first prize for some designs in the Academy of Padua. He was also much patronized, like his father, by the Borghese family. The chief works on which he was employed are mentioned in Tipaldo, ii. 435-7.

ASPRUCK, (Frantz,) a designer and engraver, born at Brussels. From the resemblance of his style of drawing to that of Spranger, he is supposed to have been his pupil. He appears chiefly to have employed himself in painting figures, which have been engraved by different hands. He also amused himself with the graver, and his usual mark is F. A. There are engraved by him four archangels, half-figures, on four small plates; Love and Anteros, a small plate, half figures, marked with his name, Frantz Aspruck, B. fecit. Luc. Kilian engraved a Venus, whole figure, after him. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes, &c.)

ASQUINI, (Count Fabio, 1726—1818,) an Italian naturalist and agriculturist of

great celebrity in his own country. He was a native of Udine, in the Friuli territory, and at an early age he turned his attention to the agriculture of that district, and by his instrumentality an Academy of Agriculture, Commerce, &c., was established at Udine, which set the example to many other places. He recommended and practised the cultivation of the Piccolito vine, which proved very profitable to his country. He next paid great attention to silk-worms, and the mulberry-tree became very common in that district. One of his most generally useful discoveries appears to have been that of a substitute for fuel-wood, which was very scarce in Friuli, in a kind of torba, (turf, or peat,) which, then unknown in Italy, he recommended in an essay, published in 1769. He also made known the medicinal virtues of the herb *santonico* (*Artemisia cærulescens* of Linnæus), which he considered superior to bark. In 1769 the senate of Venice decreed a medal to be struck in honour of his discovery of torba in Italy. See more in Tipaldo, i. 156.

ASSAD-ED-DEEN. See SHEER-KOH.

ASSAD-ED-DOULAH, (Lion of the State,) the title assumed by Saleh Ibn Mardash, the chief of the Beni-Khelab tribe of Arabs, when he conquered Aleppo, A.D. 1024, A.H. 415, from the Fatimite khalif of Egypt, (who had seized it ten years before from the successors of the Hamdanites,) and founded there the petty dynasty of the Mardashites, or Khelabites. He also captured Balbec from the Egyptians, and made himself popular by the equity of his government; but he was overpowered and slain in a battle fought on the banks of the Jordan, A.D. 1029, A.H. 420; and his head sent into Egypt. His sons, however, Shabl-ed-doulah and Moezz-ed-doulah, maintained themselves conjointly in the possession of their father's states; and their descendants continued to reign there till the conquest of Syria by Toutush the Seljukian, in 1078. (Elmakin. D'Herbelot.)

ASSAD, or AZAD KHAN, was a native of one of the Affghan tribes, and born near Cabul, about the year 1715. From being a simple officer he became a leader of a large body of troops; obtained the government of the province of Aderbejan; and contested the kingdom of Persia with Kerreem Khan. At one time he had taken Ispahan, and driven Kerreem to the mountains; but having followed him, he was entangled in defiles, and was completely routed. From this time his fortunes waned; and among other mishaps, he was plundered of all his jewels by his father-in-law, with whom he took refuge, and had to submit, too, to the insulting remark, that such finery was not suitable to his altered situation. Under these circumstances, he was persuaded to ask shelter of his rival Kerreem, who most liberally granted it to him; and from that time they became cordial friends. Assad lived at Shiraz in quiet and repose for the rest of his life. He survived Kerreem, and died at Shiraz in 1780. (Biog. Univ. Suppl. Malcolm's Hist. of Persia, ii. p. 59.)

ASSALECTUS, a sculptor, who appears to have exercised his art at Rome, after the christian era. A statue of Æsculapius by him remains, with the artist's name upon it; but Winckelman considers it of but inferior workmanship.

ASSAROTTI, (Ottavio Giovanni Battista, 1753—1829,) a native of Genoa, who became celebrated for his successful instruction of the deaf and dumb. His parents, having given him a good education, destined him for the law; but his turn of mind led him to enter into a religious order, and he chose the institution called Scuole Pie. He appears to have lectured on many subjects, and to have been in such reputation, that the archbishop of Genoa appointed him examiner of the clergy for his diocese. But in 1801, on hearing of the deaf and dumb institution in Paris, he immediately applied his energies to the instruction of this class of persons. He did this at first in private; but soon found the necessity of considerable funds, in order to be of any real assistance. The government gave some promises, which proved delusive; but in 1805, Napoleon gave orders to convert one of the suppressed religious houses into a deaf and dumb institution. Still nothing was done till 1811; nor was it till 1812 that this institution was fully set on foot. Assarotti appears to have been extremely beloved, and highly successful in his method of giving instruction. Of his method it will only be necessary to say, that it seems to have consisted in having no invariable method at all; but he adapted his general principles to each particular case. For more on the subject see Tipaldo, Biog. i. 20—26.

ASSAS, (Nicholas, chevalier d',) celebrated only for the patriotic manner in which he sacrificed his life. He was an officer in the regiment of Auvergne, in the French army, when it was stationed near Gueldres, in 1760. On the 15th of

October, very early in the morning, as he was going his rounds, he fell into the hands of a party of the enemy, who were advancing in silence to surprise the French troops. He was told that instant death would follow the opening of his mouth; yet he shouted out, "A moi, Auvergne, voilà les ennemis;" and directly after fell covered with wounds. A pension was granted to his family, to be enjoyed by them for ever. This was suspended during the Revolution, but was afterwards restored. (Biog. Univ.)

ASSCHENBERGH, (Hermanus,) who died in 1793, at the age of 66, was a Dutch writer. His tales, and some other pieces in verse, do not indeed show much poetical talent, but have the merit of being amusing; and are preferable to his tragedies, which possess neither spirit nor dignity. (De Vries.)

ASSCHOONEBECK, (Adrian,) a Dutch engraver, who flourished about 1690. There are by him some slight incorrect etchings, lengthways, representing the flight of James II. from England. (Strutt's Dict. of Eng. Bryan's Dict.)

ASSEBURG, (Rosamund Juliana de,) an exalted person, in the fifteenth century, who, from her seventh year, pretended to have had extraordinary visions and revelations, which are recorded in the ecclesiastic history of Germany. Several pastors were dismissed, on account of their belief in the visions of Rosamund. (Treuss. Nation. Encycl.)

ASSEF-ED-DAULAH. See Asoph.

ASSELIN, (Gilles Thomas,) born in 1682, was the friend of the poet Thomas Corneille, the brother of the celebrated Pierre; and gained the prize of poetry at the French Academy, in 1709. He afterwards obtained some prizes at the floral games. He was appointed principal of the college of Harcourt. He died in 1767. He published, among other poems, an elegy on the death of Thomas Corneille. His poetical works were published at Paris in 1725. (Biog. Univ.)

ASSELINE, (Jean René,) was born at Paris in 1742, of an humble family, and became professor of Hebrew in the Sorbonne, and in 1790 was consecrated bishop of Boulogne. He was one of the first to oppose the innovations of the constituent assembly, and was afterwards obliged to fly from France. He had the credit of having converted by argument Count Stolberg, in 1800, from Lutheranism to Catholicism; the circumstances of which made much noise at the time. (See Stolberg.) After the death of the Abbé Edgeworth, Louis XVIII. sent for him; and he joined his sovereign in England, in 1808. He was appointed confessor to the king and to the duke and duchess of Angoulême; and he lived in England in great intimacy with the royal family, until his death, which took place in 1813. In 1823, the Abbé Prémord, his friend, published his works in 6 vols, (Biog. Univ. Suppl.)

ASSELYN, (John, 1610—1660,) a celebrated landscape painter, and a painter of battle pieces and of animals, was born at Antwerp, and was the scholar of Esaias Vandevelde. He went to Italy when young, and resided in Rome many years, studying the works of the great masters there; but he copied chiefly the manner of Bamboccio. On his return, he remained some time at Lyons, where his works, many of them representing views near that city, were greatly prized. He there married one of his own countrywomen; and went with her to Amsterdam, where he worked many years, and died there. He was denominated by the Flemish artists at Rome Crabatje, on account of the contraction of his fingers. Most of his pictures represent views in the vicinity of Rome, with figures and cattle introduced, and enriched with vestiges of Roman architecture, in the manner of N. Berghem. His touch is remarkably firm and neat; the trees and plants executed with great sharpness and spirit; and his skies and distances tenderly coloured; and in some of his works are the effect of sunshine, resembling the warmth of John Boll. Flor. le Comte calls him "le petit Jean de Hollande." His portrait is engraved by Houbracken, in his book of the Lives of the Painters. Several of his works are engraved. (Bryan's Dict. Biog. Univ. Heinecken, Dict. des Artistes.)

ASSEMANI, a learned Maronite family, originally of Mount Lebanon, who did much for oriental literature, and especially for the study of the Syriac tongue and its literature.

1. *Joseph Simon*, the most distinguished member of this family, who was born in Syria, 1687, and died 1768, was sent to be educated at Rome, where he attracted the notice of Clement XI., who made him one of the librarians in the Vatican, and commissioned him to go and examine the different libraries in Syria and Egypt. He returned in 1716, with a considerable collection of MSS., of which he afterwards published a catalogue in 4 vols, folio, entitled, Bibliotheca Ori-

entalis Clementino-Vaticana, recensens manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Æthiopicos, Græcos, Ægyptios, Ibericos, et Malabaricos; Rome, 1719-28. The work, however, was begun upon a scale that rendered its completion almost impossible; for the four volumes published comprise no more than the account of the Syriac MSS., with extracts from them translated into Latin, and notices of their authors, &c. He also published the works of St. Ephræm, one of the earliest fathers of the Syriac church, with a Latin version of the original—S. Ephræm Syri Opera omnia quæ extant; Rome, 1732-46: likewise, the Kalendaria Ecclesiæ universæ, &c., 6 vols, Rome, 1762-4. He left several dissertations relative to the Copts, the Nestorians, and other sects of the eastern church, which have been since edited by the learned Abbate Mai.

2. *Joseph Aloysius*, brother to the preceding, was professor of the oriental languages at Rome; and died in 1782. Besides assisting his brother in his literary labours, he edited the Missale Alexandrinum S. Marci, in quo Eucharistiæ Liturgiæ omnes antiquæ et recentes Ecclesiarum Ægypti, Græce, Coptice, Arabice, et Syriace, exhibentur, 4to, Rome, 1734; and Codex Liturgicus Ecclesiæ universalis, 13 vols, 4to, Rome, 1749-66.

3. *Stephen Evodius*, nephew to the two preceding, succeeded the first as librarian of the Vatican. He published Bibliothecæ Mediceo-Laurentianæ et Palatinæ Cod. MSS. Orientalium Catalogus, 2 vols, folio, Rome, 1742; and Acta SS. Martyrum Orient. et Occidentalium, fol. Rome, 1748. He also began a complete catalogue of the Vatican library, but did not carry it beyond the first volume; since which it has been continued by Mai, who has published seven others. Stephen had collected a great number of Arabic and Syriac MSS., which were purchased by Clement XIII. for the Vatican; and of the Syriac ones a catalogue has been published by Mai.

4. *Simon*, the grandson of Joseph Simon, by whom he was educated, was born in 1749. He was for some time librarian at Vienna, and afterwards professor of oriental languages in the university of Padua, where he died in 1821. His works consist of—Saggio sull' Origine, Culto, e Costumi degli Arabi avanti il Pseudo-Profeta Maometto, 8vo, Padua, 1787; Catalogo dei MSS. Orientali nelle Biblioteca Naniana, 4to, Padua, 1787-8, comprising much biographical and antiquarian information; and Globus cœlestis Cufico-Arabicus, 4to, 1790. He exposed the literary forgery of Vella, a Maltese, who pretended to have discovered, in the convent of St. Martin at Palermo, an Arabian MS., which he translated and published, at the expense of the king of Naples, under the title of—Codice Diplomatico di Sicilia sotto il Governo degli Arabi, 5 vols, 4to, 1789-92; but, on examination, the Arabic text proved to be chiefly in the Maltese dialect; in consequence of which discovery the learned impostor was imprisoned.

ASSEN. The name of two artists.

1. *John Walther van*, one of the early engravers on wood, said to have been born in Holland, in the year 1490. He appears to have been the most eminent engraver of that period on wood, as Lucas, of Leyden, his contemporary, was on copper. His woodcuts are admirably executed, and are in great request with collectors. One of his prints, representing an armed figure on horseback, is inscribed St. Hadrianum and Amstelodamus, in ædibus Donardi Petri ad signe Castri Angelici; whence Mr. Strutt concludes he, at least for a time, resided at Amsterdam. There are by him a set of six prints on wood, in circles about nine inches diameter, representing the life and passion of the Redeemer, dated 1513 and 1514. That which represents Christ praying in the Garden, is particularly excellent. (Strutt's Dict. of Eng. Bryan's Dict.)

2. *John van*, (1635—1695,) a painter of landscapes and figures, after whom are engraved, by Beauvarlet, two upright compositions, entitled Le Jardinier and La Fruitière. (Heinecken, Dict. des Artistes.)

ASSENEDE, (Didier, or Thierri d',) lived about the middle of the fourteenth century, and translated the Romance of Floris and Blanchefleur, from French into Flemish verse. It has been published by Hoffmann von Fallersleben.

ASSER, a monk of the monastery of St. David's, in Wales, (Menevensis.) He had for a tutor one Johannes Patricius, reckoned one of the most celebrated scholars of his time. About the year 880, king Alfred invited Asser to his court. Asser went with the messengers who came to the monastery, to the town of Dene, (now Dean) in Wiltshire, to meet the king. Alfred used all his endeavours to persuade him to leave St. David's, and live with him as a friend

and fellow-student. Asser, considering it his duty not lightly to forsake the place where he had been educated, and where he had taken the vows of priesthood, modestly declined. Alfred then desired that he would give six months to the court, and six months to his monastery. Asser consulted his fellow monks on the subject, and they, proposing to themselves great advantages from the friendship of Alfred to one of their monastery, readily agreed. They, however, wished that the arrangement should be, that Asser should reside at the court, and the monastery by quarterly, instead of half-yearly turns. He then returned to the king, who received him with the greatest kindness, and conferred soon after upon him, among other benefits, four monasteries, a silk pall, and as much incense as a strong man could carry. To these was subsequently added the bishopric of Sherborne. This last was resigned afterwards by Asser, but he retained the title all his life. He died in 910. Asser drew up some memorials of the life of Alfred, which were preserved, and dedicated and presented them to the king in 893. In this work is a curious account of the manner in which they spent their time together.

The only work of which he is the undisputed author, is this Life of Alfred. It was first published at the end of Walsingham's History, in 1574, by archbishop Parker. It was reprinted by Camden in 1603, and at Oxford in 1722. A work was published by Dr. Gale, entitled Annales Britannicæ, which has been attributed to him, but it is uncertain whether he was the author. Some other pieces have also been attributed to him, but they are no longer in existence. (Biog. Brit. Turner's Anglo-Saxons. Asser's Life of Alfred.)

ASSERETO, (Giovacchino, 1600—1649,) a Genoese, a painter of that school, and pupil of Ansaldo, though he had previously studied under Borgone. He profited much by studying the design of Ansaldo, but in general attempted the chiaroscuro of his former preceptor, as seen in his picture of S. Rosario, at S. Brigida in Genoa. (Lanzi, Stor. Pitt. V. 275.)

ASSEZAN, (Pader d',) an advocate and artist of Toulouse, was the author of two plays, Agamemnon, printed in 1680, and Antigone, in 1686, which were performed at Paris. He died about 1696. (Biog. Univ.)

ASSHETON, (William,) was born in 1641. He became fellow of Brazennose college, Oxford, in 1663, and was for some time chaplain to the duke of Ormond, who was chancellor of the university. He was the projector of a scheme for the maintenance of clergymen's widows and others; and he persuaded the Mercer's company to join him in carrying it out. A deed of settlement was executed in 1699. The plan, however, did not succeed as originally intended. The writer of his life gives him a high character for piety and probity, and inflexible adherence to the doctrines and interests of the Church of England. He was the author of, 1. Toleration Disapproved and Condemned, 1670. 2. Cases of Scandal and Persecution; in which he maintains that the execution of penal laws against Dissenters was not persecution. 3. A Country Parson's Admonition to his Parishioners against Popery; with Directions how to behave themselves when any one designs to seduce them from the Church of England. 4. The Possibility of Apparitions. 5. Many Moral, Theological, and Controversial Works. (Watt's Life of Assheton, 1714. Biog. Brit. Wood's Ath.)

ASSISI, (Andrea Luigi di, called l'Ingegno, about 1470—1556,) a native of Assisi, a painter of the Roman school, the fellow pupil and competitor of Raffaelle, under Petro Perugino, whom he assisted in the Sala del Cambio, and in other more important works. He was older than his illustrious fellow pupil, and for his promising genius was called l'Ingegno. Assisi was the first of the school of Perugino who enlarged its style while he softened its colouring, a circumstance particularly observable in his Sibyls, and the Prophets painted in fresco, in the church of Assisi. He was afflicted with blindness in the prime of life. (Lanzi, Stor. Pitt. ii. 27.)

ASSOUCY, (Charles Coypeau d', 1604—1679,) was born at Paris. At the age of nine he ran away from his father's house, and went to Calais, where he gave himself out to be the son of Cæsar Nostradamus. In this character, by some quackery, he effected a cure that was deemed marvellous. The people took him for a sorcerer, and were near throwing him into the sea. This is a marvellous story, but it should be borne in mind that the only authority for it is d'Assoucy himself. If true, it was the commencement of the life of a vagabond and a profligate, whose time appears to have

been spent alternately in debauchery and confinement. He travestied some part of Ovid's Metamorphoses, which he entitled L'Ovide en Belle Humeur. He wrote his own adventures in three volumes, and some other works, of a character worthy of the man. Boileau, in his Art Poétique, wrote of him—

" Et jusqu'à d'Assoucy tout trouva des lecteurs,"

which drew tears from his eyes; not from the truth of the satire, but from a notion that it was cruelly and unjustly done to injure his reputation. He has been called the Ape of Scarron. He had but indifferent success in what, at the best, is bad, low buffoonery.

ASSUMPCAO, (D. Joachim de, 1753—1793,) a very eminent Portuguese natural philosopher. He was a canon-regular of the congregation of Sta Croce, and published a few tracts on scientific subjects; but his early death, caused by his intense study, cut short the high hopes which were entertained of him, and caused him to leave several very important works unfinished. (Biog. Univ.)

ASTA, (Andrea dell', 1673—1721,) born at Naples, and a painter of that school, who studied under Francesco Solymene. He afterwards went to Rome, and on his return engrafted on his native style some imitation of Raffaelle and the antique. Among his principal works are the two large pictures of the Nativity and the Adoration of the Magi, painted at Naples for the church of St. Agostino de' P. P. Scalzi. (Lanzi, Stor. Pitt. ii. 300.)

ASTARITA, (Gennaro,) a composer both of serious and comic music. His natural and agreeable style conciliated the applause of the public, though the opinion of the connoisseurs was not always equally favourable. He was the author of ten operas, but their style does not entitle him to a high rank in the classical school, though he is worthy to be placed at the head of the second class of musicians of Italy. (Dict. of Mus.)

ASTELL, (Mary,) a female writer, who enjoyed a large share of reputation in her own day, was the daughter of Mr. Astell, a merchant of Newcastle-upon-Tyne, at which place she was born about the year 1668. She received a better education than was usually bestowed on the ladies of that age, and possessing, as her biographer says, "a piercing wit, a solid judgment, and tenacious memory," she made considerable progress in the languages, philosophy, mathematics, and logic. She left Newcastle at about the age of twenty, settling in London; where, and in the neighbourhood, the remainder of her life was passed. She died in May 1731, and was buried at Chelsea.

Mrs. Mary Astell appears to have been a person earnestly devoted to the improvement and intellectual elevation of her own sex, when means of improvement appeared to her to be at that time very inadequate to the reasonable demands which they might make. Her first publication was a treatise entitled, A Serious Proposal to the Ladies, for the Advancement of their true and greatest Interest; a second part of which soon followed, and both were printed together in 1697. This was followed, in 1695, by Letters concerning the Love of God, addressed to John Norris, the rector of Bemerton, who had just published discourses on that subject. In 1696, she wrote an essay in Defence of the Female Sex; and in 1700, appeared her Reflections on Marriage. In 1704, she published Moderation truly stated, in reference to the state of Opinion in the Church at that time: and in the same year, A Fair Way with the Dissenters and their Patrons; and another treatise entitled, The Christian Religion as professed by a Daughter of the Church of England. She is also the author of An Impartial Inquiry into the Causes of Rebellion and Civil War in this Kingdom, 1703; and a Vindication of the Royal Martyr, 1704.

She was held in much esteem by many of the divines, and other eminent persons of the time. A large account is given of her by Ballard, in his Memoirs of British Ladies who have been celebrated for their works or skill, who calls her "a great ornament of her sex and country."

ASTERIO, a statuary, the author of a statue of Chærea, the gladiator, of Sicyon. The date and country of this artist are unknown. He is mentioned by Pausanias, 6, 3, 1.

ASTERIUS, flourished in the fourth century. He was a sophist of Cappadocia, who renounced gentilism. He published some works in favour of Arianism, which were extant in the time of Socrates, the ecclesiastical historian. Jerome says, he wrote commentaries on the Epistle to the Romans, the Gospels, Psalms, &c. Nothing, however, of them remains, but some quotations in the works of Eusebius and Athanasius. The latter calls him a "cunning sophist and patron of heresy."

ASTERIUS, a native of Antioch, and bishop of Amasea in Pontus, in the fourth century. He was the author of many sermons, part of which were published by Rubenius, and part by Cambesis and Richer. There is a sermon attributed to him on St. Peter and St. Paul, but on doubtful authority, in which the supremacy of the successors of St. Peter is maintained over all the churches both of the East and West.

ASTESANO, (Antonio di,) was born in 1412, at Aste, in Piedmont. He wrote the History of Aste in elegiac verses. It has been published by Muratori, Scrip. Rer. Ital. vol. xiv. (Biog. Univ.)

ASTLE, (Thomas,) an eminent archivist and antiquarian writer, was born in 1735, being the son of Mr. Daniel Astle, who was keeper of Needwood Forest, in Staffordshire. He was introduced at an early period of life into the British Museum, where he was employed in forming an index to the catalogue of the Harleian MSS. In 1763, he was elected a fellow of the Society of Antiquaries; and about that time was selected by Mr. Grenville, then first lord of the treasury and chancellor of the exchequer, to be joined in commission with Sir Joseph Ayloffe and Dr. Ducarel, for superintending the regulation of the public records at Westminster, a work, to the due performance of which there were obstacles not easily to be overcome. In 1765, through the patronage of the Grenville family, he was appointed receiver-general of the sixpence in the pound on the civil list. It was in 1766 that the plan was formed for the publication of the rolls of parliament, one of the most important bodies of public records. Mr. Astle was consulted respecting the design, and finally he and his father-in-law, Mr. Morant, the author of the History of Essex, conducted the work through the press. It forms six folio volumes. It was about the time when this undertaking was completed, that Mr. Astle was appointed chief clerk in the record office at the Tower, and subsequently keeper of the records there; an appointment which he held till his death, in 1803. One of his latest works was connected with the records in that depository, the publication of an old calendar, which had been formed of a portion of the documents entered on the patent rolls, which publication was recommended by the committee of the House of Commons on the public records, in their report of 1800, out of which the record commission arose. This calendar has been much censured, on account of its imperfection, by those who did not observe that there was no intention in the compiler of it to make it a complete calendar of the documents on the patent rolls; but only of those which appeared to possess an interest and value above that which belonged to the other entries. Mr. Astle was also connected with the State-paper office. He died at Battersea Rise, and was buried in the church of Battersea, where is a monument to his memory.

Beside the works on which he was engaged, of which notice has already been taken, Mr. Astle was the author of various communications to the Society of Antiquaries, which are printed in the Archæologia, and in the Vetusta Monumenta. These are for the most part on subjects of considerable antiquarian interest, and they all evince the extent and variety of his archæological knowledge. He published, in 1775, the Will of king Henry VII., with a preface and notes. In 1777 there was published, in an 8vo volume, a catalogue of the MSS. in the Cottonian library, with an appendix, and a catalogue of the charters preserved in the same library. This catalogue was prepared by Mr. Astle. The catalogue of the MSS. has been superseded by the more extended and more complete catalogue prepared by Mr. Planta; but this is the only printed work which contains any catalogue of the charters in that library. In 1784 appeared the work by which Mr. Astle is better known, entitled The Origin and Progress of Writing, as well Hieroglyphic as Elementary; of which a second edition appeared in 1803. (Nichols's Literary Anecdotes of the Eighteenth Century.)

ASTLEY, (Sir Jacob,) Lord Astley of Reading, a very eminent soldier, and one who had a chief command in the king's army in the time of the civil wars. He was the second son of Isaac Astley, of Melton-Constable, in the county of Norfolk, esq., and entered very early on a military life, serving under Maurice and Henry, princes of Orange, in the Low Countries. He was, while in this service, at the battle of Newport, and the siege of Ostend. He then entered the service of Christian IV. king of Denmark, and Gustavus Adolphus, king of Sweden, and gained great renown.

On the breaking out of the civil wars, he entered the service of the king, whom he served with great fidelity and courage.

Lord Clarendon says of him, that "he was an honest, brave, plain man, and as fit for the office he exercised, of major-general of the foot, as Christendom yielded, and was so generally esteemed; very discerning and prompt in giving orders, as the occasion required; and most cheerful and present in any action. In council he used few, but very pertinent words, and was not at all pleased with long speeches usually made there." He was for some time in command of the garrison at Oxford and at Reading, and was present in the field at the battle of Kineton, Brentford, Newbury, and Lostwithiel, beside several encounters of less note. He had a commission as lieutenant-general of his majesty's forces in the counties of Worcester, Stafford, Hereford, and Salop; and was created a peer on the 4th of November, in the 20th of Charles I., by the title of lord Astley of Reading. He died at Maidstone, in Kent, in 1651, and was buried in the church of that town. One of his sons, Sir Barnard Astley, was a colonel in the king's service, and slain at the siege of Bristol. The title became extinct on the death of Sir Jacob's grandson in 1688.

ASTLEY, (John,) a painter, who was pupil of Hudson, was born at Wemm, in Shropshire. After leaving Hudson, he visited Rome; and was there at the same time as Sir Joshua Reynolds. On his return to England, he resided some months in London; whence he removed to Dublin, where he made 3000*l.* in three years. He married Lady Daniel, a widow, who, it is said, offered him her hand; and, at her death, settled on him the estate of Duckenfield, in Cheshire, worth 500*l.* a year, after the death of her daughter by her first husband, Sir William Daniel, into possession of which he came in a few years. Late in life he remarried, and left a son and a daughter; and died at Duckenfield lodge, Nov. 14, 1787. He was a good artist, and was not deficient in taste for architectural design. (Adams's Biog. Hist.)

ASTOLPHUS succeeded to the throne of the Lombards in 749. In 751 he took Ravenna from Eutychius, who was the last of the exarchs, and carried his arms to Rome itself. Pepin, king of the Franks, conducted an army into Italy in 754, overcame Astolphus, and made him sign a peace. Notwithstanding this, Astolphus again raised an army, and ventured to lay siege to Rome. The assistance of Pepin was again required, and again Astolphus was reduced by him to submission. On this occasion, however, the dominions of the exarchate were given to the pope, spite of the protestations of the emperor Constantine Copronymus. The sovereignty of the popes was not, however, at this time securely established in the exarchate. Astolphus was killed by a wild boar, while hunting, in 756. (Biog. Univ. Gibbon.)

ASTON, (Sir Arthur,) eminent in the military service of king Charles I., in the time of the civil wars, was of an ancient family in the county of Lancaster, and learned and practised his profession of arms in the wars upon the continent. At the beginning of the civil wars he joined the king, and at the battle of Edgehill had the command of the dragoons, with which he did excellent service. He made a brave defence of Reading for the king; when having received a dangerous wound, he was compelled to leave that place, and was sometime after appointed to command the garrison at Oxford. He gave up the command before the surrender, and went to Ireland, where he was the governor of Drogheda, at the time when the town was taken by Cromwell, and the whole garrison, including the governor himself, was put to the sword. This was in September 1649. Much may be read concerning him in Clarendon.

ASTON, (Anthony,) was a person of much notoriety, besides being an actor of considerable celebrity, in the beginning of the last century. The best account of his life is given by himself at the end of his Fool's Opera, to which the Biographia Dramatica assigns the date of 1731, asserting that it was "probably" by him. It is a very rare tract, and was never seen by any of the compilers of that work, or they would have known that it has no date, and that it was certainly the authorship of Anthony Aston. He there tells us that he had figured as "gentleman, lawyer, poet, actor, soldier, sailor, exciseman, and publican," not only in the three kingdoms, but in America and the West Indies. He does not give us the date of his birth; but he states that his father was Richard Aston, Esq., principal of Furnival's Inn, and secondary of the King's Bench office; and his mother the daughter of Colonel Cope, of Drumully castle, Armagh. He was educated at Tamworth, where he was probably born—his father belonging to Staffordshire; and his schoolmasters' names, Ramsey and Antrobus. On coming

to London, he was placed as clerk, first with Mr. Randal, of the Six-clerks' office, and subsequently with Mr. Paul Joddrell. At this time he was in the habit of creeping out to the theatres, and finally took to the stage. "I went," he says, "into the old play-house, and succeeded in many characters," but he does not mention them. They were certainly of a comic cast; and one of them, as we learn from the bills of the day, was Fondlewife, in Congreve's Old Bachelor. In 1717 Aston was giving a performance at the Globe and Marlborough Head, in Fleet-street, on every Monday, Wednesday, and Friday, which seems to have been a speculation solely on his own account; for he got up a piece which he called a medley, selected from various comedies and farces, in which he and his wife and son performed. His Fool's Opera purports to have been acted by Mr. Aston, sen., Mr. Aston, jun., Mrs. Motteux, and Mrs. Smith; and facing the title-page is a wood-cut representing all four in their characters of the poet, the fool, the lady, and the maid. It was produced after the Beggar's Opera in 1727, and in burlesque imitation of it. In another rare work by Aston, called, A Brief Supplement to Colley Cibber, Esq., his Lives of the famous Actors and Actresses, without date, but printed after 1742, he informs us that he first took to the stage in the latter end of the reign of William III., "when Dogget left it, and Joe Haines was declining in years and reputation;" but Dogget returned to the boards in 1701, and continued upon them until 1712. Anthony Aston was of a volatile character, and irregular life, and never continued long in any London theatre, preferring to travel round the country with his medley, levying precarious contributions in different towns where he was well known and usually much followed. The Biographia Dramatica informs us, that, in 1735, "he petitioned the House of Commons to be heard against the bill, then pending, for regulating the stage; and was permitted to deliver a ludicrous speech;" but we hear nothing of it in the parliamentary history of that period, and the published address, purporting to have been then delivered, is obviously a mere joke. He seems to have been a very merry, jovial companion, and secured many friends in all parts of England, Scotland, and Ireland. Chetwood, who wrote his History of the Stage in 1749, believed that Aston was still travelling with his medley; but after this date we hear no more of him, or his family. Chetwood assigns to Anthony Aston, Love in a Hurry, which was never printed, but acted in Dublin in 1709; and his name is upon the title-page of another drama, called Pastora, or the Coy Shepherdess, performed at Tunbridge Wells, and printed in 1712. His only production of any value is his Supplement to Colley Cibber, already mentioned, which contains some information regarding actors and actresses not preserved elsewhere.

ASTON, (Sir Thomas,) was the son of John Aston, of Aston, in Cheshire, Esq. He entered at Brazennose college, Oxford, in 1626; and was created a baronet in 1628. He engaged in the king's service in the rebellion, and was killed in 1645, as he was in the act of making his escape from prison. He wrote A Remonstrance against Presbytery, A Short Review of the Presbyterian Discipline, and A Brief Review of the Institution of Bishops. He also made a collection of petitions presented to the king and parliament. (Biog. Brit. Wood Ath.)

ASTON, (Sir Walter,) the eldest son and heir of Sir Edward Aston, of Tixall, in Staffordshire, by Anne, his wife, the daughter of Sir Thomas Lucy, of Charlecote, near Stratford-upon-Avon, was born at Charlecote, about the year 1579. His father died in 1598, and his wardship was given to Sir Edward Coke, the eminent lawyer. Inheriting an ample fortune, and being the representative of an ancient house, he was early noticed by king James I., by whom he was made a knight of the bath soon after he came of age, and by whom also he was created a baronet at the first institution of that order. In 1618 he was appointed steward of the honour of Tutbury, and keeper of the royal forests in the counties of Stafford and Derby, with the exception of the forest of the High Peak. But in 1619 he was called to the performance of more important services, being sent ambassador to Spain, to negotiate the marriage of prince Charles with the infanta. Here he became a Roman catholic, though he had been brought up a protestant, in which profession his mother's family, the Lucys, had been singularly zealous. On his return to England, he was created a peer of Scotland, by the title of Baron Aston of Forfar. The letters-patent were dated November 28, 1627. In 1635 he was sent again into Spain, from whence he

returned in 1638, and died in the following year. He married Gertrude Sadler, granddaughter of Sir Ralph Sadler; whose papers falling into the hands of the Aston family, were many of them published by Mr. Arthur Clifford, whose mother was a co-heiress of the Lord Aston, descendant of Sir Walter.

Sir Walter Aston was a friend of Fanshaw the poet; but he is more particularly connected with the literature of his age by his patronage of Drayton, who was his esquire on the occasion of his being made a knight of the bath, and who dedicated to him one of his England's Heroical Epistles. He alludes also to the favours he had received from Sir Walter in his Polyolbion—

"Trent, by Tixall graced, the Astons' ancient seat,
Which oft the Muse hath found her safe and sweet retreat."

There is an engraved portrait of Sir Walter Aston in Sir Thomas Clifford's Historical Description of the Parish of Tixall—a work printed at Paris in 1817, together with many other particulars of the Astons and their transactions.

ASTORGA, (Emanuele, Baron d',) a Sicilian by birth, was an elegant musical composer. In the beginning of the last century he was at the court of Vienna, and was greatly favoured by the emperor Leopold. From thence he is supposed to have gone to Spain. He was at Lisbon some time, and afterwards at Leghorn, where becoming acquainted with some English merchants, he was induced to visit England. He remained a winter or two in London, and then went to Bohemia. In 1776 he composed at Breslau a pastoral drama, called Daphne, which was performed with great applause. He excelled in vocal composition; and his cantatas, in particular, are by the Italians most esteemed. Dr. Burney says, his best are Quando penso; Torne Aprile; and In questo core; in which, he says, "there is expression, grace, and science, devoid of pedantry." The Academy of Ancient Music have a copy of his Stabat Mater, one of his best compositions; and a considerable portion of it has been introduced into Latrobe's Selection of Sacred Music. (Mus. Biog. Burney's Hist. of Mus. iv. 178. Dict. of Mus.)

ASTORI, (John Anthony,) a learned Italian antiquary, was born at Venice in 1672. In 1698 he went into the church, but his love of letters induced him to decline the preferments that were offered him. He was a member of several learned societies, and carried on an extensive correspondence with the first scholars of the age. He published several pieces on classical and antiquarian subjects in the Galleria di Minerva and other collections. He died in 1743. (Biog. Univ.)

ASTORINI, was born in the kingdom of Naples in 1651, and died in 1702. He was translator of Euclid's Elements, and Apollonius on Conic Sections. (Dict. Hist.)

ASTRAMPSYCHUS, the author of a small poem, in Greek iambics, on Dreams, which is to be found at the end of Rigault's edition of Artemidorus. The time at which he lived is uncertain. (Biog. Univ.)

ASTRONOMUS, or the ASTRONOMER, a name which, in the absence of his real name, has been given to a French historian, who lived in the eighth and ninth centuries, at the court of Louis le Debonnaire. Nothing is known of his personal history, except that it appears from his book, that he held some office or dignity attached to the court, and that he was a distinguished astronomer. After the death of Louis, his patron, he wrote a history of that monarch's reign, which is still preserved, and is much valued. It will be found in the large collections of the French historians. (Hist. Lit. de Fr. v. 49.)

ASTRUA, (Giovanna,) one of the most celebrated and most excellent singers of the last century, born at Turin, 1725. After some successful trials at the Italian operas, she went, in 1747, to Berlin, where she first sung in the opera Il ne Pastore, of which the words and music were composed by Frederic II. of Prussia, and Messrs. Quanz and Nichelmann. From her first appearance, she was engaged by the king, at a salary of 6000 thalers a year, a very great sum in those times. A pulmonic complaint obliged her soon to retire from the stage, and she died in Italy, in 1758.

ASTRUC, (John, 1684—1766,) a celebrated French physician, the son of a protestant minister, and born at Sauves, in Lower Languedoc. He received the rudiments of his education from his father, who having, at the time of the revocation of the Edict of Nantes, preferred to abjure rather than quit his native country, had devoted himself to the profession of an advocate, and to the education of his two children. Astruc acquired, under the tuition of his parent, considerable general knowledge, and a taste for literature, which greatly distinguished his perform-

ances in after life. He was sent to the university of Montpellier, where he took a master of arts degree in 1700, and that of a bachelor of medicine in 1702, upon which occasion he delivered and defended a thesis on the cause of fermentation—Thesis Medica de Causâ Mechanicâ Motûs Fermentativi, Monsp. 1702, 12mo. This treatise espouses the doctrine of Descartes, long before refuted. At the time of its publication, however, it was attacked by the celebrated anatomist and physiologist Raymond Vieussens, and Astruc responded, in a modest manner, in a tract entitled, Responsio critica Animadversionibus R. Vieussens in Tractatum de Causâ Motûs Fermentativi, Monsp. 1702, 4to. The remarks of Vieussens served, however, to lay the basis of an animosity, the fruits of which are evident in some of the writings of Astruc, by the meagre manner in which he estimates his genius and talents.

Astruc took the degree of doctor of medicine January 25, 1703, but he did not then commence practice. He resolved upon making himself intimately acquainted with the writings of ancient and modern professors, and devoted himself entirely to his studies, and attendance at the hospitals. In 1706, Chirac, a celebrated surgeon and teacher, was called to accompany the duke of Orleans with the army, and his chair of medicine was filled by Astruc during his absence, in the years 1707, 1708, and 1709. Astruc contributed two papers to the Transactions of the Academy of Montpellier in 1708: 1. Mémoire sur les Pétrifications de Bontonnet, petit Village près de Montpellier, Mont. 1708, 8vo. This paper is only worthy of notice for having combated an opinion then prevalent, that petrifactions and fossils, in general, were to be regarded merely as the sports of nature. 2. Conjectures sur le Redressement des Plantes inclinées à l'Horizon, Montp. 1708, 8vo. In 1710 he published Dissertatio Physico-Anatomica de Motu Musculari, Monsp. 1710, 12mo, which is altogether an elegant composition, and was thought worthy of a place in the Theatrum Anatomicum of Mangetus. The author espouses the doctrine of the mechanical philosophers, especially of Borelli, on this subject, and contends that the muscular fibre is composed of a chain of vesicles, on which the nervous fluid acts, by distending or enlarging them, and thus producing contractions and relaxations of the muscles. In this year he obtained by concours (public examination and disputation) a professorship of anatomy and medicine in the university of Toulouse, and commenced his lectures in the following year, in which he printed another work, entitled, Mémoire sur la Cause de la Digestion des Alimens, Montp. 1711, 4to, which was read at the Society of Medicine of Montpellier, and is to be found in a Collection of the Memoirs of the Society, published at Lyons in 1766, 4to. It led to a more extended work, published at Toulouse in 1714, in 12mo, Traité de la Cause de la Digestion, où l'on refute le Nouveau Système de la Trituration et du Broyement, et où l'on prouve que les Alimens sont digérés et convertis en Chyle par une véritable Fermentation. From the adoption of the principles of the mathematical physiologists by Astruc in general, it is rather remarkable that he should in this work have abandoned them, and sought for an explanation of the phenomena of digestion in the process of fermentation, a theory as difficult to sustain as that to which he was opposed. Astruc fancied he saw a resolution of all difficulties in the discovery of a species of fermentation produced by the saliva and pancreatic juices, which he regarded as the principle of the digestive process. Further researches have shown, that to no one principle can digestion be referred; but that its explanation is to be found in an union of mechanical, chemical, and vital forces. Astruc's work involved him in a controversy, and to one of his antagonists he replied in a work entitled, Epistolæ quibus respondetur epistolari Dissertationi Thomas Boeri de Concoctione, Toulouse, 1715, 8vo. Astruc gained great reputation by his opposition to the lucubrations of the mathematical philosophers on this subject, and was esteemed so highly as to be selected by Chirac and Vieussens to arbitrate on a difference of opinion held between them on a subject of physiology, relative to the presence of an acid in the blood, to the discovery of which both professors laid claim, and Astruc proved them both to be in error. To the credit of Chirac, it must be stated that it established for Astruc his friendship, which was evinced by his obtaining for him the promise of succession to the chair he then filled in the university. An opportunity, however, presenting itself, by the death of Chastelain, he obtained an appointment as professor in the university of Montpellier, and commenced teaching in 1717.

In 1718 Astruc published, Dissertatio

de Ani Fistulâ, Montp. 12mo, which was translated into English, with notes, and some pieces upon the same subject, from the writings of Fabricius de Aquapendente, Petrus de Marchettis, and others, by John Freke, Lond. 1738, 8vo. In 1719 appeared a thesis, entitled Dissertatio Medica de Hydrophobiâ, Montp. 12mo, in which a great display of erudition is made, and mercury recommended as the antidote to the poison of a rabid animal. In 1720 he printed the following works:—Dissertatio de Sensatione, Montp. 12mo. Quæstio Medica de Naturali et Præternaturali Judicii Exercitio: an Judicii Exercitium, sive rectum, sive depravatum, à Cerebri Mechanismo, et quâ Ratione, pendeat? Montp. 4to. At this time the plague was raging at Provence, and various other places. The attention of Astruc was naturally drawn to the subject, and he published, Dissertation sur la Peste de Provence, Montp. 1720, 12mo; a second edition in 1722, 8vo; and it was translated into Latin by J. J. Scheuchzer of Zurich, in 1721. In 1722 Astruc printed another work, of a more general nature, on the same subject, Dissertation sur l'Origine des Maladies Epidémiques, et particulièrement de la Peste, Montp. 8vo; and in 1724 and 1725 at Toulouse, in 8vo, Dissertation sur la Contagion de la Peste, où l'on prouve que cette Maladie est véritablement contagieuse, et où l'on répond aux Difficultés que l'on oppose à ce Sentiment. At this time the plague prevailed at Marseilles, and professional men were much divided in opinion as to the question of its contagious or infectious properties. Astruc contended, in opposition to the opinion of Chirac and Chicoyneau, that it was contagious, that it was introduced by a vessel from the Levant, and that measures of quarantine were indispensably necessary to arrest its progress. In 1723 he printed another thesis—Thesis Medica de Phantasiâ et Imaginatione, Montp. 8vo, which was reprinted by Baron Haller, Disput. Anatom. Select. vol. iv. p. 447.

Astruc continued to teach at the university of Montpellier during eleven years, at the expiration of which time he accepted the appointment of first physician to the king of Poland, and repaired to Dresden. This mode of life, and the manners of the court, were but ill suited to the taste of Astruc, who therefore quitted it, and returned to France. In 1730 he was named "capitoul" (chief magistrate) by the citizens of Toulouse, in consideration of the great service he had rendered the university in the establishment of the amphitheatre, and in the teaching of anatomy, which had been previously neglected. He was also named physician to the king, and had an annual pension of 700 livres. In 1731, upon the death of Geoffroy, he was chosen regius professor in the college of France, and in this year he published—Sur la Cause de l'Intercalation de la Fontaine de Fontest-Orbe, en Languedoc, Toulouse, 12mo, occasioned by a dispute with Planque, one of the fathers of the oratory. This piece afterwards appeared in the Natural History of Languedoc. Astruc was not admitted into the faculty of Paris until 1743, prior to which he published various works, which tended to increase his celebrity. The principal of these is his treatise, De Morbis Venereis, which has gone through many editions, and appeared in various languages. It was first published at Paris in 1736, 4to; again, in 1740, in 2 vols, with notes by Astruc; at Venice, in 1737; in French, translated by A. F. Joult, in 1743; and, again, in 1755, in 4 vols, 12mo; and in 1777, with Remarks by A. Louis, which is the best edition. It was likewise translated into English by W. Barrowby, in 2 vols, 8vo, Lond. 1737; and again in 1750. It was also translated by Samuel Chapman, in 1755, 8vo; a second edition of which appeared in 1770; and into German, by J. G. Heiss, Frankfort and Leipsic, 1764, 8vo. The work is theoretical, practical, historical, and bibliographical. It abounds with errors, and it cannot fail to excite astonishment that it should have formed, as it were, the text-book upon the subject for many years. In 1737, Astruc published Mémoires pour servir à l'Histoire Naturelle de la Province du Languedoc, Paris, 4to. This work treats of the antiquities, as well as the natural history of the place; and it obtained for the author the appointment of superintendant or inspector of the mineral waters, which was given to him through Dodart, physician to the king. In the same year he entered into the dispute, fiercely maintained at that time, between the physicians and surgeons, as to the precedency and importance of their respective departments. Astruc's letters on this subject contain many curious details, the perusal of which will amuse the reader. They were collected together, and published under the following title:—Lettres de Jean Astruc, Jean Louis Petit, et autres, sur les Disputes qui se sont élevées entre les Médecins et

Chirurgiens, avec leurs Reponses. Paris, 1728, 4to.

At the time of Astruc's admission into the Faculty of Medicine of Paris, he sustained a thesis An Sympathia Partium à certâ Nervorum Posturâ in interno Sensorio? Paris, 1743, 4to, which was transferred into Halleri Disputat. Anatom. Select. tom. iv. p. 473. The substance of some of his lectures also appeared in a work—Tractatus Pathologicus. Genev. 1743, 8vo; also in 1753, and at Paris in 1766, 12mo. A translation into English, under the title of Academical Lectures on Fevers, appeared at London in 1747, 8vo. In 1747 he also put forth Etat des Contestations entre la Faculté de Médecine et la Communauté des Chirurgiens, Paris, 4to; and in 1748, a Letter, which has been by some bibliographers attributed to Chomel. Lettre sur l'Espèce de Mal de Gorge gangréneux qui a regné parmi les Enfans, Paris, 4to. In 1749, he published, La Nécessité de maintenir dans la Royaume les Ecoles de Chirurgie qui sont établies dans la Faculté de Médecine, Paris, 4to. In 1751, An Morbo, Colicæ Pictorum dicto, Venæsectio in Cubito? Paris, 4to; also printed in Halleri Disput. Anatom. Select. vol. iii. p. 258.

In 1753, Astruc appeared as a writer in another field of inquiry, and published Conjectures sur les Mémoires originaux dont il est permis de croire que Moïse s'est servi pour composer le Livre de la Genèse, avec des Remarques qui appuient ou éclaircissent ces Conjectures, Bruxelles (Paris) 12mo. Fearing that this work might occasion his orthodoxy to be questioned, he, two years afterwards, published Dissertation sur l'Immatérialité, l'Immortalité et la Liberté de l'Ame, Paris, 4to; in which he makes a proposal to assemble together his writings in a work, to be entitled—De Animistica, in which he intended to display his metaphysical opinions. In 1756, he printed, Doutes sur l'Inoculation de la Petite-Vérole, proposée à la Faculté de Médecine de Paris, 12mo; and in 1759, Quæstio Medica: An Saccharum Alimentum? Paris, 4to. In the same year, also, appeared a more important work—Traité des Tumeurs et des Ulcères, où l'on a tâché de joindre à une Théorie solide la Pratique la plus sûre et la mieux éprouvée, Paris, 2 vols, 12mo. It was published anonymously, and is formed from the materials delivered in his lectures at the college. It is a methodical treatise, containing very few original practical observations. It was translated into German by George Louis Rumpelt, and printed at Dresden and Leipsic in 1761, 8vo. Later editions have been published in 1790-91, and in 1805. The work was severely criticized by Charles Aug. Vandermonde. Astruc replied, by a Recueil de plusieurs Pièces concernant le Traité des Tumeurs et des Ulcères, Paris, 1759, 12mo, in which he takes a more lofty tone than common in his writings.

Numerous as are the writings already detailed, Astruc produced another of great extent and labour—Traité des Maladies des Femmes, Paris, 1761, 4 vols, 12mo, and in 1763, vols v. and vi. It was also printed in Latin at Venice in 1763; translated into German by Christian Fred. Otto, Dresden, 1768-70, 6 vols, 8vo; and translated into English in 1762. Lond. 2 vols, 8vo. Previously to these had appeared a Treatise on all the Diseases incident to Women, translated by J. R——n, M.D. Lond. 1743, 8vo; and, again, Elements of Midwifery; Lond. 1746, 8vo; both of which publications were probably derived from his lectures. Astruc's work contains a chronological list of all the writers upon the Diseases of Women. The extent of his reading is fully displayed; but the practical value of the work is insignificant. It was followed by L'Art d'accoucher réduit à ses Principes, Paris and Toulouse, 1766, 12mo, which may be considered rather as a continuation of the preceding work, than as a separate one. He had for a long time also been engaged on a work which was not published until after his decease—Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier, Paris, 1767, 4to. This was edited by M. Lorry, and several parts composed by him from ill-digested notes. Neither the biographies of the members of the faculty of Montpellier, nor the list of their works, are complete, and the publication is altogether of little value. Astruc died on the 5th of May, 1766, at the age of eighty-two. During his life his reputation was great, and his learning esteemed. He was eminent as a teacher, and deservedly popular with his pupils; but his practical knowledge cannot be estimated at a high degree. His memory was retentive, his patience inexhaustible, and his application incessant. Well educated, these enabled him to fill a very distinguished position in his profession; yet his judgment was defective, his writings abound with false theories and

opinions, and but rarely display any originality. His system of medicine, if such it may be called, was based upon the mechanical philosophy, as modelled by Boerhaave, on the ruins of the doctrines of Sylvius, and connected with the mechanical speculations of Borelli and Bellini. He is stated by Lorry to have been a successful practitioner, which appears chiefly to be attributable to his circumspection in the employment of remedies, rather than to any bold or general views entertained by him in the practice of medicine. His chief distinction seems to have arisen from his ability to teach.

ASTYAGES, the son of Astibaras, called by Herodotus Cyaxares, reigned over Media from 586 to 560 B.C. His daughter Mandane was married to Cambyses, a Persian nobleman, and from this union was born the elder Cyrus, the founder of the Persian monarchy. Herodotus relates that Astyages, terrified by a dream which seemed to portend the future greatness of the child of Mandane, ordered her infant to be exposed to perish as soon as born; that this order was disobeyed; and that the young prince, on coming to man's estate, put himself at the head of a Persian army, and, aided by the treachery of Harpagus, the confidential servant or vizier of Astyages, expelled the latter from the throne, and seated himself upon it. The account of Xenophon, however, is generally considered more authentic; which relates that Cyrus in early youth attracted the attention of his grandfather, by his bravery and virtues; that he attacked the Babylonians with success; and that the throne descended to him through his uncle, Cyaxares II., a weak and incompetent ruler, when he added his recent conquests to his hereditary kingdom.

ASTYDAMAS, the son of the dramatist Morsimus, who is ridiculed by Aristophanes, wrote, says Suidas, 240 plays, and carried off the prize with fifteen of them; amongst which was, doubtless, the one called Hector, by Plutarch, ii. p. 349, E. But of works so numerous and successful, only a few fragments have been preserved. His first play was acted, according to Diodorus, Ol. 95, 2. After the representation of his Parthenopæus, founded on the story of the Seven Champions against Thebes, and where it would seem he was thought to be superior to Æschylus,—at least, if we adopt the reading in Diogen. Laert. ii. 43, ὑπερ, instead of περι Αισχυλον,—the Athenians voted him a statue in the theatre; but disgusted with the boastful inscription, still extant, which he caused to be placed under it, they subjected him to a fine, as the learned have inferred from Diogenes; while his self-praise passed into a proverb, preserved in a verse of Philemon,—

"You, like Astydamas, woman, praise yourself."

He had a son of the same name and profession. Of his plays, only the titles of nine are known, and a fragment or two prefixed in Athenæus.

ASYCHIS, a king of Egypt, whose date has been assigned by Larcher, to be about 1052 B.C. (Biog. Univ.)

ATACE, king of the Alans, who, in 409, penetrated into Spain, and assisted in its devastation: the Suevi and Vandals were laying waste the country at the same time, in emulation of one another. At length, convinced that it was rather unwise to destroy that from which their subsistence was to be derived, they agreed to partition the peninsula among them. The Vandals had Bœtica; the Suevi, Galicia, Leon, and Castile; while Lusitania fell to the Alans. The last-named kingdom, however, had a short duration; most of the Alans, with their royal chief, Atace, were destroyed by William, king of the Visigoths, in 419. Those who escaped the slaughter were incorporated with the Vandals, whom they soon afterwards accompanied into Africa. Thus the Alanic kingdom for ever disappeared.

ATAHUALPA, whose name has been often corrupted into *Atabaliba*, the son of Huayna Capac, was the thirteenth and last independent inca of Peru.

Huayna Capac was the first of the incas that obtained any success over the inhabitants of Quito; and probably that success was owing to his marriage with the princess of Quito, the heiress to the throne. Of that princess he was deeply enamoured; and preferred Atahualpa, his offspring by her, to his son Huascar, whom, in conformity with the custom of the Peruvian monarchs, he had by his sister and wife. Atahualpa could never legitimately succeed to the dignity of Peruvian inca. Unless both parents were of the divine race of the sun,—unless both were equally the children of the preceding inca,—the issue was not legitimate. The heir to the throne always married his own sister; and as polygamy was allowed, generally several of his sisters, that he might be sure to have children of

both sexes. Huascar was of the divine race, while Atahualpa, the son of a foreign princess, was but half divine. But Huayna Capac, influenced by his love for the offspring of the princess of Quito, gave that kingdom to Atahualpa.

Soon after the death of Huayna Capac, the ambition of the two brothers began to show itself. Huascar, who had received Peru, was taught to believe that the empire could not be dismembered even by an inca; that he was the lawful monarch of Quito, in conformity with a law which the awful Manco Capac (see MANCO CAPAC) had rendered obligatory on all the children of the sun. In regard, however, to his father's memory, and through fear of a civil war, he preferred to recognise his brother king of Quito, on two conditions,—first, that the kingdom should not be amplified by new conquests; next, that whatever conquests should be made even by the unaided arms of Atahualpa, should be for ever united with the empire of Peru. If Atahualpa excelled in one thing more than another, it was in dissimulation. To the ambassadors of Huascar, he expressed the most humble acquiescence in the wishes of the inca. Huascar was satisfied, and seems not to have harboured any doubt of his brother's sincerity, but confirmed him in the government, stipulating only that, within a given time, Atahualpa should repair to Cuzco, and do homage in person for that important fief. With strong expressions of gratitude for the moderation of Huascar, Atahualpa promised to perform within the prescribed period the necessary act of homage, and begged that with a retinue becoming the occasion he might be permitted to celebrate at Cuzco the funeral rites of their deceased father. With a veteran army of 30,000 men, all having weapons concealed under the garb of peace, Atahualpa hastened towards Cuzco. The provincial governors, through whose jurisdiction he passed, were alarmed at the magnitude of his army, and communicated their apprehensions to the central government. Huascar himself now opened his eyes to the designs of his brother, and commanded all who could bear arms to join him without delay. But the troops of Atahualpa proceeded by forced marches, and Huascar was defeated and captured. Under the pretext of learning what conditions he should attach to the restoration of Huascar, he invited to the capital all the princes of the imperial family. They and the chiefs of Huascar were assembled in the plain of Cuzco: Huascar, in deep mourning, and fettered, was brought from his prison, and borne through their ranks. They prostrated themselves to the earth, and adored their captive monarch, and immediately they were all massacred by order of Atahualpa. The *coyas* and *pallas*, that is, the imperial princesses —the daughters, and the more distant connexions of the two preceding incas,— were also butchered, under circumstances of the most atrocious barbarity. The tyrant's rage was next experienced by the friends of Huascar, and by all who had shown any zeal in his behalf. He resolved to be the only surviving member of the great Manco's race. But his object was not completely attained: a few of the princesses and princes too escaped. Among the former was the mother of the writer—Garcilasso de la Vega—to whom we are indebted for many of the preceding details. She was the niece of Huascar, sprung from one of his brothers, and consequently the granddaughter of the great Huayna Capac.

During this civil war, (1532,) Pizarro, with his Spaniards arrived in Peru. As he advanced, he heard of Atahualpa's cruelties. In the middle of November in that year, with his handful of men (not two hundred), he reached Caxamalca, from which the army of Atahualpa was distant an hour's march. It was arranged that the inca should visit Pizarro the next day. To crush the pretended ally was the object of the former, who with 30,000 men advanced into the plain before the city. To disperse this vast host the latter planted his masked cannon on the walls of a fortress, drew up his men, unseen, in battle array, and commanded them to open the guns in one quarter, while in another the cavalry plunged into the dense ranks of the natives. When Atahualpa reached what may be called the square of the city, which, though it might contain some thousands, could not contain one-third of his followers, he commanded them to halt. He was in a magnificent litter borne by many Indians; and most of his men, says Francesco Xeres, *an eye-witness*, had armour concealed under their garments. There can be no doubt that he intended to act towards Pizarro as he had done in the case of his brother Huascar. Seeing a man advance from the inca's host towards the fortress, and raise a lance, as if intended for a signal, Pizarro desired friar Vincent de Valverde to go out to the

inca, accost him, and, if possible, induce him to enter the fortress. Far better would it have suited his views to make the monarch prisoner in this peaceful, though perfidious manner, than by open violence, which might prove fatal to many, perhaps to all, his followers. The friar advanced, a crucifix in one hand, and a Bible in the other, and thus spoke through his interpreter:—"I am a priest of God; I teach the things of God to the Christians, and I am come to teach you. I teach what God himself has communicated in this book. In my capacity as priest, I beseech thee to be the friend of the Christians, and it shall be well for thee; for this is what heaven wishes. Go and speak with the governor, who is waiting to receive thee!" Desiring to see the book, about which such wonders were told, the inca seized it, clasped as it was, and tried to open it. For a moment he did not succeed; and Valverde was proceeding to show him how, when the inca in great disdain struck him on the arm, and then opened it. He expressed no surprise at the book, but in a moment or two threw it on the ground. He then complained of the excesses which the Spaniards had committed in their march; but the friar denied that any had been committed. Atahualpa persisted, stood up in his litter, and exhorted his men to be ready. The friar returned, acquainted Pizarro with what had passed, and complained of the contempt with which the Bible had been treated. In a moment the governor put on his helmet and shield, took his sword, mounted his horse, and followed by about twenty soldiers, well mounted, advanced into the ranks of the natives, which opened to let him pass, but four only of the men could reach the imperial litter with him. He seized the inca's arm, and with a loud voice, cried—"Santiago!" This was the signal; the artillery began to play; the troops issued from the fort, and charged the astounded Peruvians, who fled in all directions. After a great slaughter of his people, Atahualpa was carried a prisoner into the fortress.

The behaviour of Pizarro to the captive inca was in the highest degree brutal. An enormous ransom was exacted; but when it should be received, the prisoner was not to be enlarged. His own cruelty furnished a pretence for his destruction. Though a prisoner himself, he had no pity for his captive brother, Huascar, but despatched secret orders for him to be put to death,—an order instantly obeyed. By his order, at the same time, or with his sanction, a formidable army was secretly raised, and was advancing to deliver him. Pizarro, in no way alarmed, ventured to execute a project which he had long formed,—that of trying the captive monarch for rebellion against his liege superior, the king of Spain! He was brought before a tribunal of Spaniards, and sentenced to be burnt alive. To escape this horrible mode of death, he consented to be baptized, and was immediately strangled! A successor was appointed, in order to disarm the wrath of the people for a moment;—a mere captive perpetually guarded, who could do nothing,—a puppet, which the invaders laid aside as soon as it was exhibited. If we can have no pity for Atahualpa, who deserved all that man could inflict upon him, we may well feel execration for his murderers. Their insolence, their rapacity, their perfidy, their diabolical cruelty, towards not only the inca, but the natives generally, will never be forgotten. (Xeres, Relacion Veridica, apud Barcia, Historiodores Primitivos, Garcilasso de la Vega, Comentarios Reales. Orellaño, Varennes Ilustres del Nuevo Mundo.)

ATAIDE, (Louis de, died 1580,) Portuguese viceroy of the Indies, to which dignity he was appointed in 1569. He had before served in India, and had been ambassador to Charles V. whom he attended at the battle of Muhlberg. His viceregal administration was one of splendour; he humbled the Indian princes, who were hostile to his country; and on his return to Europe, in 1575, was received with great honour by his sovereign, Don Sebastian. But he had too much independence, too much sincerity, for a court, which he soon left. A second time he was sent to India, and again he distinguished himself by the lustre of his administration.

ATAMESH, a Turkish or Tartar officer, one of the conspirators concerned in the murder of the khalif Motawakkel, and in the subsequent elevation to the throne of Al Mostain Billah, by whom he was created vizier. He was afterwards cut to pieces by his own troops, at the instigation of two of his fellow-conspirators, who conceived that Atamesh had intrigued to exclude them from a share in the administration of the new government.

ATANAGI, (Denis,) a celebrated Italian writer in the middle of the sixteenth century, was born at Cagli, in the

duchy of Urbino. The date of his birth is not known. He came to Rome about 1532, where he lived in great poverty, and underwent almost every calamity that can afflict poor authors. Tired out at last, he left ungrateful Rome, and returned to his own country, as poor as he left it. His reputation now attracted the notice of the duke of Urbino, at whose court he was for some time employed in revising the Amadis of Bernardo Tasso; and he afterwards went to Venice, where he spent the rest of his days. He was occupied there with revisions, corrections, and publishing editions of the works of others; and he lived on what he received from authors and booksellers. There were several works written, and editions published under his name. His death happened between 1567 and 1574. (Biog. Univ.)

ATAPAKUS, (probably Atabek,) a leader, under Kilij Arslan II. fifth sultan of the Seljuks of Rum. He laid waste the cities on the Mæander; and when driven back by the imperial Greek army, crossed the river in his buckler, but was slain on his landing by an Alan soldier in the Greek service. (Univ. Hist.)

ATAULPHUS, king of the Goths, a kinsman of Alaric, whom in 411 he succeeded. He was then in Italy; but Honorius had the address to remove him into southern Gaul and the peninsula. Establishing his kingdom at Narbonne, he married his imperial captive, Placidia, sister of Honorius, whose consent to the match he had vainly endeavoured to procure. He soon passed the Pyrenees to make war on the Suevi, Alans, and Vandals, who had preceded the Goths about three years, and whose devastations were remembered with horror. To oppose them still more successfully, he entered into alliance with the Romans; but the cowardice of these allies disgusted his people, who murmured at his evident partiality for them. Yet he was still the slave of Placidia, whose ascendency over him was unbounded; and so long as he pleased *her*, he cared not for his followers. In 415, a conspiracy was formed against him, and he fell at Barcelona by the sword of one of his officers.

ATENULPHUS, count of Capua, took advantage of the absence of the rightful prince in 887, to usurp the sovereignty of
e. He was engaged for a long
with Athanasius II. duke and
aples, and the Saracens, his
conquered Benevento. The
ablished at Garigliano, caused
much trouble to his principality, and defeated in 908 an army, composed of the Capuan troops, and those furnished by other Italian states, in alliance with Atenulphus. He died in 910. (Biog. Univ.)

ATENULPHUS II. son of the preceding, together with his brother Landolphus, succeeded to the principalities of Capua and Benevento in 910. The brothers agreed well together, and by their policy a great part of the south of Italy was brought under the sovereignty of the eastern empire. They received from the emperor the titles of patricians. Atenulphus died in 940, and Landolphus in 943. Landolphus II. son of the latter, succeeded. (Biog. Univ)

ATHA, (Hakim Ben,) a celebrated impostor, under the reign of the khalif Mehedy, or according to some accounts, under that of his predecessor, Al-Mansur. This man had been secretary to Abu Moslem, who revolted from Al-mansur. By some accident he had lost an eye, and on account of this defect he always wore a veil, or, according to some authors, a mask of gold; and from this circumstance received the epithet of Mocanna, (wearing a veil or helmet,) by which he is commonly known. He is supposed to have travelled into India, and to have brought thence the doctrine of the metempsychosis; a doctrine which he promulgated in the daring form of a succession of incarnations of the Deity in human form,—the last of which he asserted had taken place in his own person. He established himself in a fortress of Transoxania, and soon gained many adherents, who were distinguished by wearing white garments. By his skill in chemistry, and other branches of natural philosophy, he contrived to produce phenomena, which passed among his ignorant adherents for miracles; in particular, he persuaded them that he could bring the moon out of a well,—an appearance, supposed to have been produced by a combination of mirrors. Mehedy sent against him Abu Sauid with a powerful army, by whom he was for some time besieged in a castle to which he had retired. At length, hearing that one of his captains had been daringly assassinated in his own quarters by three soldiers of Abu Sauid, and that another with three thousand men had surrendered to the enemy, he was convinced that he could not hold out much longer; and as the crowning imposture of his life, plunged into a vessel of corrosive liquid prepared for this occasion, (one of the mineral

acids?) and was consumed by it. He had previously administered poison to his attendants in their food, and hoped thus, by his disappearance, to secure the divine character which he had arrogated; but a portion of his hair (say the eastern historians) floated undissolved in the consuming liquid, and the whole story was told to the besiegers on their entrance into the fort, by a woman of Mokanna's attendants, who had avoided the poison. His followers, however, long afterwards believed that he had been taken into heaven, and expected his reappearance on earth. This impostor is the hero of Moore's Veiled Prophet of Khorassan.

ATHA MELIK, (Ala eddin, Jawaini,) a famous Persian historian and statesman, was born in Jawain, near Nishapur, and took his epithet of Jawaini from his birth-place. The year of his birth is not exactly ascertained; but appears, from a comparison of dates, to be about A.H. 624 (A.D. 1227). His father held important offices under the Mogul princes who had conquered Persia; and thus the son was educated not only in literary, but diplomatic accomplishments. His father's influence early introduced him to the court of the Mogul princes of Persia; and when Arghun, the governor of Khorassan, went into Tartary to assist at the election of Mangu Khan, he took Atha Melik with him. On this journey the future historian became acquainted with the geography of the country, and the manners of the people, whose history he was afterwards to write along with that of their sovereign; for on this visit to the court of Mangu Khan, he was solicited to write that prince's history, a work which, after many interruptions, he at length completed. This work, under the title of Tankh Jehan Kishái, (History of the Conquest of the World,) is the most celebrated production of our author; and contains, besides a history of the accession of Mangu Khan, and the expeditions of Holagu against the Ismaelians, an introductory chapter, treating of the foundation of the Mogul empire, under Jenghis Khan; of the life of that conqueror and his successors; the history of the princes of Kwarezm, and that of the several Mogul rulers of Khorassan and Mazenderan. The great value of this work arises from the excellent opportunities which its author possessed of acquiring the necessary information.

In A.H. 654 (A.D. 1256), Arghun Khan was obliged to repair to the court of his sovereign, and he left Atha Melik as his lieutenant in the command of his states. During his enjoyment of this office, the historian accompanied the Sultan Holagu against the Ismaelians, (better known as a sect by the name of Assassins,) and was present at the storming of Alemut, their chief stronghold. Here Holagu found the celebrated library of the Ismaelian princes, which he gave up into the hands of Atha Melik; and this latter, with a bigotry belonging more perhaps to his religious belief than to his own disposition, selected the Korans, and some other works, which he considered valuable, and burnt the rest of the MSS. besides all the astronomical and mathematical instruments. He had previously, however, made so much use of the condemned works, as to give much curious information in his work already mentioned, on the history and opinions of the Ismaelian sect. He was present also at the conquest of Bagdad; and after the cruel death of Mostassem Billah, the last khalif of that city, he was appointed governor of it, with his brother Shemseddin Mohammed for vizir. Abaka Khan, the successor of Holagu, continued Shemseddin in his post of vizir, and gave to Atha Melik the administration of the city of Bagdad. Karabogn, the governor of the province of Bagdad, and an Armenian of the name of Ishak, attempted to prejudice Abaka Khan against the two brothers, by accusing them of intending to fly to Syria; but the Bedouin, whom they had suborned to accuse them, confessed the truth under the torture, and the two slanderers were put to death. The administration of Atha Melik and his brother, was distinguished by the most zealous efforts to promote the prosperity of their province. The former, at an immense expense, dug a canal from the Euphrates to the mosque of Kufa, through the province of Nejef, thus changing a barren tract of land into a garden of fertility; and he founded many religious houses. During a tremendous uproar against the Nestorians in Bagdad, he saved the life of their Catholicos Dehla; this latter had seized a renegade Christian, and wished to drown him in the Tigris; and the indignant populace were only prevented from inflicting the same penalty on the christian ruler, by the interference of Atha Melik.

But new troubles awaited the two brothers from the calumny of an enemy. An officer of the name of Mejd-el-melik, who had been treated with great consideration by Shemseddin, took offence at some slight on the part of his master;

the vengeance which he failed in his attempt to wreak upon the vizir, he transferred to his brother, who was committed to prison in default of the payment of an exorbitant fine, which he sold his wife and children to discharge in part, and here he languished for two years. He was released in A. H. 680 (A. D. 1281); but in the following year delivered into the hands of his accuser, who had charged him with peculation and treason, and this man was commissioned to extort from him the remainder of the fine. In pursuance of this commission, the unhappy victim of malice and avarice was scourged naked round the walls of Bagdad, and again thrown into prison. The death of Abuka Khan, and the succession of Achmed, brought liberty to the imprisoned governor, and a deserved death to his accuser; and Atha Melik though earnestly desirous to retire from the world, was persuaded by his sovereign again to accept the government of Bagdad. This he did not long enjoy; for Arghun, the brother of Achmed, having made himself master of Bagdad, proceeded to enforce against Atha Melik, the suspended sentence passed by Abaka Khan, and threw his servants into prison. This proceeding affected the governor to such a degree, as to produce a violent affection of the brain, of which he shortly after died. His death is placed by different historians in A. D. 1281, 82, or 84. A defective MS. of his great work is in the Bibl. du Roi, at Paris, (MSS. Persans, No. 69.) It must not be confounded with other works of the same name; Jehan Kisha, is a frequent appellation of historical works in Persian. Among others, the history of Nadir Shah, translated by Sir William Jones, is so named. (Ersch und Grüber, *in voc.* Mémoire Historique sur la Vie et les Ouvrages d'Ala-eddin Ata-melik Djouaïny par Quatremère, in the Mines de l'Orient, pt. i. pp. 220—234.)

ATHALARIC became king of the Ostrogoths in 526, at which time he was only ten years of age. He died in 534. His mother governed in his name. (Biog. Univ.)

ATHALIN, (Claude François, 1701—1782,) professor of medicine at the university of Besançon, and author of one or two works on subjects connected with his profession. (Biog. Univ.)

ATHANAGILD, (554—567,) the successor of Agilan on the Visigothic throne of Spain, owed his elevation to the dissatisfaction of the people, and still more to his own ambitious intrigues. As he had triumphed by the aid of the imperial troops, he could not dispossess them of the fortresses which they held on the coast; more than once he defeated them, but defeat was easily repaired so long as the sea was open. Athanagild was a just monarch; he was at peace with all the world, except the Greeks, whose desultory warfare was scarcely known to his subjects. With the Franks, however, he had, if the Spanish historians are worthy of credit, abundant cause for dissatisfaction. The misfortunes and fate of his two daughters, both married to French princes, (see GALSWINDA and BRUNEHILD,) have given a melancholy interest to his reign. In his reign, too, the Suevi were converted from Arianism to orthodoxy. (See RECHIARIUS.)

ATHANARIC, king of the Visigoths, in the fourth century. While this people were located in Thrace, Athanaric was their judge. He joined in the revolt of Procopius against Valens, and drew upon himself the wrath of the latter, who defeated him in battle in 369. He was afterwards defeated by the Huns, and, losing his ascendency, he quitted the post he then held of judge or governor of his people, and retired into the mountains of Caucaland. On the death of Fritigern, he returned to command the Visigoths, became their king, and entered into hostilities against the Romans; but soon made a peace with Theodosius, whom he accompanied to Constantinople in 381. He died in that city the same month, in consequence of his excesses at table. (Biog. Univ.)

ATHANASIO, (Don Pedro, 1638—1688,) a Spanish painter, born at Granada, was the pupil of the celebrated Alonzo Cano. One of his best works was the Conversion of St. Paul, painted for the great altar-piece of the church of the Jesuits. He also executed some pictures for the churches of Seville; and visited Madrid in 1686, where he also painted; but the greater number of his productions are in the churches of Granada. (Bryan's Dict. Biog. Univ.)

ATHANASIUS the Great, (Saint,) a venerable father of the church in the fourth century, and the most celebrated among the archbishops of Alexandria. He was born in the city of Alexandria, in the year 296; and, if we may credit the anonymous Greek author of his life,*

* Who this author was the present writer has no idea, but Dupin states that he is a comparatively very modern writer.

was the only child of parents celebrated for their exemplary piety and virtue, as well as enjoying the highest rank and respectability in society. Of his childhood nothing* appears to be known; but his extraordinary talents gained him, at an early age, the esteem and notice of Alexander, the excellent archbishop of his native city, who, while he was yet a youth, attached him to his personal service, and on his arriving at the proper age, conferred on him the order of deacon. The Arian heresy was now rising in Alexandria, and Eusebius of Nicomedia and his party had strongly pressed Alexander to receive again the heresiarch into the bosom of the church. This, however, the good primate had sternly refused. The Arians, in consequence, supposing him to be influenced by Athanasius, conceived a mortal hatred of the young deacon, and tried, by every art that malignity and calumny could invent, to undermine his reputation. Alexander, however, unmoved by their calumnies, still continued his favour to Athanasius; but the heretics, restless and busy, continued to disseminate their poisonous dogmas. The emperor Constantine, with a view to restoring the peace of the church, formed the magnificent design of taking the sense of the whole catholic church upon the subject; and accordingly summoned the bishops, as the guardians of the faith, to attend either personally or by deputy at Nicæa. The council assembled in 325; and Alexander, accompanied by St. Athanasius, was present at the proceedings, in which the latter, though but twenty-nine years of age, took an active and important part. The conclusions of the council, and its condemnation of Arius and his dogmas, are too well known to need detailing here.

St. Athanasius was still only a deacon, but his high qualifications, and extensive and accurate knowledge of the Scriptures, caused the venerable Alexander, who lived but a few months after the termination of the council of Nicæa, to fix his eyes upon him, as his successor. Feeling his end approach, says Sozomen, he began to call by name upon Athanasius, who was not then in the room; having fled for fear of being called to the episcopal throne. He was answered by another person present who bore that name; but without taking notice of him, he continued to call on St. Athanasius. The Athanasius present perceiving that he was not the person intended, and consequently remaining silent, the dying prelate exclaimed, "Athanasius, thou thinkest to escape by flight, but thou shalt not escape." Immediately after the death of Alexander, the bishops of the province assembled to elect a successor; but the people collected round the church, imploring that St. Athanasius might be chosen. The multitude, "as it were with one soul and body," surrounding the church, did not for some days and nights suffer the bishops to leave it, till the result of their election was known. St. Athanasius being chosen by a large majority, was consecrated by most of the bishops of the provinces of Egypt, Thebaïs, Lybia, and Pentapolis. The Arians, in consternation at seeing so influential and orthodox a person raised to the chief see of Egypt, immediately determined to eject him at all events. They first fabricated a story of his having been uncanonically consecrated in private by seven bishops, in opposition to the general suffrage of the remainder of the council; but of course the circular of the council itself is a complete refutation of this tale. The consecration of St. Athanasius did not, however, take place till Dec. 27, 326; as, to avoid so responsible a charge as the episcopate, he had concealed himself in the deserts, till convinced, by the constancy of all classes, except the Arians, in soliciting his acceptance of it, that such was the will of God; and again it took some time to assemble so many bishops as attended on the occasion. His more mature judgment, as we may learn from his letter to Dracontius, a young and pious solitary placed in similar circumstances, condemned him for so long refusing to yield to the wishes of the church, and take upon himself the episcopal duties.

From the moment of his consecration, St. Athanasius was surrounded by danger. At the death of St. Helena, Constantine became more attached to his sister Constantia, the widow of Licinius, who, however, was an Arian, and had an Arian priest for her confessor. Soon dying, she requested Constantine, as a last favour, to show kindness to this

* The tale given by Simeon Metaphrastes, the anonymous Greek biographer, and all succeeding biographers of St. Athanasius, about his infantine baptisms, is futile in the extreme, and is marked by violations both of chronology and history, which, as Dupin observes, stamp it as fable. Any who desire to see it may do so in the lives above mentioned, appended to the second volume of the Cologne edition of Athanasius's works, pp. 27, 62, 92; or in Dupin, Nouv. Bibl. tom. ii. p. 35. The tale is, however, attested by Sozomen, lib. ii. c. 17.

priest; and the emperor, in consequence, gave him free access to his person, and soon began to place confidence in him. By this means Constantine was soon brought, if not into Arianism itself, at least so far to favour the heresy, as to recall those whom he had exiled for not subscribing to the decisions of Nicæa. Eusebius, therefore, again returned to Nicomedia, Theognis to Nicæa; while the orthodox bishops, Amphion and Chrestus, who had been consecrated in their places, were removed. Arius returned to Alexandria; but though he came with a command from the emperor for his reception, St. Athanasius refused him communion, and would not even admit him within the town. The emperor, though his message had been threatening, sent a letter to request the readmission of Arius; but finding the saint firm, proceeded to threaten in writing also. "Having received intelligence of my desires," thus ran the imperial epistle, "give free admission *to all* who desire to enter the church; for should I hear of your refusing to any a free participation of church communion, or of your interdicting them, I shall immediately send an officer to remove you by my authority, and banish you from the country." To this imperious letter the bishop undauntedly replied, that the church could not communicate with an anti-christian (*χριστομαχῳ*) heresy; and brought his friend St. Antony to Alexandria, who there gave the whole weight of his eloquence and his high character to the cause of the faith.

Finding St. Athanasius firm, Eusebius of Nicomedia entered into an intrigue with the Melitians* to ruin him, and a most atrocious conspiracy was organized. St. Athanasius was accused of having laid an illegal tribute (a kind of church-rate) on the people, to supply the cathedral at Alexandria with linen robes; and Irion, Callinicus, and Eudæmon, Melitian bishops, deposed that it had first been exacted of them. They, moreover, accused him of having assisted with money the rebel Philumenus; and Macarius the priest was charged with having broken a chalice in one of their churches at Mareotis. Constantine, however, seeing through the whole plot, acquitted Athanasius; and wrote to the Alexandrians, expressing his conviction of his innocence. Macarius was also acquitted. The Arians were not, however, to be thus foiled. A council was assembled at Tyre, in 335; the accusation against Macarius, concerning the chalice, was renewed, with the addition, that, by order of St. Athanasius, he had beaten down the altar, and committed the officiating person,† Ischyras, to prison. A severer charge was laid against the prelate—that of having flogged five bishops, and of having murdered and mutilated Arsenius, bishop of Hypsele, in the Thebaid, who had suddenly disappeared, for the purpose of using his limbs in diabolical incantations. To give some colour to this tale, they produced a hand, said to have belonged to Arsenius; and bewailed, with hypocritical tears, their inability to discover the rest of the body. This fraud was, however, totally disconcerted by the entry of a man wrapped in a large cloak, who, suddenly raising his countenance in full view of the assembled prelates, showed the features of Arsenius. Having heard of the use the Eusebians were making of his absence, he had travelled night and day, till he arrived at Tyre, in time to crush the conspiracy by his presence. He had his two hands unmutilated, and Athanasius tauntingly asked his calumniators, from what part of his body the hand produced by them had been cut. Goaded to fury by this exposure of their fraud, the Arian dissenters threw themselves on Athanasius, exclaiming that the figure of Arsenius before them was but an illusion of the senses wrought by witchcraft; and would have torn to pieces, or otherwise murdered the Alexandrian primate,‡ had not the soldiers of the emperor rescued him, and, placing him on board a vessel, sent him beyond their reach. With regard to the broken chalice and subverted altar, St. Athanasius proved that in the village where these violences were said to have been committed, neither church, altar, priest, or chalice existed. Thus he triumphantly refuted the malignant charges of his enemies; but nothing could moderate the fury of this atrocious cabal. In the absence of St. Athanasius, they pro-

* Apol. ii. ad Constant. in tom. i. pp. 777-9. In writing this word, I follow the orthography of St. Athanasius, in preference to the common. Dupin is, however, wrong in stating that no Greek writers write Melotians. Theodoret and others do.

† He was not a priest, but a laic taking on himself to officiate, and of a scandalous character withal. See the Apol. ii. 781, tom. i.

‡ *Διασπαν επεχειρουν και κατοσφαττειν.* Theod. Gibbon glosses over this conduct of the heretics, merely saying, that the synod was conducted with more passion and less art than the learning and experience of Eusebius of Cæsarea, who presided, might promise. See also a circumstantial account of the council in the anonymous Greek life, and in Cossart and Labbeus, tom. ii. p. 435—460.

nounced a sentence of condemnation upon him; consecrated the schismatic Ischyras with the title of bishop; and wrote to Constantine, to press upon him the deposition of St. Athanasius—charging him in their letter with all the crimes on which he had so triumphantly disconcerted his accusers; not even omitting the murder of Arsenius, though the very name of that prelate appearing subscribed to some of their acts, was itself a refutation of their charges.

The archbishop of Alexandria, on escaping from Tyre, presented himself before the emperor at Constantinople, and demanded a hearing. His accusers were accordingly summoned before Constantine; but on appearing, strange to say, they thought no more about the broken chalice, nor of Arsenius: they had invented a new calumny. Recollecting the fate of the philosopher Sopater, who had lately been beheaded unheard, upon the bare suspicion of having attempted to stop the transporting of wheat from Alexandria to Constantinople, they, without a shadow of proof, laid this charge upon the archbishop. St. Athanasius was taken by surprise; he could only assert his innocence, and ask for a fair hearing, that he might prove it: but the emperor would hear nothing on a subject, the bare thought of which incensed him with anger. Untried and uncondemned, St. Athanasius was banished to Treves, in France, early in 336, with four of his priests; but Constantine refused to let any other person be thrust into the see of Alexandria. At Treves he was honourably received by Constantine the younger, and by the good bishop Maximin; but the following year, 337, terminated the life of Constantine the Great. Before his death, he received baptism at the hands of Eusebius of Nicomedia, who was related to him; but that artful courtier had not sufficient influence over him, to prevent his inserting in his will a desire that St. Athanasius should be recalled; and in accordance with this, he was sent back to his people, with a letter of encomium from Constantine the younger, to the inexpressible joy of all right-minded persons, in 338.

Unhappily for the church, this excellent prince, who had shared the empire with his brothers Constantius and Constans, was murdered three years after his father's death (340); and Constantius, unto whose share Egypt then fell, was entirely under the influence of the eunuchs of the bedchamber, by whose means he was soon converted into a mere accomplice of the heretics. The Eusebians continued to multiply calumnies against St. Athanasius; and, in spite of a masterly circular from nearly all the bishops of Egypt, Thebais, Lybia, and Pentapolis, assembled at Alexandria, they met in a council at Antioch, under pretence of dedicating the new cathedral, in 341; and Constantius was present in person, with ninety-seven bishops, all Arians and Arianizers. This conspiracy immediately confirmed the proceedings of the synod of Tyre against St. Athanasius; and consecrated one Gregory, a Cappadocian, as patriarch of Alexandria, in his place. The catholics, filled with indignation, assembled in the churches. But Constantius had ordered the heathen prefect, Philagrius, to thrust in the usurper by force; and Alexandria, in consequence, presented a scene of the most lamentable outrage. The churches were burnt, and the catholics massacred; virgins misused, and the holy mysteries of the altar trodden under foot by pagans. St. Athanasius, driven from his see, betook himself to Rome, where he was kindly received by Constans, as also by Julius, the bishop of the imperial city. The Eusebians, hearing that St. Athanasius was at Rome, and fearing the inflexible orthodoxy of the western church, wrote to Julius, detailing their proceedings against St. Athanasius. The pope assembled a synod at Rome, in 341; the cause of the Alexandrian patriarch was fairly examined, and his conduct unanimously approved; and the atrocities of Gregory and the Eusebians censured.

The Eusebians had, in their synod at Antioch, devised four new confessions of faith; and these they sent to Rome. The pontiff, however, saw through their arts, and determined on opposing them. The catholic faith had already been declared at Nicæa, and there was no occasion for any alteration. He, therefore, and the whole western church, were anxious for a general council, in which the Nicene Confession might be ratified, and the innocence of Athanasius proclaimed to the world. A council was accordingly summoned at Sardica,* and met in the year 347; and the venerable Hosius, bishop of Cordova, presided. But the Arians

* See Cossart and Labbeus, tom. ii. 623—712. Newman's Arians, ch. iv. § 1. See also Fleury, Hist. Ecc. tom. iii. The last-mentioned writer, however, attributes to Gregory of Cappadocia several of the acts of George of Cappadocia—a different, though very similar person. See also Theodoret, lib. ii. c. 4, 7, 8. Gregory died in 349.

seceded, on Athanasius being allowed a seat in the council. The Occidentals answered, that to exclude him would be to assume the point in debate. Accordingly, unmoved by their secession, the council proceeded, after a rigorous and careful investigation, to decide in favour of St. Athanasius. Constans undertook to enforce the decision; and Constantius, yielding to fear what he denied to justice, consented to restore the persecuted prelate to his see. Athanasius accordingly returned to Alexandria, with the congratulations of the whole christian world, in 349; while the Arians, in fury, thundered an anathema against the pope and all the principal bishops among the catholics.

The murder of Constans by Magnentius, which took place the next year, deprived St. Athanasius of a powerful protector; and the ruin of Athanasius now became no longer the object of the plots of a few bigoted heretics. Constantius openly assumed the lead of the persecution, declaring his reconciliation to be temporary only. The Arians and eunuchs still possessed the court, and every kind of calumny was invented against St. Athanasius, and a barbarous persecution was soon raised against him. Julius was now dead; but the pontifical see was filled by Liberius, who was equally devoted to the catholic faith, and was raised to the papacy in 352. Constantius dared not, however, attack by mere force one so dear to all Europe and Africa, and half Asia, as Athanasius; and a council was summoned at Milan to depose him, on which occasion the council was compelled by threats and force to condemn the patriarch of Egypt, and all who refused were driven into exile. At the head of the noble band of exiles were Liberius, the venerable Hosius of Cordova, Paulinus of Treves, Dionysius of Milan, Eusebius of Vercellæ, Lucifer of Cagliari, and Hilary of Poictiers. This persecution of the catholics was general, but the rage of the oppressor against St. Athanasius knew no bounds. Many fled into the deserts, amongst whom was Dracontius, mentioned in the beginning of this memoir. At this trying season (356), St. Athanasius surpassed himself; and his vast genius towered, in solitary sublimity, over the tumultuous wreck that heretical fury wrought around him. Everywhere he was seen comforting the drooping heart, and strengthening the feeble knees, like a good shepherd protecting his flock; till the storm burst upon his own head, and obliged him for a time to retreat from the scene of tumult, without, however, suspending his exertions for the cause of the truth as it is in Jesus. George of Cappadocia, a man of the worst character, who had amassed considerable property by supplying the Roman army with hogsflesh, but had been deprived of this office for swindling, was pitched upon by the heretics as a fit person to serve their purposes; and they accordingly consecrated him to the see of Athanasius. He was then placed under the escort of the duke Syrianus, who had orders to place him on the throne. Syrianus entered Alexandria in deceitful peace; but "about midnight," say the Alexandrians, in their address,* "while we were ushering in the festival with watching and prayer, the duke Syrianus came upon us with many legions of soldiers, armed with drawn swords, lances, and other weapons, and with helmets on their heads. While we were intent on prayer and holy reading, he assaulted the gates of the church, and bursting them open by the weight of the multitude, gave the signal of onslaught. Immediately a storm of arrows fell upon the worshippers, the clatter of arms rang through the building, and naked swords gleamed under the light of the sacred tapers. The virgins were immediately slaughtered, many were trodden down in the tumult, overwhelmed in the rush of the soldiers, and transfixed by the arrows of the assailants. Pillage presently commenced; and virgins, to whom the touch of strangers was more fearful than death, were stripped, and maltreated. Athanasius, seated on his throne, exhorted all to pray; while Syrianus, accompanied by Hilarius the notary, raged in the work of slaughter. Presently the bishop was dragged from his seat, and nearly torn in pieces. Stunned and wounded, he lay for some time as dead; and how he escaped without further violence we know not—as they were determinately set to murder him." Finding a price set upon his head, St. Athanasius retired down the Nile, into the deserts of Thebais. He had, however, considerable difficulty in escaping from Alexandria, and remained for some time there concealed in an old dry well, from which, by a providential impulse, he removed

* Address of the people of Alexandria to St. Athanasius. Inter Athan. opera, tom. i. p. 878. Compare the Apol. ii. ibid. p. 690. And for a further account of the atrocities of these monsters, see Theodoret, ii. 14, and Sozomen, iv. 10; and also Newman's Arians, ch. iv. § 3.

just in time to save himself from the treachery of a maid, who had betrayed his retreat to the Arians. While sailing down the Nile, he perceived at a distance one of the emperor's ships in pursuit of him. On this he immediately turned the course of his vessel, and proceeded northward, and coming in with the other vessel, when asked by the crew whether he knew anything of Athanasius, answered that he was then sailing in the direction of Alexandria. The pursuers immediately returned to the city, and the saint continued his flight. Six years he remained in the deserts, during which time he was, however, far from idle. In this period were composed most of his matchless writings, which, multiplied and spread by the diligence of the monks and devotees of the wilderness, governed the church with a power that the sword of Constantius was totally unable to control.

The death of the Arian emperor Constantius, in 361, changed the face of events. The apostate Julian, who was now raised to the purple, knowing the impossibility of eradicating by force the christian faith, attempted the more refined and dangerous process of sapping it by fomenting schism. With this view he recalled the banished prelates, and tried by every means to inflame the jealousy that existed between them and the Arians. Athanasius was thus again restored to his people, and all Egypt rose in joy to meet him. As he passed towards his cathedral city, the banks of the Nile were covered with spectators, every town as he passed was illuminated, and the whole atmosphere resounded with psalms of triumph and thanksgiving.

But the transcendent qualities of St. Athanasius were by no means such as Julian desired to find in a christian bishop, and he soon began to seek an opportunity to get rid of him. This was presently offered. Julian encouraged all the barbarous superstitions of paganism. Several of the pagan rites were powerfully opposed by St. Athanasius, and especially that of slaughtering living infants, to divine by the inspection of the entrails and the taste of the liver. The augurs complained to Julian of his influence. "If Athanasius," said they, "is suffered to remain, there will soon be no pagans."* Julian, in anger, ordered Athanasius to be instantly put to death. The prelate was again obliged to seek safety by a rapid flight into the desert, where, among the stern followers of Sts. Antony and Pachomius, who regarded with contempt an imperial edict that opposed the will of their ecclesiastical superiors, he remained in safety, till, in 363, Julian was called to his last account; and his successor Jovian recalled St. Athanasius with every mark of respect, and even insisted upon his coming to Antioch, that he might himself have the benefit of his holy conversation and advice. This pious prince was, however, not long permitted to fill the Roman throne—being taken from his subjects in the February following his accession, A.D. 364. Valentinian and Valens now assumed the empire; and the latter, to whose share the East was committed, being imbued with the heresy and persecuting spirit of the Arians, published, in 367, an edict for the displacement of all the bishops who had been expelled by Constantius, and restored under Julian and Jovian. Athanasius, whose blood was the only thing that could satisfy the fury of the dissenters, was exposed to especial persecution; and the church where he usually presided was seized on by the military. Every place which he had been wont to frequent was rigorously sought, but he was no where to be found. His piercing genius had foreseen all, and he had concealed himself in the tomb of his father. But the Alexandrian people would not suffer the venerable years of their beloved prelate to be any more disturbed. They flew to arms with such alacrity and zeal, that the prefect feared to proceed, and Valens gave orders that he should be no farther molested. He accordingly left the sepulchre of his father, where he had remained four months in seclusion, and again resumed his episcopal throne. For the rest of his life he governed his church in peace, and how gloriously we may judge from the words of St. Basil. "Every day," says he, writing to St. Athanasius, "confirms the high opinion that I had of you. Whilst others have enough to watch over in themselves, your good offices are diffused over all. You take as much care of the universal church, as I can do of the single one that the Lord has deigned to confide to me. You speak, you extract, you write, you send from all parts men who teach us what is best to be done, in the deplorable circumstances in which we find ourselves placed." St. Athanasius did not, however, live long after this; but on the 2d of May, 373, exchanged his earthly mitre for a crown of glory, in

* Ει Αθανασιος μεινοι, ουδεις Ἑλλην μενει. Theodoret, ibid.

the 78th year of his age, having held the episcopacy forty-six years, twenty of which had been passed in exile.

The best edition of St. Athanasius's works is that of the learned Benedictine, Montfaucon, in 3 vols, folio, to which is added a collection of other tracts of various fathers, and a few of Athanasius, not previously edited, in 2 vols, folio—in all, five volumes. Paris, 1698—1706. A good edition was also printed at Padua, in 4 vols, folio, in 1787. There is also a convenient and cheap edition, remarkable for its handsome and legible Greek type, printed at Cologne in 1686, in 2 vols, folio,* which is that now before us. His chief works are — Two treatises against the Gentiles, of which the latter is called De Incarnatione Verbi. His Dispute against Arius at the Nicene synod, which is spurious. His homily on Matt. xi. 27. A Letter to Adelphius, and one to Maximus the philosopher. An Oration to Serapion against those who held the Son to be a creature. A Letter to Serapion against those who maintain the same with respect to the Holy Ghost. Short Notes on those passages of Scripture which assert the communion of nature between the Persons of the ever blessed Trinity, spurious. A brief Exposition of the Faith. A correspondence between him and Liberius, spurious. A Letter to Jovian. Remarks on the Nicene Synod. Five orations against the Arians. Defence of the Orthodoxy of St. Dionysius of Alexandria. A Refutation of Melelius, Eusebius, and Paul of Samosata, on the Ὁμοούσιον, spurious. Letter to the Antiochenes. Letter to Epictetus. The treatise on the Incarnation, against Paul of Samosata, spurious and heretical too. The treatise on God the Word manifest in the flesh, commonly called De Natura Humana suscepta. Treatise on the Incarnation, against Apollinarius. The oration, De salutari Adventu J. C. A treatise on the Eternity of the Son's Essence, against the Sabellians. The oration entitled, Unum esse Christum, spurious. A Letter to Serapion on the Death of Arius. The Apologies to Constantius, written about A.D. 356. The two Apologies on the subject of his flight, also addressed to Constantius. The letter to the Solitaries, written about A.D. 358. The letter concerning the synods of Ariminum and Seleucia, in 359. Circular of Athanasius and ninety bishops of Egypt and Lybia, to the bishops of all Africa. The circular Ad Orthodoxos. Letters to John, Antiochus, Palladius, and Dracontius. A letter to Marcellinus on the Interpretation of the Psalms. Treatise on the Sabbath and Circumcision. Homily on St. Matt. xii. 32. Homily on St. Matt. xxi. 2, spurious. A treatise on the Passion of our Saviour, attributed in some MSS. to Basil of Seleucia, and supposed by Dupin to be rightly so. A sermon on the Annunciation of our Lady, spurious. A treatise on Virginity, spurious. The sermon De Semente, and the spurious treatise against heresies, which ends the first volume. In the second volume there is but little that is genuine. Dupin, however, reckons as genuine the two letters to Serapion on the Holy Ghost; the Oratio brevis et concisa contra Arianos; the conferences before Jovian at Antioch; the letter to Ammun the monk; the fragment of the thirty-ninth festal epistle; the letter to Rufinius; the Synopsis of the Holy Scripture;—all which, however, do not occupy above 150 pages. The principal remaining works contained in this volume, which are all generally considered as spurious, are—A sermon on the Ascension; Tractatus de Definitionibus; Five Dialogues on the Holy Trinity, probably the work of Maximus; Two Dialogues against the Macedonians; the Questions to Antiochus, Dicta et Interpretationes Parabolarum Evangelicarum; another series of Questions; the Life of St. Antony;† fragments of a Commentary on the Psalms; an account of the Passion of a Crucifix at Berytos; seven sermons edited by Holstein; Syntagma Doctrinæ; and some other tracts not worth mentioning.

The name of St. Athanasius must ever be dear to all Christians. Whether we look upon him as the persecuted saint, as the humble and devotional Christian, or as the heaven-guided champion of the catholic faith, he appears with a vastness and grandeur which must command the admiration even of his enemies. His courage and devotion raised him high

* This is the edition referred to in these notes, and uniform with it were printed, at the same time, St. Gregory Naz., St. Justin Mart., St. Gregory Nys., St. Epiphanius, and perhaps some other of the fathers. This edition of the Greek fathers has the reputation of being somewhat more incorrectly printed than most others. But the present writer has been in the habit of using it, and has not found the inaccuracies sufficient to be any inconvenience.

† The author of this memoir is inclined to consider as genuine several of the works which he has here in deference to others marked as spurious. Fleury cites this work without appearing to have any doubt as to its genuineness. I think also Gibbon does the same, but I cannot lay my hand upon the passage.

above all fear, and inspired him with a lofty contempt for the most stupendous difficulties; and through the storms of persecution, and the tumults of heretical phrenzy, he is seen lifting on high the standard of the faith, and rallying the scattered legions of the church. His language has not the polish of his encomiast, St. Gregory of Nazianzum, and his eloquence is rude and simple; but his phrases are forcible, and pregnant with meaning, and his style* remarkably clear and luminous. His logic is cogent and perspicuous; and for accuracy, orthodoxy, plainness, and sterling good sense, his writings have perhaps been never equalled, certainly never excelled. The character of St. Athanasius is well summed up in the opening of St. Gregory Nazianzen's panegyric, with which this memoir may be appropriately closed. "In praising Athanasius, I praise virtue itself; to mention his name is to extol virtue, for he comprehended every virtue in himself." (The principal authorities for the life of St. Athanasius are his works, with the anonymous life; the historians Socrates, Sozomen, and Theodoret; the Orat. of Gregory Nazianzen; and the Concill. of Cossart and Labbeus; compared with Gibbon, Decl. and Fall, and Newman's Arians.)

ATHANASIUS II. was consecrated bishop of Naples in 877, through the influence of his brother Sergius II., then duke. The year after he conspired against his brother, put out his eyes, and sent him to Rome, where he died in prison. He then caused himself to be proclaimed duke in his stead. Sergius II. had lost the favour of pope John VIII., by having formed an alliance with the Saracens, and the pope approving of the proceedings of Athanasius in thus destroying the enemy of the church, wrote to congratulate him on his election. Athanasius, however, soon after renewed the alliance with the Saracens that had been commenced by his brother, and in conjunction with them, plundered and devastated the papal dominions. The pope excommunicated him, to which, however, he paid no regard. He died A.D. 900. (Biog. Univ.)

ATHANASIUS, (Nikitin,) a native of Tver, and Russian merchant, who travelled through India in the latter half of the fifteenth century, proceeded as far as Ellora, and visited the coast of Malabar. Of these travels, which occupied him six years, he wrote an account which, although possessing no literary merit, is exceedingly curious and interesting, says Karamzin, and all the more valuable because little is known to us of the actual state of India at that period. Karamzin was the first who called attention to this Russian Tavernier, and Stroev afterwards published his narrative, or an abridgement of it, in the Sophieskii Vremennik, 1821; adding to it such particulars respecting the author as he could collect, but without being able to ascertain the precise time of his departure from Russia and his return, which latter is supposed by Karamzin to have been in 1468.

ATHANASIUS, (Kondoide,) a Greek by birth, accompanied prince Antioch Kantimir, (the Russian poet,) whose tutor he had been, to Russia in 1711; where his talents and acquirements recommended him to Peter the Great, who made him assessor in the synod, which had been established in 1721. In the following year he was consecrated igumen, or abbot, at Yaroslav, but permitted to reside in the capital. He was afterwards made bishop of Vologda, (Oct. 1726,) and next diocesan of the see of Susdal, (Feb. 1736,) where he died Oct. 10th, 1737. For many years he was employed, together with Lopatmski, archbishop of Tver, in revising the Slavonic Bible. Among his printed sermons and discourses, that preached by him Nov. 30, 1725, at St. Petersburg, on the order of St. Andrew, is the most noted.

ATHANASIUS, (Ivanov,) archbishop of Kateronoslav, and knight of the order of St. Anne, was born at Moscow about 1750, where he became rector of the Zaikonospaski convent and school. In Nov. 1788, he was made bishop of Kolomna; in 1799, of Voronetz; and in 1801 preferred to the archbishopric of Kateronoslav, at which place he died Aug. 18, (30,) 1805. A collection of sermons by him appeared at Moscow, 1788; and in 1802 his translation of Tertullian's Apology.

ATHANASIUS, (Peter,) called the Rhetor, was born in the isle of Cyprus, towards the end of the sixteenth century. He was at Constantinople in 1652, when Patellaros, the patriarch, preached against the supremacy of the pope, and answered him in a work that had great success.

* The writer of this memoir has noticed a peculiarity in the style of St. Athanasius' two treatises against the Gentiles, which may perhaps be occasionally useful in fixing the paternity of pieces claiming to be among his earlier productions; viz. that he uses the plural or singular verb indiscriminately, with neuter plural nominatives. This peculiarity the present writer does not remember to have ever noticed elsewhere.

He was highly regarded, but nevertheless he fell into great poverty. Baluze gives him a high character. He was not alive in 1671, but the date of his death is uncertain. He wrote, 1. Anti-Patellaros. 2. Epistola de Unione Ecclesiarum ad Alexandrinum et Hierosolymorum Patriarchas. 3. Anti-Campanella in Compendium redactus. He wrote also some works on the philosophy of Aristotle. (Biog. Univ. Suppl.)

ATHANIS, a writer on the affairs of Sicily, mentioned by Athenæus, and from whom we learn that Dionysius took the same liberty with the language of Greece that he did with the persons of his subjects.

ATHELSTAN. See ADELSTAN.

ATHENÆUS, the name of two famous mechanicians of antiquity. One flourished about the year 210 before the Christian era, and was the author of a treatise on Machines of War, which may be found in the collection of the works of the ancient mathematicians, printed at Paris in 1693, fol. Gr. and Lat. A very fine MS. of this work was formerly in the possession of Dr. Askew, but the genuineness of it has been questioned, and Athenæus is not to be found among the Greek writers on the mechanical arts enumerated by Pappus. The other, Athenæus of Byzantium, lived in the reign of the emperor Gallienus, by whom he was employed to fortify such parts of Thrace and Illyricum, as were exposed to the incursions of the Scythians.

ATHENÆUS, (*Αθηναιος*,) an ancient Greek physician, and founder of the sect called Pneumatici, was born at Attalia in Cilicia, according to Galen (De Different. Puls. lib. iv. cap. 10, p. 749, ed. Kühn); or, as Cælius Aurelianus says (De Morb. Acut. lib. ii. cap. 1, p. 74) at Tarsus; probably about the middle of the first century A.D. Little is known of his life, except that he practised at Rome, enjoyed a great reputation (Galen, De Meth. Med. lib. vii. cap. 3), and was the tutor of Agathinus (Galen, De Dignosc. Puls. lib. i. cap. 3, p. 787), and Theodorus (Diog. Laërt. Vit. Philos. lib. ii. § 104). He distinguished himself by his attempts to overthrow the doctrines of the Methodici, as they had been originally laid down by Asclepiades, and afterwards modified by Themison (see ASCLEPIADES and THEMISON); but in this, according to Galen, (De Element. ex Hippocr. lib. i. cap. 9, p. 486,) he was not always successful. He appears to have written several works which were highly valued, but of which nothing remains except two short fragments preserved by Oribasius (Collect. Medicin. lib. ix. cap. 5 and 12), and the allusions which are made to his opinions in the writings of Galen. His doctrine was, that it is not fire, air, water, and earth, which are the true elements, as was commonly supposed, but that their qualities are so; viz. heat, cold, moisture, and dryness. To these he added a fifth element, which he called *πνευμα*, or *spirit*, from whence his sect derived its name. (Galen, Introduct. cap. 9.) This spirit he supposed to penetrate all bodies, serving to keep them in their natural state, and by its derangement giving rise to disease. It was to the natural and involuntary dilatation of this *πνευμα* in the arteries and heart that he attributed the pulse, and he showed great subtlety in describing the different species, and their value in assisting to form a correct diagnosis. (Galen, De Differ. Puls. lib. iv. cap. 14.) Nothing is known of his mode of practice, except that he paid great attention to dietetics, and also to the state of the atmosphere, and the healthiness of different situations, which is the subject of one of the fragments preserved by Oribasius. The most eminent physician of the sect of the Pneumatici, and indeed the only one whose writings remain, was Aretæus (see ARETÆUS); but the very scanty remains of the pneumatic doctrine do not enable us to judge whether its *spirit* really was, as some have supposed, analogous to the *vital principle* of some modern physiologists. The Pneumatici do not appear to have enjoyed very great celebrity or influence upon the practice of medicine, for Seneca, when enumerating (Epist. 95, § 9) the different medical sects that were famous in his time, makes no mention of them. Kühn, in his Additam. ad Elench. Med. Vet. a J. A. Fabricio Exhib. refers to a pamphlet by Jo. Ca. Osterhausen (which the writer of this article has never seen), entitled, Hist. Sect. Pneumaticor. Med. Altorf, 1791, 8vo. There is, in the Royal Library at Paris, an unedited treatise, entitled *Αθηναιου περι ουρων συνοψις ακριβης*, Athenæi de Urinis Synopsis accurata, but as the MS. belongs to the sixteenth century, it is very doubtful whether it is the work of the founder of the sect of the Pneumatici.

ATHENÆUS, of NAUCRATIS, in Egypt, the Varro, as he has been called, of Greek literature, flourished at the commencement of the third century. Of his life nothing is known, and of his works,

only that he wrote something on the kings of Syria, previous to his celebrated Deipnosophists, one of the most valuable, curious, and entertaining productions that have come down to us; and from which some idea may be formed of what we have lost in the destruction of the library at Alexandria, since Athenæus has quoted about 800 authors, and says, that he had read more than 800 plays of the middle comedy alone; and of which, in many cases, no trace is to be found elsewhere. In imitation of the Symposium of Plato, Athenæus brings together a number of literary and philosophical personages, to discuss different subjects connected directly or indirectly with the business of a banquet; and the reader is regaled with an account of fish and flesh, poultry and potherbs, and wines and witticisms; and among the last-mentioned is to be found many a jest, fathered upon the Joe Millars of modern nations. Nor is it less rich in anecdotes of persons and in the history of events. It was first printed from a very imperfect MS. by Aldus, at Venice, 1514, under the superintendence of Marcus Musurus; although it appears that Beatus Rhenanus actually printed, in 1513, a specimen of his intended edition, of which a single leaf has been preserved. (Schweighæuser, Præf. p. xxv.) It was first translated by Natalis de Comitiis, at Venice, 1556, who there gave in Latin a supplement of the last book. The original text of this supplement was printed in the Var. Lect. of Victorius, at Florence, in 1568, who speaks of a Medicean MS. containing much that is wanting in the printed copies. Gulielmus Canterus was indebted to Muretus, as appears by the Var. Lect. xviii. 2, of the latter, for the long supplement of the last book of Athenæus, which is the chief ornament of his Novar. Lection. lib. iii. 3. The next translator was Dalechamp; who, for thirty years, gave up to Athenæus all the leisure time he could spare from his practice as a physician; and according to Schweighæuser, he has exhibited much talent in translating and correcting what was equally unintelligible and corrupt. The first critical edition was by Isaac Casaubon; although Adrian Turnebus had printed the first book at Paris. Of Casaubon's publication there are three editions, differing but little from each other, except that the last, printed at Lugd, 1657, has a single leaf containing a few notes of the celebrated Paul Fermat, and of another senator of Toulouse, known only by his initials L. I. For nearly a century and half no scholar was found bold enough to grapple with an author so full of corruptions; although every one who laid claim to a particle of critical ingenuity, had tried his hand at conjectural emendations on Athenæus. But all their efforts would have been comparatively useless, had not the identical MS. been brought to light, from which the rest were merely the transcripts, more or less perfect, and by the aid of which, not only have lacunæ been supplied and errors corrected, but fresh means furnished for bringing the text still nearer to the original. This was exemplified first in Schweighæuser's edition of fourteen vols. Argent. 1801—1807; and more recently in Dindorf's, 3 vols. Lips. 1827, who has given a text founded on the Venice MS., and restored by the conjectures of critics. Of the original work, a very full abridgement was made by a person and at a period equally unknown; and to which alone we are indebted for the contents of the first two books.

ATHENÆUS, a statuary mentioned by Pliny, (34, 8, 19,) concerning whom see POLYCLES.

ATHENAGORAS, (Ἀθηναγορας,) a physician, whose age and country are both unknown, the author of a treatise on the Pulse and on Urine, of which there is a Latin MS. in the Royal Library at Paris. There are three bronze medals extant in honour of a person of this name, which were struck at Smyrna, and which are described by Dr. Mead, in his Dissertatio de Nummis quibusdam a Smyrnæis in Medicorum Honorem percussis, 4to, Lond. 1724 (p. 50). A work on Agriculture by a person of the same name is mentioned by Varro, De Re Rust. lib. i. cap. 1, § 9; and by Columella, De Re Rust. lib. i. cap. 1, § 10.

ATHENAGORAS, a Platonic (or, according to others, Eclectic) philosopher of Athens, who, while young, embraced the Christian religion, and about A. D. 177, addressed an apology for that religion (πρεσβεια, legatio) to the emperor Marcus Aurelius, and his son Commodus. Athenagoras had left Athens to settle at Alexandria, and had there established a school, in which he attempted to show the agreement of the doctrines of pure platonism with those of the gospel. His Apology, as well as a treatise on the Resurrection of the Dead, are preserved, and were printed by Henry Stephens, in Gr. and Lat., in 1557. The treatise

on the Resurrection went through many editions in the sixteenth century, and was translated into Italian, by Girolamo Faleti, in 1556, (Venice, 4to;) into English, by Richard Porder, in 1573, (Lond. 8vo;) and into French, by Arnaud du Ferrier, along with the Apology, in 1577, (Bordeaux, 8vo.) The Apology had been previously translated into French by Guy Gaussart, in 1574, (Paris, 8vo;) and an English version of both works was published by David Humphreys, 8vo, 1714. The treatise on the Resurrection was again translated into French by P. L. Renier, 8vo, Breslau, 1753. The best editions of the originals are that by Edward Dechair, Gr. and Lat., Oxford, 1706; and the one by Lindner, with valuable notes, 8vo, Lips. 1774, with his Curæ Posteriores, 8vo, 1775. A dull and insipid romance was published at Paris, at the end of the sixteenth century, entitled Du vray et parfaict Amour, &c.; pretending to be translated from the Greek of Athenagoras, but in reality only a fabrication by Martin Fumée, sieur de Genillé.

ATHENAIS. See EUDOCIA.

ATHENAS, (Pierre Louis,) was born at Paris, in 1752. In 1786 he went to Nantes, and applied himself to some chemical speculations which, however, were frustrated by unforeseen circumstances. In 1695 he was made director of the mint of Nantes, and afterwards secretary of the Chamber of Commerce there. He was an active member of a learned society at Nantes, and devoted himself to political and rural economy, and commerce, as well as to archæology. The agriculture of the department of the Loire Inférieure owes a great deal to him. He died at Nantes in 1829. He is the author of a great number of tracts on the different subjects that he made his study. (Biog. Univ. Suppl.)

ATHENION, a painter, a native of Maronea, in Thrace, was the disciple of Glaucion of Corinth, a painter of whom no other mention is made. He appears to have been a contemporary of Nicias, as his works are compared by Pliny (35, 11, 40,) to those of that painter, and without any disparity. His colouring was more austere than that of Nicias, but it was not less agreeable. He painted a picture of Phylarchus, the historian, for the temple of Eleusis, and at Athens, Achilles discovered by Ulysses disguised as a girl. "Had he not died young," says Pliny, "no one would have surpassed him." (Bryan's Dict. Sillig, Catalogus Artificum.)

ATHENION, the leader of the slaves, who made an insurrection in Sicily. About 650 A. U. C. and 104 B. C., the slaves rose in the different provinces, upon the occasion of a decree proposed in their favour by Marius. In many instances they were easily put down, but in Sicily an obstinate war ensued. Salvius, a flute-player, was the first chief that was acknowledged by the slaves there, and was called king by them. He had in a short time a very large force under his command. Athenion was at the head of another rising in the neighbourhood of Egesta, and was invited by Salvius to join him. Athenion with 20,000 men, engaged the prætor, Licinius Lucullus, in battle, near Scyrtæum; which after being warmly contested for some time, turned in favour of the Romans, from the circumstance of the disappearance of Athenion, who was wounded, and left for dead. Athenion, however, afterwards escaped from the field of battle, re-assembled his army, and obtained great advantages against the Roman forces. In 653 A. U. C., the senate sent the consul Manius Aquillius with a large army into Sicily. Athenion was killed in single combat with the consul, his army totally routed, and Salvius being then dead, the rebellion was repressed. (Biog. Univ.)

ATHENODORUS, (Αθηνοδωρος,) a Greek physician, probably contemporary with Plutarch, in the second century A.D., who quotes (Sympos. lib. viii. quæst. 9, § 1) a work of his, περι των επιδημιων, De Morbis Popularibus, which is no longer extant. In this he said that elephantiasis and hydrophobia first appeared in the time of Asclepiades, on which subject there is a curious and interesting treatise, by J. A. Hofmann, entitled, Rabiei Caninæ ad Celsum usque Historia Critica, Lips. 1826, 8vo, pp. 54.

ATHENODORUS, a statuary, a native of Clitor, whom Pliny (34, 8, 19) enumerates amongst the disciples of Polycletus the elder. Pausanias commemorates his statues of Apollo and Jupiter, which the Spartans dedicated at Delphos. There was another sculptor of this name, who, with Agesander and Polydorus, sculptured the celebrated group of Laocoon and his children.

ATHENODORUS. Of this name there were two Stoic philosophers, and both of Tarsus. The first was the keeper of the library at Pergamus; which place, when he was already in years, he was

induced by Cato the younger, who went thither for that purpose, to quit, and pass the remainder of his life with the last of the Romans. According to Isodorus, quoted by Diogenes Laert. iii. 34, Athenodorus was accustomed to cut out from the writings of the Stoics, in the library at Pergamus, such passages as displeased him. Fabricius identifies him with the author of a work written against the Categories of Aristotle; but which others attribute to Athenodorus the rhetorician of Rhodes, known only from a passage in Quintilian. The second Athenodorus was the preceptor of Augustus Cæsar, as we learn from Strabo and Suidas, and is said by Lucian to have lived to the age of eighty-two. To his precepts it was owing that Augustus exercised his power mildly. On his return to his native place he delivered it from its tyrannical governor, Boethus, one of Antony's satellites.

Of the remaining individuals mentioned by Fabricius, the most remarkable is Athenodorus the actor; who, when he was fined by the Athenians for not appearing at the Dionysiac contests, and had written to Alexander, then in Asia, to prevail upon the Athenians to remit the penalty, received from that prince the amount of the fine. (Plutarch, i. p. 681, E.)

ATHERTON, (Humphrey,) a military officer, employed in America in the early part of the seventeenth century, especially in negotiations with the Indians. He died in consequence of a fall from his horse, September 17, 1661. He left many children, amongst whom were seven, named Rest, Increase, Thankful, Hope, Consider, Watching, and Patience.

ATHERTON, (John,) bishop of Waterford, a prelate, whose name and memory it were better to allow to pass into oblivion, were there not so many publications in which the facts are noticed, that his name and offences cannot be forgotten. He was the son of the rector of Bawdripp, in the county of Somerset, and born probably at that place in or about 1598, for he was sixteen when, in 1614, he entered Gloucester hall, Oxford. He removed to Lincoln college: took the degree of M. A. and entering the church, had the living of Hewish-Champflower, in Somersetshire, bestowed upon him. Being noted for his acquaintance with the canon law and ecclesiastical affairs, he was invited to Ireland by the earl of Strafford, then lord deputy, who gave him a prebend in Christ church, Dublin, and made him bishop of Waterford in 1636. So far his life appears to have been one of extraordinary success. But in 1640, he was tried and convicted of a detestable crime, and suffered death at Dublin. Dr. Bernard, chaplain to archbishop Usher, published an account of his penitent end.

ATHIAS, (Joseph,) a Jewish rabbi and printer at Amsterdam in the seventeenth century, to whom we owe one of the most correct editions of the Hebrew Bible, printed in 1661, and reprinted in 1667. (Biog. Univ.)

ATHIAS, (Solomon,) a Jew of Jerusalem, who published a commentary on the Psalms, at Venice, in 1549, with a preface containing some notices about the Italian Rabbis of his acquaintance.

ATHIR, (Ebn,) Abulsaadat Almobarek Majdeddin Al Jezeri, the author of a work, entitled Jáme' al Ossoul (Collection of Fundamental Principles) an epitome of the sentiments of the most esteemed Mussulman doctors. He is also the author of the Ketab al Shafei, a work in which he endeavours to establish the foundations of the sect of Shafei, one of the four orthodox and permitted sects in the Mohammedan religion. He also wrote a commentary on the Koran, chiefly compiled from the works of Thaalabi and Zamakhshari. He died A.H. 606 (A.D. 1210).

ATHIR, (Ebn,) Abulhassan Ali Ezzeddin Al Jezeri, the brother of the preceding, wrote three works on history—the Kamil, or, General History; the Ebrat Ouli al Absar, or, the Book of Examples for the Clear-sighted; and, a History of the Alabekian Dynasty. He established himself at Mosul, and died there A.H. 630 (A.D. 1233).

ATIMETUS, (Ατιμητος,) the name of several ancient physicians mentioned in inscriptions, &c. The following beautiful epitaph was found on the tomb of the wife of one of them:—

"Morte est mihi tristior ipsâ
Mæror Atimeti conjugis ille mei."

ATIS, a very celebrated French player on the flute. His numerous duos, trios, sonates, and sinfonias, are yet in high estimation on account of their elaborate character, and the knowledge they display of the principles of harmony. He died about 1784.

ATKINS, or ETKINS, (James,) was born at Kirkwall. He went to Oxford in 1637, and studied under Dr. Prideaux. He was chaplain for some time to James, marquis of Hamilton, who obtained for him a parish in the Orkneys. In 1650, when James, marquis of Montrose, landed

in Orkney, Atkins drew up an address in the name of the presbytery, containing strong feelings of attachment and loyalty to Charles II. For this, and for his service to the marquis, he was denounced by the council, and was obliged to withdraw to Holland. At the Restoration, he went to London, and was presented to a living in Dorsetshire. In 1677, he was appointed bishop of Murray, and in 1680 he was made bishop of Galloway. He died in 1687. (Athenæ Oxon. vol. ii. Biog. Brit.)

ATKINS, (Robert,) an eminent divine of the seventeenth century, was born at Chard, in Somersetshire, in 1626, and studied in Wadham college, Oxford, of which he became a fellow. While young, he was appointed by Cromwell one of his chaplains, but soon became settled in the living of Coopersale in Essex, which he resigned on account of his health, and removed to Exeter, where he soon became celebrated as an able preacher, "one of the best preachers," says his biographer, "in the west." Here he was when the Act of Uniformity was passed, with the provisions of which he could not comply; and, accordingly, ceased to be a minister in the church. He continued to reside at Exeter, where he was greatly respected by many, but harassed by others on account of his nonconformity. He died in 1685. Dr. Calamy gives a large account of his life and character.

ATKINS, (Isaac,) a Jewish writer, who was by birth a Spaniard, but was settled at Amsterdam in the beginning of the seventeenth century. He wrote, in Spanish, a work entitled, A Treasure of Precepts, and translated into Spanish the Chizzuk Amunah, or, Fortress of Faith, an anti-christian work. (See de Rossi Diz. Storico, and also Bibliotheca Judaica Antichristiana, pp. 19 and 128. The Hebrew work is to be found in Wagenseil's Tela Ignea.)

ATKINSON, (Henry,) a mathematician of considerable eminence, was born about 1786, at a small village near Newcastle-upon-Tyne. His father was a schoolmaster, who inculcated in his son an early and passionate taste for mathematical speculation. Whilst very young he discovered a method for simplifying the approximation to the roots of algebraical equations, by a correct system of transformation of the original equation. This discovery was not made known till 1809, when he read it before the Literary Society of Newcastle, and was not published till after the author's decease, in 1831. The same method appears to have been discovered, even earlier, by a watchmaker, in the obscurity of a narrow street in the vicinity of Clare-market. (See Holdred.) The method, and with it the value of the claims of both, is superseded by the more simple, direct, and continuous method of Horner, which was published before either Atkinson or Holdred had given any public intimation of being in possession of a process having the same object. (See Horner.) In the second volume of the Transactions of the Royal Astronomical Society is an able and elaborate paper on Refractions, by Mr. Atkinson; but his most profound mathematical researches are to be found scattered through the mathematical periodicals of his time, and especially in those valuable works, the Ladies' and Gentlemen's Diaries, and in the Newcastle Magazine, of which he was for several years the mathematical editor.

Mr. Atkinson was not a mere mathematician. He was a good and sound general and classical scholar, and devoted much of his attention to the philosophy of the human mind, though, with the exception of detached essays in the Newcastle Magazine, he published no work on the subject. His was an honest mind searching after truth; and, in private life, his kind and amiable disposition ensured his being beloved and respected.

ATKINSON, (Joseph,) a native of Ireland, distinguished by his wit and affability; born 1743, died October, 1818. He was treasurer of the Ordnance in Dublin, and the friend and associate of Curran, Moore, and the galaxy of Irish genius by which the literary period of the union of Ireland with Great Britain will be remembered.

ATKINSON, (Thomas,) a divine and poet of the seventeenth century, was born in London, and studied in St. John's college, Oxford. In 1636, he took the degree of B.D. being at that time rector of South Warmborough, in Hampshire, a living which he exchanged in 1638, with Dr. Peter Heylin, for Islip, near Oxford. He held the living only a few months, dying in February, 1639. He was buried in the chapel of St. John's college. The preceding account is from the Athenæ Oxonienses, where Wood further says that he had seen in manuscript, two poems by him in Latin verse, directed against Andrew Melvin: to which may be added, that there is in the Harleian Library of Manuscripts, in the British Museum, a Latin tragedy by this author, entitled

Homo, which is dedicated to Laud, then the president of St. John's college, afterwards archbishop of Canterbury. The MS. is numbered 6925.

ATKINSON, (Israel,) a celebrated American physician, was born at Harvard, Massachusetts, about 1740, and graduated at Cambridge in 1762. In 1765 he settled at Lancaster, where he died on the 20th of July, 1822. He is stated to have been for some years the only educated physician in the county of Worcester, where he practised.

ATKINSON, (Theodore,) an American lawyer, was born at Newcastle, and graduated at Harvard college in 1718. He was appointed government secretary in 1741, a delegate to the congress at Albany in 1754, in which year he was made chief-justice of New Hampshire. After having lost his offices by the revolution, he died in 1779.

ATKYNS, (Richard,) was a gentleman well descended on both sides, his grandfather being chief justice of West Wales, and of queen Elizabeth's council for the Marches of Wales, and his mother, a daughter of Sir Edwin Sandys, by the daughter and heir of Lord Sandys of the Vine. He was born in Gloucestershire about 1615, and had the education of a gentleman, being trained in grammar learning in the College school at Gloucester, from whence he passed to Baliol college, Oxford, where he was entered as a gentleman commoner. From Oxford he passed to Lincoln's Inn, and travelled with a son of Lord Arundel of Wardour. Soon after his return the civil wars came on, when he raised a troop of horse for the king, and did him good service, for which he suffered afterwards in his estate.

On the return of the king, it might be expected that we should find him in a state of ease, if not of prosperity; but some unexplained circumstances seem to have occasioned a cloud to rest upon his later years. Wood, who is his only original biographer, alludes distantly to some domestic unhappiness; and it is certain that he was straitened in his circumstances, being committed to the Marshalsea prison for debt, where he died, Sept. 14, 1677. His relative, Sir Robert Atkyns, the justice of the Common Pleas, and Edward Atkyns, who became one of the barons of the Exchequer, buried him in the parish church of St. George the Martyr.

He published, in 1664, a treatise on the Original and Growth of Printing, which is not held in much esteem; and in 1669, a Vindication of some Part of his Conduct, to which he annexed a Relation of several Passages in the Civil Wars occurring in the West, in which he was himself concerned; and Sighs and Ejaculations. (Wood's Athenæ Oxon.)

ATKYNS, (Sir Robert,) chief baron of the Exchequer in the reign of William III. was the son of Sir Edward Atkyns, a baron of the Exchequer, and was born in April, 1621. He was descended from an ancient Monmouthshire family, who afterwards settled in Gloucestershire; and it is a remarkable circumstance, that, for nearly two hundred years, there was always one of this family filling a judicial situation in the kingdom. (Atkyns, Dedication—Inquiry into the Jurisdiction of Chancery.) After having received the rudiments of education at his father's house, Atkyns entered himself at Balliol college, Oxford. In 1638 he became a member of Lincoln's Inn, of which society he was in 1664 reader (Birch MSS.); having been, at the coronation of Charles II., in April 1661, created a knight of the bath, and also having the degree of M. A. conferred on him by the university of Oxford. From these circumstances we may fairly conclude that, during the period of the protectorate, he rendered himself in some way conspicuous for his loyalty. On the 24th of April, 1672, being then solicitor-general to the queen (Beatson's Index), he was admitted a serjeant-at-law, and the next day sworn a judge of the Court of Common Pleas. Whilst filling this situation, he displayed a ready zeal for what was called the Protestant cause whenever any of the unhappy victims of Oates, or his fellow informers, were brought against him; and there can be little doubt that he shared in the delusion, not altogether unfounded, which pervaded the public mind in those days. (See 7 State Trials, 249.)

He continued on the bench until 1679, when, foreseeing the arrival of a period when his services would be required by the sovereign as an instrument for the subversion of the law and the church, he resigned his seat, and retired into the country. When the imprudent but unfortunate William Lord Russell was apprehended, in 1683, the advice of Sir Robert Atkyns was applied for by some of his friends. In a letter which Atkyns wrote in compliance with this application, he explains very clearly the law respecting the crime of high treason, and the

evidence by which it is necessary that a charge of so heinous a nature should be supported, declaring at the same time that, were he a juryman, he should not consider a *particeps criminis* a credible witness, nor deem his testimony sufficient. (Atkyns, Parliamentary and Political Tracts.) In the collection in which this letter has been published, may be found another, addressed to the same person, and written immediately after Atkyns had received a report of Lord Russell's trial, and in which he endeavours to show the insufficiency of the evidence adduced. Atkyns was at this time ignorant that Lord Russell had been executed two days previously. He also prepared an argument for the defendant, in the case of the King against Williams, which was an information filed by the attorney-general against the speaker of a house of commons in the previous reign, for having signed an order authorizing the publication and sale of Dangerfield's Narrative of the Popish Plot, which contained a slanderous libel on the king, who was then duke of York. Against this proceeding, which was plainly opposed to public policy, as it was instituted four years after the offence had been committed, and which was in evident violation of the privilege of parliament, by which what is done in parliament is exempted from being questioned elsewhere, Sir Robert ably protested, but his argument was not delivered. (2 Show. 471. 13 State Trials, 1369.) It is extremely valuable, although some of its positions may fairly be questioned.

Atkyns was also the author of an admirable inquiry into the right of dispensing with statutes, claimed by James II. and affirmed by the Court of King's Bench in Sir Edward Hale's case. Sir Edward Herbert, the chief justice of the King's Bench, having put forth a work in vindication of the judgment of the court in that case, Atkyns added to his inquiry a reply to that work (Lond. fol. 1689). Shortly after the landing of the Prince of Orange, Atkyns attended him (Diary of the Second Earl of Clarendon), and appears to have so far conciliated his regard as to have been appointed, on the 18th of April, 1689, (Birch MSS.) chief baron of the Exchequer; and, on the 19th of October in the same year, was made speaker of the House of Lords, on the resignation of the marquis of Halifax, an office from which he retired in 1692. He surrendered his seat in the Exchequer on the 22d of October, 1694, and retired to his seat at Sapperton in Gloucestershire, where he resided until his death, in 1709.

Roger North (Life of Lord-Keeper Guildford) appears to have nourished a very strong dislike of Atkyns, which, considering his politics, is not difficult to be accounted for. The following is a list of the works of Sir Robert Atkyns:— 1. The Power, Jurisdiction, and Privileges of Parliament. 2. An Argument in the Case of Sir Samuel Barnardiston and Sir W. Soame. 3. An Inquiry into the Power of Dispensing with Penal Statutes, together with some Animadversions on Sir Edward Herbert's Short Account of the Authorities in Law upon which Judgment was given in Sir Edward Hale's Case. 4. A Discourse concerning the Ecclesiastical Jurisdiction in the Realm of England. 5. Two pamphlets defending Lord Russell's innocency. 6. The Lord Chief Baron Atkyns's Speech to Sir William Ashurst, Lord Mayor Elect of the City of London. These are published together, under the title of Parliamentary and Political Tracts, written by Sir R. Atkyns. London, 1741. 8vo. In addition to these, he was the author of an Inquiry into the Jurisdiction of the Chancery in Causes of Equity (fol. Lond. 1695), in which he vehemently protests against the growing power of that court, and the undue dependence to which it had subjected the courts of common law. To remedy this, he proposes that these latter courts should be declared by parliament to have the power of issuing prohibitions to restrain chancery. This work Sir Robert dedicates to the Lords, whose equitable jurisdiction, however, he afterwards attacked in 1699, in a work he styled a Treatise upon the True and Ancient Jurisdiction of the Court of Peers, Lond. fol. These works are valuable, as embracing a variety of useful and important facts, but a failure of success in a chancery suit appears to have been the motive which prompted the learned author in their composition.

ATKYNS, (Sir Robert,) F.R.S. a topographical writer of celebrity, was the son of the eminent lawyer, of whom we have just spoken. He was born at Hadley, near London, on August 26, 1647; and leaving the law to other members of his family, several of whom were highly eminent in it, he preferred to live at his family seat, at Sapperton in Gloucestershire, the life of a country gentleman, indulging in literary tastes and pursuits.

His attention was principally directed to the illustration of the history and antiquities of his own county, doing for Gloucestershire what Sir Henry Chauncy was then doing for Hertfordshire, and what had been done in the generation before for Warwickshire, Leicestershire, Nottinghamshire, and Kent. Sir Robert Atkyns had the advantage of the manuscript collections which had been made for the county by Dr. Parsons, a former chancellor of the diocese. He died on Nov. 29, 1711, without having had the satisfaction of seeing his work before the public. His executors finished what he had begun, and the work appeared in 1712. But evil fortune again attended it; for a great number of the copies were destroyed by an accidental fire. The copies are scarce, and are much sought after, on account of the numerous views which they contain of the seats of the nobility and gentry, as they stood a century and a half ago. When copies have been offered for sale by auction, they have usually brought from thirteen to fifteen pounds. A second edition of it was published by William Herbert, the editor of Ames's Typographical Antiquities, in 1768.

ATKYNS, or ATKINS, (John,) went, in 1721, as surgeon in the man-of-war, the *Swallow*, which, in company with the *Weymouth*, was sent on a cruise against the African pirates. On his return to England, he published his travels, and an account of the voyage, at London in 1735.

ATLEE, (Samuel John,) an American military officer, was born about 1738. He commanded a Pennsylvanian company in the war between Great Britain and France, and a regiment in the revolutionary war, during which he was taken prisoner at Long Island, and subjected to a long imprisonment. He was afterwards commissioned to treat with the Indians, and in 1780 was elected a deputy of Congress. He died at Philadelphia, on the 25th of November, 1786.

ATOSSA, the eldest of the daughters of Cyrus, was married first to her brother Cambyses; secondly to Smerdis, the magician, who usurped the government; and thirdly, to Darius. She is said to have been the inventor of epistolary correspondence.

ATOUGIA, (Conde de,) a descendant of the illustrious Don Juan de Ataide, viceroy of the Indies. He suffered on the public scaffold (1759,) for his alleged participation in a plot against the life or authority of his sovereign, Don José.

ATROCIANUS, (John,) was born in Germany, about the end of the fifteenth century. He had some reputation as a botanist, but his fame is principally derived from his Latin poems. He wrote Elegia de Bello Rustico anno 1525, Basle, 1528, which has been reprinted several times; Nemo Evangelicus; Querela Missæ; Liber Epigrammatum; and some other pieces, all in verse. He was a zealous opponent of the reformation. (Biog. Univ. Suppl.)

ATSIZ, or ITSIZ, (generally mentioned with the appended title of Khwarizm-Shah, by Asiatic writers,) the founder of the monarchy of Khwarizm, (the modern Khiva.) His grandfather had been a slave in the Seljukian court, in which his father Kootb-ed-deen, attained the dignity of cup-bearer; which, with the government of Khwarizm, were transmitted to his son. Though his design of asserting independence was suspected, the sultan Sandjar, with a generosity rare in an Asiatic prince, refused to sanction the arrest of one, from whom, and from whose father, he had received good service, and suffered him to depart for Khwarizm. But this confidence was ill-rewarded; Atsiz no sooner reached his government, than he threw off the supremacy of the sultan, who marched against him and defeated him, but again pardoned him on receiving his submission. But no sooner were the Seljukian troops withdrawn, than Atsiz was again in revolt, and even hired assassins to attempt the life of Sandjar, who only escaped by a warning which he received from the poet Sabir. Though more than once compelled to resume a nominal allegiance, Atsiz continued, in fact, independent; and the captivity of Sandjar among the Oghuz Turkmans, some years later, enabled him to confirm and establish his power. The commencement of the Khwarizmian monarchy is generally dated A. D. 1138, A. H. 533, and it subsisted ninety-six years, under six monarchs, till overthrown by the arms of Jenghiz-Khan. Atsiz died of paralysis, A. D. 1156. A. H. 551, after having ruled Khwarizm, first as viceroy, and afterwards as sovereign, for twenty-nine years; leaving his son Il-Arslan his successor. His character is eulogized by oriental writers for valour, generosity, and love of letters; qualities which atone in their eyes for his ingratitude to his benefactor Sandjar. (Abulfeda. D'Her-

belot. De Guignes. Von Hammer. Hist. Assass.)

ATSLOW, (Edward, M.D.) a celebrated physician in the reign of queen Elizabeth, much consulted by the nobility of that period. He studied in the university of Oxford, where he took the degree of M.A. and was a fellow of New college. In 1566, he was created M.D. in that university. He practised in London. In 1575 and 1582 he was attending the earl of Sussex, as appears by letters of that nobleman to lord Burghley, published in Lodge's Illustrations, vol. ii. pp. 143 and 282. Mr. Lodge remarks, that he was a zealous catholic, and a favourer of the queen of Scots. In 1585 he was in prison on suspicion of some treasonable proceedings, and is thus mentioned in a letter of Thomas Morgan to the queen of Scots—"I hear that Dr. Atslow was racked twice, almost to death, in the Tower, about the earl of Arundell his matters and intention to depart England." (Murdin, ii. 452.) The precise time of his death has not been ascertained; but it may be conjectured that he did not long survive this cruel treatment, as the earl of Arundel, who died in 1595, settled an annuity on his widow. He was buried in Clerkenwell.

ATTAIGNANT, (Gabriel Charles de l',) was born at Paris, in 1697. He was educated for the church, and made a canon of Rheims. He passed his time at Paris, and kept all sorts of company, good and bad. He used to say, by way of excuse for this variety, "I light my genius at the sun, and put it out in the mud." He was famous for his impromptus, songs, and light pieces. One of those whom he had satirized, determining to revenge himself for the injury, fell in with another canon of Rheims, who strongly resembled our author, and gave him the punishment intended for the wicked poet. This unfortunate canon Attaignant used afterwards to call "his receiver." Towards the close of his life, the abbé Gautier persuaded him to renounce the world, and give himself to piety. Gautier was confessor to Voltaire, and also chaplain to the Hospital of Incurables. These coincidences did not escape the wits of Paris. He died in 1779. He published among other pieces, Poésies de l'Abbé de l'Attaignant, 4 vols, 1737, to which a fifth vol. was afterwards added. He did not, however, appear to so great advantage in print, as in company. (Biog. Univ.)

ATTALIO, (Ατταλιων,) a Greek physician, known only as having written a Commentary on the Aphorisms of Hippocrates, which is no longer extant. (Pseudo-Oribas. Præfat. in Comment. in Hipp. Aphorism. p. 8, ed. Basil. 1535, 8vo.)

ATTALIOTA, (Michael,) judge and proconsul about 1070 A. D. He published a manual of law, which is to be found in the second volume of the Jus Græco-Romanum of Leunclavius. (Biog. Univ.)

ATTALUS, an Athenian sculptor, of doubtful date, who made the image of Apollo Lycius, for the temple of that god. (Paus. 2, 19, 3.)

ATTALUS, (king of Pergamus,) succeeded his cousin Eumenes, about 241 B. C. He soon after defeated the Gauls, who had long troubled Asia Minor, and forced them from the sea coasts into the interior of the country, where they formed settlements, and ceased to disturb the neighbouring nations. After this success he took the name of king, which had never been assumed by any of his predecessors. He formed an alliance with the Romans against Philip of Macedon. He died B. C. 197.

ATTALUS II. was the second son of the last mentioned Attalus. He was employed by his eldest brother Eumenes, who succeeded to the throne, on several important embassies, and, on his brother's death, he undertook the government of Pergamus, until his nephew, the son of Eumenes, was of age to assume it. He died B. C. 138.

ATTALUS III. succeeded to the throne of Pergamus, B. C. 138, on the death of Attalus II. Soon after his accession he became insane, and slew many of his friends and relations, under the belief that they had caused the death of his mother. He then took to gardening, and lastly, to working in bronze. While engaged in this employment, he was killed by a *coup de soleil*. He left the Roman people his heirs. (Biog. Univ.)

ATTALUS, (Ατταλος,) a physician of the Methodic sect, and a pupil of Soranus. (Galen, De Meth. Med. lib. xiii. cap. 15, p. 910, *sq.* Ed. Kühn.) He practised at Rome in the second century A.D., and had a dispute with Galen about the treatment of a patient, who died (as Galen had predicted) in consequence of the mismanagement of Attalus. Galen calls him Θεσσαλειος ονος, "a Thessalian ass," from being a follower of Thessalus (*ibid.* p. 915).

ATTALUS, of Rhodes, one of the chief of the numerous scholiasts or Greek commentators on Aratus, lived in the time of Hipparchus, B. C. 140, who, in his work, still extant, Ennarat. ad Arati Phæn. in Petav. Uranol. often cites and corrects him. From the citations, it is obvious that the explanation of the Spheres by Attalus is more complete and careful than that of the other commentators of Aratus. (Ersch und Grüber, Encycl.)

ATTALUS, prefect of Rome, was in 409 made emperor by Alaric, then master of Italy. Some time afterwards, having presumed to oppose some of the plans of Alaric, he was deposed from his dignity by him, as easily as he had been elevated to it. Attalus then became the most obedient of the followers of Alaric, and on his death passed into the service of his brother Ataulfus. The latter, smarting with irritation against Honorius, endeavoured to regain for Attalus the title of emperor, in opposition to him, but soon afterwards died. Attalus was taken in 416 by the Roman general, and brought before Honorius, who cut off his right hand, and banished him to the island of Lipari, where he died in obscurity.

ATTAR, (Feridedin,) a Persian poet, whose full name is Farideddin Mohammed Ben Ibrahim Al-Attur Al-Nishaburi, was born in the district of Nishapur, in 1119, and took the last part of his appellation from his birth-place. His father was a dealer in spices and perfumes, in Arabic *attar*, and this trade he left, along with the distinctive appellation denoting his pursuit of it, to his son. This latter, it is said, was sitting at the door of his shop, in the midst of his servants, when a dervish came by, and asked how he would make the journey from this world to that of eternity while encumbered by all those bales of merchandise. The words struck the enthusiastic mind of the young trader, and leaving the world and its cares, he devoted himself to a life of seclusion and meditation on divine things. He retired into the monastery of Shaikh Rokneddin Akaf, one of the most celebrated leaders of the sect of Sufis of his time, and wore the habit which had belonged to the celebrated saint and martyr Mejdeddin Bagdadi, who had been slain by Sultan Mohammed, of Khuareom, in a fit of drunkenness. He afterwards performed the pilgrimage to Mecca, an active duty, which is considered binding even by the contemplative sect to which he had attached himself, and made the acquaintance of many celebrated holy men. The greater part of a long life (extending according to his Persian biographer to 114 years) was spent in the composition of an immense number of poetical works of various lengths; and in the collection of materials for a history of the Mohammedan saints, — a work which is still extant, under the title of Tezkiret-ol-Eoliya, and is one of the most valuable biographies of its kind. When the troops of Jenghiz Khan invaded Persia, the aged poet fell into the hands of one of the Tartar soldiers, and as he was about to slay him, one of his companions offered a thousand pieces of silver for his life. "Sell me not for such a sum," said the poet, "for thou wilt find those who will buy me more dearly." A while after, another offered for him a sack of straw, and Attar bade his conqueror dispose of him at this price, for it was all he was worth. Upon this, the disappointed barbarian slew his captive.

Of the poetical works of Attar, the most esteemed in the East, and the best known in Europe, are — 1. The Pend Nameh, or Book of Counsels, which has been printed both in England and France. (Pendeh-i-Attar. The Counsels of Attar, edited by the Rev. J. H. Hindley, 12mo, London, 1809; edited by the Baron Silvestre de Sacy, 8vo, Paris, 1819.) 2. Mantek At-tair, the Eloquence of the Birds; an elegant allegory, in which, under the fable of an assembly of the birds to choose a king, and their journey to the court of the Simong (or Phœnix) are represented the strivings of a contemplative life, and the attempts of those devoted to it to reach the highest good, a total absorption of the soul in the contemplation of the Deity. An analysis of this work and copious extracts are given by v. Hammer. (Geschichte der Schönen Redekünste Persiens, pp. 141—154.) 3. Jewahir ez-zat, the Essence of Substance, a mystical poem on the Sufi doctrines, much less happy than the foregoing; and the reading of which, the German critic already referred to characterises as the severest trial that can assail the patience of a reader determined upon a thorough perusal of the Persian poets. This work has, however, the merit of having suggested the Mesnari of Jelaleddin Rumi, a beautiful string of poetical apologues, held together by little but the general purpose of the work, and in which the scholar has very far outstripped his master. The titles of the other works of this poet may be found

in v. Hammer's work, p. 140. There is a copy of the whole in the Royal Library at Paris.

ATTARDI, (Bonaventure,) an Italian monk, was born in Sicily, and was professor of church history in the University of Catania. He had a controversy with Ignatius Giorgi, as to the island on which St. Paul was shipwrecked; and published a treatise on the subject, which appeared in 1738. The time of his death is not known. (Biog. Univ.)

ATTAVANTE FIORENTINO, a very excellent Italian miniature painter of the fifteenth century, of whose personal history scarcely anything is known, and of whose works only one miniature, now in the church of S. Giovanni e Paolo at Venice, is at present known to exist. This miniature has excited the admiration of Vasari. Attavante flourished about A.D. 1450, and appears to have been the friend of Gherardo Fiorentino, in conjunction with whom and other artists, he executed the illuminations in several books for Mathias Corvinus, king of Hungary. Corvinus dying, these books were bought by the magnificent Lorenzo de Medici, and placed among those which afterwards formed part of the library of the duke Cosmo. (Vasari, p. 316.)

ATTAVANTI, (Paolo,) was born in Florence in 1419. He was generally known in Italy by the name of Brother Paul of Florence. He entered early in life into the religious order of the Servites, or Servants of the Virgin. Marsilius Ficinus, who once heard him preach, compared his eloquence to the music of Orpheus. He was intimate with the learned men of his time, and was often present at the Platonic academy, which met at the palace of Lorenzo de Medici. He was the author of some works on religious subjects. He died in 1499, at Florence. (Biog. Univ. Mazzuchelli.)

ATTEIUS CAPITO, a Roman lawyer, in the reign of Augustus. He is said, by Tacitus, to have been one of the ablest lawyers of his time. He obtained high employments under Tiberius. He left some works on the Roman law, which have been cited with approbation by Aulus Gellius, Macrobius, &c. They were, 1. Commentaria ad XII. Tabulas. 2. De Jure Sacrificiorum. 3. Conjectaneorum lib. cclx. de Pontificio Jure. 4. De Senatoris Officio. He died about A.D. 23. (Biog. Univ.)

ATTENA, (Ullrich,) a nobleman of East Friesland, and a courageous supporter of the Reformation. His complete name was Ulrich Von Dornum, zu Esens, Wittmund und Oldersum Junker. He was born most probably at Esens, about the year 1470. Soon after his marriage, he had some quarrels with his half-brother, Hero Omken, on which account he also embroiled himself with count Edzard I., of East Friesland, and took, in the year 1499, the command of the troops of Gröningen against the duke Albrecht of Saxony, an ally of count Edzard. Subsequently he became the chief of the Schwartze Garde, one of the mercenary troops of those times. Reconciled afterwards with count Edzard, he became, during the absence of the latter, his lieutenant, and commander-in-chief of East Friesland. When Luther's doctrines were first introduced into that country, Edzard at least did not oppose them. Henry Brun, hitherto a catholic priest, was the first in Aurich, and Henry Arnaldi von Zütphen the second, who in the Oldersum church preached the new doctrines. Attena not only supported, but very soon accepted them, and he encouraged and presided at a religious colloquy, between the reformed and *old* clergy in East Friesland. This colloquy turned upon the justification by faith, and such other tenets. But when Laurentius in Gröningen boasted of having obtained the victory, Attena published, under the superintendence of Luther himself, a report of the colloquy in low German, the title of which most rare tract is, Disputation to Oldersum in de Graveschup to etc. Wittenberg, 1526, 4to, which is the first coeval printed monument of the reformation in East Friesland. Well written, and proceeding from a man of reputation, it greatly assisted the spreading of the new creed. When, some time afterwards, the opinions of Zwingly had reached Friesland, Ulrich Attena seemed, with many others, to have yielded to them; at least Carlstadt preached in 1528 in Oldersum. Ulrich died at the latter place on the 12th March, 1536. (Beninga Ostfriesiche Chronik. Emden, 1723. Wiarda Ostfr. Gesch. Voll II. Ersch und Grüber, Ency.)

ATTENDOLO, (Dario,) an Italian lawyer, flourished about 1560. He was for some time in the army of Charles V. He wrote, Il Duello, a treatise on Duelling, and the laws and ceremonies to be observed in it; a Discourse on Honour; and poems that have been inserted in different collections. (Biog. Univ.)

ATTENDOLO, (Giovanni Baptista,) a secular priest, born at Capua, was distinguished both for his extensive knowledge of languages, and for his poetry. In the dispute between the Academy de la Crusca, and Camille Pelegrino, on the subject of Tasso's Jerusalem Delivered, he took the part of Tasso. He was killed, by an accident, between 1592 and 1593. He is the author of criticisms and poetry, and some complimentary orations. (Biog. Univ.)

ATTERBURY, (Lewis, 1631—1693.) He was entered at Christ church in 1647. He was one of those that submitted to the authority of the visitant appointed by the parliament. In 1653 he became rector of Great Rissington, in Gloucestershire; and in 1657, rector of Milton, or Middleton Keynes, in Bucks, which, by a ready compliance with the ruling powers for the time being, he kept both in the commonwealth and in the reign of Charles II. He published three occasional sermons. He is, however, better known as being the father of the famous bishop Atterbury. (Biog. Brit.)

ATTERBURY, (Lewis, 1656—1731,) eldest son of the preceding, was entered at Christ church, Oxford, in 1674. In 1720, on the report of the vacancy of the archdeaconry of Rochester, which was in the gift of his younger brother, the bishop, he applied for it to him, but was disappointed. He published some sermons, and some translations from the French. (Biog. Brit.)

ATTERBURY, (Francis,) was born March 6, 1662-3, at Milton Keynes, near Newport-Pagnell, Bucks, of the parish of which his father was rector. He was admitted, in 1676, a king's scholar at Westminster, under Dr. Busby; and from thence, in 1680, he was elected a student of Christ church, Oxford. He took his degree of B. A. in 1684, and that of M. A. in 1687. He soon distinguished himself in the university by his talents, first applying himself to Latin verses. In 1682 he published a Latin version of Dryden's Absalom and Achitophel, and in 1684 edited the Latin poems of some Italian writers. In 1687 he first engaged in prose: he published, then, an answer to a work entitled Some Considerations on the Spirit of Martin Luther, and the Original of the Reformation, which had been written by Walker, the popish master of University college, though published in the name of Abraham Woodhead, an author of some note. This answer was written with much spirit and ability, and attracted the notice and approbation of Burnet.

There were then at Oxford several men of considerable intellectual attainments, with whom he was on terms of affectionate intimacy. He filled, too, some of the offices of his college; but books, friends, duties, literature,—all failed to satisfy his restless mind, panting for higher things. In the Epistolatory Correspondence are published two letters, one from Atterbury to his father, and the other from his father in reply, which throw much light on his character. In the first, dated Oxford, 24th Oct. 1690, he says:—

"I am perfectly wearied with this nauseous circle of small affairs, that can now neither divert nor instruct me. I was made, I am sure, for another scene, and another sort of conversation, though it has been my hard lot to be pinned down to this. I have thought, and thought again, Sir, and for some years now, and I have never been able to think otherwise, than that I am losing time every minute I stay here. The only benefit I ever proposed to myself by the place is studying, and that I am not able to compass. Mr. Boyle takes up half my time, and I grudge it him not, for he is a fine gentleman, and, while I am with him, I will do what I can to make him a man. College and university business take up a great deal more, and I am forced to be useful to the dean in a thousand particulars, so that I have very little time."

In reply, his father censures him strongly for his restless temper, and then turns to worldly speculations, and plans how "Madam Bray," who had the patronage of the living of Great Rissington, might be prevailed upon to give the next turn to Francis, after his own death, and then proceeds—"For matching, there is no way for preferment like marrying into some family of interest, either bishop or archbishop's, or some courtier's, which may be done, with accomplishments and a portion too; but I may write what I will, you consider little, and disquiet yourself much."

Atterbury soon after married Miss Osborn, a niece of the duke of Leeds. The beauty of this lady is unquestioned, but whether she had any fortune is not so clear; we are therefore left in uncertainty how far his father's advice was fully followed. He left the university in 1691, and in the same year was ordained, and elected to the lectureship of St.

Bride's church in London, to which, in 1693, was added the preachership at Bridewell chapel. Atterbury was soon distinguished as a preacher. His fine person, his delivery, at once graceful and powerful, his style, simple, clear, and elegant, attracted the admiration of all who heard him. The earliest of his sermons was printed in 1692, and another in 1694; they both gave rise to controversies, which, wherever the right lay, probably increased his celebrity, and spread his name far and wide. He was about this time appointed one of the chaplains of William and Mary.

The next event in Atterbury's life was the part he took in the famous Bentley and Boyle controversy. He had a large share in the authorship of the Answer to Bentley's Dissertation on Phalaris. Atterbury now turned from literature to, what he was much more at home in, politics and the business of life. For the next ten years and upwards he devoted himself to the convocation question. In the third volume of Hallam's Constitutional History will be found a short but excellent account of convocations. It appears that the convocation of Canterbury consisted of two houses; the upper composed of the bishops of the province, the lower of deans, archdeacons, and proxies, from each chapter and each diocese. The business of the convocation had formerly been to make new canons, and to grant subsidies. By successive acts of parliament the power of making canons had been long taken away, and so far back as 1664 the practice of granting subsidies had been discontinued. From that time, then, nothing was left for the convocation to do, and the usual course had been for the convocation to meet, and after a few formalities, to be adjourned or prorogued. There had been an attempt at the revolution to rouse it from this inert state, but it had been unsuccessful. This was the state of things in 1700. The matter was then taken up by a tory party, the most active member of which was Atterbury. The great object was to make the convocation an efficient body, to give it a share of the government of the country, and to cause it to be collateral to parliament, and independent of it. As most, however, of the bishops passed for whigs, while the inferior clergy were in general tories; another part of the plan was to obtain for the lower house a right of separate session from the upper, to assimilate it to the House of Commons, and maintain its coordinate power and equality in synodical dignity to the upper house. We may, perhaps, attribute to Atterbury private motives of ambition. By raising the power, and extending the privileges of the convocation, he may have hoped to increase his own importance; by organizing the clergy as a body, by directing the movements of the whole, and by sending each individual back to his own district impressed with his views, he may have looked to making himself of great weight with, and indeed necessary to, the great tory party. For the part he had to play he was eminently fitted. He took almost entirely upon himself the controversial part. His most celebrated work is entitled, the Rights, Powers, and Privileges of an English Convocation Stated and Vindicated, and was a reply to a work of Dr. Wake, afterwards archbishop of Canterbury, published in 1700. This obtained a vote of thanks from the convocation, and a recommendation from them to the university of Oxford to pay some mark of distinction to so eminent a man, which they performed by making him a D.D. without payment of the usual fees. The list of works that appeared on both sides of this controversy, far too long to be inserted here, will be found in the Biographia Britannica. The ingenuity and ability with which Atterbury conducted this department has been acknowledged even by his enemies, Hoadley and Burnet. In the conduct of the business of the convocation, he was equally distinguished. His great eloquence, his great resources, and his indefatigable activity, soon marked him out as, by far, the most important person in the scheme, and indeed as the moving power of the whole. For a time he was successful. Addresses were made by, and presented to, the lower house, business was transacted there, questions were submitted to it, and discussions and debates ensued on them; it began to act with uniformity, and it was popular in the country. It appeared to retain surely all the ground it had obtained, and to be in a fair way of making further advances. In 1710 Atterbury was elected prolocutor, and the chief management of affairs was formally committed to him—the real management he had long had. It fell, however, as it had risen. The removal of Atterbury to a see, and the death of the queen, were great blows to it. It met, for the last time, in 1717, for the transaction of business, and has never sat again as a deliberating and debating body. Atterbury

was also active in the Sacheverel business, and composed in great part the speech made by Sacheverel at his trial, which attracted much notice.

The ecclesiastical appointments that Atterbury received may be here mentioned. He was made preacher to the Rolls chapel in 1698; chaplain to the queen in 1702; dean of Carlisle in 1704; canon of Exeter cathedral in 1704; dean of Christ church in 1711; bishop of Rochester in 1713, with the deanery of Westminster *in commendam*. He is said to have given great dissatisfaction to his old college in the character of dean. The bustling, active, domineering spirit, which were of so much importance in the busy convocation, was ill-suited to the repose of Christ church, and formed an unpleasing contrast to the placidity and quiet of the late dean Aldrich. Smalridge, his earliest friend and coadjutor, who succeeded him in this and another of his preferments, is said to have complained of his hard fate in being forced to carry water after him to extinguish the flames which Atterbury's litigiousness had every where kindled. Here too we may put together the controversies he engaged in. The sermons on the power of charity to cover sins; on the sinner being incapable of true wisdom; that preached at the funeral of Mr. Bennet; and the Concio ad Clerum, were all subjects of controversy, and gave birth to abundance of pamphlets, in which Hoadley principally figures. In 1711 he published a Representation of the Present State of Religion, with reference to Mr. Whiston's doctrines. There had been much talk among the ministers of proclaiming the pretender on the death of queen Anne. That event, however, took them by surprise, and before any plan had been matured, Atterbury is said (but the authority is not conclusive) to have offered to proclaim the pretender, in his lawn sleeves, at Charing-cross, and to have exclaimed, while Bolingbroke and Ormond were protesting, "Never was better cause lost for want of spirit."

As might have been expected, George I. looked upon Atterbury with great distrust. In 1715, the year of the rebellion, it was thought useful and judicious that there should be published a declaration from the archbishop of Canterbury, and the bishops in and near London, testifying their abhorrence of the rebellion, and exhorting the people to stand by the king. This Atterbury and Smalridge, on some frivolous pretence, refused to sign. He uniformly, for many years after, employed his great eloquence in the House of Lords in opposing the measures of government, and drew up, with his own hands, the most violent protests against them. These rendered him an object of alarm and hatred to the whigs. It has been confidently stated, that, shortly before his prosecution, Sir Robert Walpole visited him, and offered him the bishopric of Winchester for himself, and the valuable office of a tellership of the Exchequer for his son-in-law, Morice, if he would simply discontinue his attendance in the House of Lords.

On the 24th of August, 1722, Atterbury was seized at his house at Westminster, was carried before the council, and afterwards committed to the Tower on the charge of high treason. It appeared that there was a plot, which contained the usual elements of the plots of those times, a foreign force to be landed, the Tower, the Bank, and the Exchequer to be seized, and the pretender to be proclaimed. The inferior agents were all known, seized, and dealt with as having been concerned in it. There was then a vast system of espionage, and scarcely a movement could be made on the part of the jacobites, that did not come to the notice of Sir Robert Walpole. These plots were generally conceived and conducted by inferior agents, while the great leaders kept out of the details, which made it a matter of great difficulty to implicate the leaders of the party. Lord Orrery and Lord North were seized, but were not detained, as the evidence appeared insufficient; and had Atterbury been a less important character, he might probably have escaped too. The evidence against him, which distinguished his case from that of the others, was this:—It was clear that a treasonable correspondence had taken place between the rebels and persons, or a person, assuming the names of Jones and Illington. Besides general suspicion, there was one trivial circumstance that tended to fix this correspondence upon Atterbury. Mrs. Atterbury had received as a present from abroad, a dog of a peculiar breed, called Harlequin, and in the letters the circumstance of a present of a dog of that name was alluded to. On the 9th of October, 1723, a bill, having for its object the deposition and banishment of the bishop, was brought into the House of Commons, and was easily passed, as he declined offering any opposition to it there. In May, in the

following year, his trial took place in the House of Lords. In the course of it, Pope gave some evidence, which he represented himself to have done in an exceedingly confused and blundering manner. Sir Robert Walpole had to give some evidence, and was obliged to submit to a cross-examination by the bishop, who exerted all his abilities to perplex him. "A greater trial of skill," as was remarked, "scarce ever happened; the one fighting for reputation, the other for acquittal." The bishop made a speech at once powerful, eloquent, and touching. The house divided—there were 43 against, and 83 for, the bill; and on the 27th of May the royal assent was given.

It was long a matter of controversy whether the bishop was guilty or not of the crime laid to his charge. Under all the circumstances, and with all the light that the lately published papers have given, the general opinion appears to be that the evidence was clearly insufficient in a legal point of view to convict him; that he was implicated in the plot, but that how far, and to what extent, he was implicated, is still a matter of doubt.

The behaviour of the ministry to him at the Tower has been a matter of some question. By the one side he is represented as having met with the most harsh and cruel treatment; by the other, to have received no worse than falls generally to the share of prisoners of state. Sir Robert Walpole was a merciful and a lenient man, and one would not willingly believe that any wantonly cruel and harsh treatment would have been used with his sanction. The country was in a feverish and dangerous state, and it was undoubtedly no more than proper policy to guard him closely. His imprisonment, however, excited no troubles or riots; he was quietly put on board a man-of-war, and landed on the coast of France. Bolingbroke, who had just before obtained a pardon, was at Calais, on his return to England, on the very day that Atterbury arrived there, which gave rise to his expression,—"Oh, then I am exchanged." He took up his abode at first in Brussels, but in a short time went to reside at Paris, and continued there until 1728, when he left that place for Montpellier. It was asserted, by his friends, that he lived in a quiet and retired manner at Paris, and only left it to avoid the importunities of the jacobites to join them. This, however, has been shown by papers since made public to be entirely false. His proceedings at Paris have been pretty clearly ascertained by the correspondence with the rebels in Scotland, published by Sir David Dalrymple, by the repeated accounts transmitted to England by Horace Walpole, then ambassador at Paris, by the information of spies, by the letters of his son-in-law Morice, and by the Stuart papers lately presented to this country, some extracts from which are to be found in Lord Mahon's History. It appears that he entered fully and heartily into the pretender's cause; that he was for some time his most active and efficient minister; and that he engaged in all the petty intrigues of his shadow of a court. The pretender, however, knew not how to keep able men when he got them. Atterbury met with such disgusts and ill-treatment in that miserable service that he was obliged to leave it. In 1728 he retired to Montpellier. The following year, 1729, was marked by a very affecting domestic incident. His favourite daughter was Mrs. Morice, and this lady had for some time been in a decline. It was the anxious wish both of parent and daughter to see each other once more on this side the grave. The voyage was made, and Mrs. Morice arrived in France, but for only twenty-four hours was it allowed them to meet and converse, for at the end of that time she expired. The pretender recalled Atterbury to Paris in 1730; he there found that in the existing state of circumstances he could be of little or no use to the cause. On the 15th of February, 1731-2, Atterbury died at Paris, in the seventieth year of his age. His body was brought over to England, and interred in Westminster Abbey, but no monument has been erected to his memory.

It would be a difficult matter to draw the character of Atterbury. There is much to praise, much to admire, much to condemn, and yet much to excuse. In his character, as in all mixed characters, to separate the good from the evil, and in the evil to distinguish that which deserves unmixed condemnation, from that which admits of palliation, must necessarily be a work of great labour and delicacy. This, at least, may be said, that his affection and kindness in private life, his friendship with Swift, Pope, and other eminent literary men of his day, and his great abilities as a writer, have always presented him in a favourable light to the public; and the mention of his name suggests rather one of our most classical and elegant English authors, than an

intriguer and a conspirator. The lines of Pope have often been quoted,—

"How pleasing Atterbury's softer hour,
How shined his soul unconquered in the Tower."
Epilogue to the Sat. Dialogue ii.

There is a slight sketch of him in Swift's Journal to Stella. Scott's Swift, vol. ii. p. 142. The date is 1710. Swift supposes an imaginary dialogue between himself and Stella, and he is speaking of a dean whom Stella is to guess. "A little black man of pretty near fifty." "The same." "A good pleasant man." "Aye, the same." "Cunning enough." "Yes." "One that understands his own interest." "As well as any body." "A very good face, and abundance of wit . . . I mean Dr. Atterbury, dean of Carlisle."

There are extant of his works (besides those that have been mentioned before)—1. Four volumes of Sermons. 2. His Epistolary Correspondence, which was first published in 1798, and contained his letters, many of his tracts, and other pieces; and, 3. A Part of a Correspondence respecting the Times at which the Gospels were written.

After the death of Atterbury, the political part of his papers was deposited in the Scotch college at Paris. The family papers were delivered to Mr. Morice, and some of the more curious of these have been published in the Epistolary Correspondence.

The authorities on which the foregoing life is founded are,—Tattler, No. 66; Edin. Rev. No. 137; Monk's Life of Bentley; Hallam, Constit. Hist. vol. iii.; Swift's Four Last Years of the Reign of Queen Anne; Lord Mahon's History of England from the Peace of Utrecht, vol. ii.; Coxe's Life of Sir Robert Walpole; Roscoe's Life of Pope; Atterbury's Epist. Corresp.; Biog. Brit. and additions in last vol.; Burnet's Own Times; Bp. Nicolson's Letters; Hurd and Warburton's Letters, pp. 228, &c.; Swift, &c. Stackhouse's Life of Atterbury is very incorrect, and a most unsatisfactory performance.

ATTERBURY, a celebrated English glee composer, in the latter half of the last century. His most popular works were, Come, let us all a Maying go, a glee for four voices; Joan said to John, catch for three voices; Take, oh take those lips away, round, for three voices; and others. He died during the performance of one of his benefit concerts. (Dict. of Mus.)

ATTICUS, (T. Pomponius, 109—32 B. C.) but after his adoption by Q. Cæcilius his uncle, Q. Cæcilius Q. F. Pomponianus Atticus, (Varro de R.R. ii. 2, and Cic. ad Attic. 3, 20.) He belongs to the Pomponian house, but is better known by the appellation he derived from the favourite residence of his early life. The Pomponii were, probably, of purely Italian origin. (See Varro de R. R. 2, 1, "Pomponii Vituli;") and since their incorporation at Rome, had always remained in the class of the Equites. Pomponia, the sister of Atticus, was married to Quintus Cicero; his mother, who long survived her husband, died in her ninety-first year, B. C. 42. Atticus married, February, B. C. 56, Pilia, by whom he had Cæcilia, called playfully by Cicero, (ad Attic. vi. 5, 4; xi. 8, &c.) Attica and Atticula, afterwards the wife of M. Vipsanius Agrippa, (see AGRIPPA, and Sueton. de Illustr. Gramm. 16. Q. Cæcilius Epirota.) His uncle, and adoptive father, Q. Cæcilius, a money-lender, of indifferent reputation and rugged temper, left him his whole property, although L. Lucullus, under whose patronage it had been acquired, had been always led to believe himself the heir of the elder Cæcilius. (comp. Cic. ad Attic. 1, 1, 3, with Val. Max. vii. c. 5.) The father of Atticus, during a short life, diligently superintended his son's education, and, together with a moderate fortune, and the love of literary pursuits, transmitted to him an easy and philosophic temper. The handsome person and graceful elocution of the young Pomponius, joined to an apt and vigorous understanding, gained more applause than was agreeable to his patrician schoolfellows. Atticus was connected by marriage with the tribune P. Sulpicius, put to death by Sylla, B. C. 88; and to avoid the inconveniences, if not the dangers of this relationship, he removed in his twenty-first year from Rome to Athens, at which city, or upon his estates near Butrinto, Buthrotum, in Epirus, (Servius ad Æn. iii. 293,) he remained, without returning to Italy, until (probably) January, B. C. 64. So much of his patrimony as was movable, he transferred to Athens, and became, in a manner, patron of the city. The public debts, greatly increased by the exactions of the long foreign and civil wars, he relieved by loans; and, while he refused interest, he punctually exacted repayment, that the Atheniana might not become habituated to dependence. In all questions between Athens

and the provincial government of Achaia, he was the advocate of the city; his donations of corn were a seasonable gift to a numerous and unemployed population; and if he refused the franchise, it was because the acceptance of it would have deprived him of his superior privileges as a Roman citizen. A statue, which during his residence among them he had declined, was erected by the grateful people upon his departure, in the most sacred region of the city, (see Lipsius Elect. i. 14.) The friend of the poorest, and the companion of the most illustrious citizens, Atticus was followed by the tears and regret of every Athenian.

Atticus early formed, and, through a long life, steadily adhered to a strict neutrality in his political conduct; and, perhaps, in times when a revolution was inevitable, and the objects of every party were corrupt and selfish, his equanimity was as useful to the state, as active and decided participation. The selfishness of his system was in some degree atoned for by his humanity and zeal in the service of his numerous friends. His precision, dexterity, and good faith in the management of business, supplied the want of political occupation; and his influence or discretion were perpetually employed in the solicitation of favours for others, or in the arbitration of claims, and the settlement of quarrels. He did not forget his school friendship with the younger Marius; but supplied him with money when driven into exile, and declared a public enemy. And when Sylla, on his return from Asia, B. C. 84, visited Athens, Atticus was his constant companion; but when solicited to accompany him to Rome, his characteristic reply was, "I left Italy that I might not follow the Marians against you; do not ask me now to follow you against them." Atticus exerted his interest for Cicero on all occasions; but took no part in the many feuds created by the unguarded wit, or the political invectives, of the great orator. In the Cæsarean war, Atticus assisted with his purse such of his friends as wished to accompany Cn. Pompey, but remained himself quietly at Rome; and this was so agreeable to Cæsar, that he exempted Atticus from the loans he required from other wealthy citizens, and gave up to him his brother-in-law and nephew, Quintus Cicero, who had fought on Pompey's side at Pharsalia. After the ides of March, Atticus was the intimate adviser of M. Brutus; yet, when it was proposed to him by C. Flavius, to join in a subscription for the conspirators, he declined, saying, "that, as his personal friend, Brutus was welcome to his purse, but not as a party leader." After his retreat from Mutina, when Antony, to all appearance, was utterly ruined, Atticus proved himself the steady friend of Fulvia and his children; and, in their behalf, even risked his own popularity with the senate. And when, in requital, the triumvir exempted from proscription his friend Gellius Canus and himself, he protected upon his estates in Epirus many others of the proscribed. Aulus Torquatus, and other exiles, he provided for in their concealment in Samothrace. Servilia, the mother of M. Brutus, he always treated with distinction; and L. Saufeius, the companion of his studies for many years, was informed by the same messenger, that he had forfeited and had recovered his estates. With Octavianus Cæsar, he had an almost daily correspondence on various subjects of criticism, antiquities, poetry, and news. The marriage of his daughter with Agrippa, ultimately allied the family of Atticus to the imperial house; nor did his intimacy cease with M. Antony, because it was shared with his rivals. With the same prudence that led him to avoid public magistracies, he declined lieutenancies and legations, bails and sureties, and political prosecutions, either as principal or subscriptor; and hence he escaped impeachments and vexatious pleas. His estates passed undiminished through the civil wars, and were increased by frequent legacies, to which his exertions in the service of his friends entitled him. He combined dignity with economy in the management of his wealth. The insane passion of his contemporaries for the acquisition of landed property (latifundia), for building, and for gorgeous furniture, with the grosser luxuries of the table, was unknown to Atticus. The house on the Quirinal, Domus Tamphilana, of his uncle Cæcilius, more remarkable for its plantations than its architecture, with its old and simple furniture, contented him. His establishment of slaves was indeed numerous, but it formed a considerable part of his income. He carefully superintended their education; and the salaries of their different employments, as readers, transcribers, accountants, physicians, and artificers, repaid him. His table and habits of life were refined and frugal; nor did the increase of his fortune bring

with it less regular appetites, or more ostentation. His literary pursuits were various; he was a poet, a genealogist, and an antiquary. His Annales, a chronological summary of the actions, the laws, and the magistrates of the Romans, (Cic. Brut. 19, 74, &c. Orat. 34, 126,) was long celebrated; and he collected similar records of the Junian, the Marcellan, the Fabian, the Æmilian, and other illustrious families of Rome. A Chronicle, in verse, of his composition, was so arranged, that the lines commemorating the lives of distinguished individuals, were inscribed beneath their statues or pictures, in the halls or galleries of their descendants. He also drew up, in Greek, an account of Cicero's consulship. It is almost needless to add, that he was the friend of men of all parties and characters, of Hortensius and Cicero, of Antony and Octavianus, of Cæsar and Cato; his strict veracity, ensuring that confidence which, in revolutionary times, is most difficult to inspire. With his accustomed caution, after the murder of his friend, he obtained from Tiro, Cicero's freedman, all the letters he had addressed to the orator; but his nature and character are sufficiently displayed in the correspondence that has been preserved. After seventy-seven years of almost uninterrupted health, a disorder, which was for some time mistaken for tenesmus, proved to be a rupture in the intestines. When the means resorted to for the cure proved ineffectual, Atticus summoned to his bedside his son-in-law Agrippa, and his friends Sextus Peducæus, and Cornelius Balbus. Having called them to witness that he had made all possible efforts for the recovery of his health, he declared his resolution no longer to feed the disease, but to abstain from sustenance, and depart tranquilly from life. Neither the tears nor entreaties of those around him had any effect upon his purpose, nor even the cessation of the disorder on the second day of abstinence. He expired on the fifth day after his interview with Agrippa, the 31st March, B. C. 32. He was buried beside the Appian road, at the fifth milestone, in the tomb of his uncle, Q. Cæcilius. Besides his large estates in Epirus, (see the Emptio Epirotica. Ad Attic. 1, 5, 7,) and his house at Rome, mention is made of a Prædium Lucretinum, Ad Attic. 7, 11, 1, and of farms near Ardea and Nomentum. The Life of Atticus, by Cornelius Nepos, formed, probably, a portion of that historian's lost work De Historicis, (see Corn. Nep. Dio. iii. § 2.) Although a panegyric, the character of Atticus by Nepos is confirmed both by the immediate and the indirect testimonies in the letters of Cicero. Yet there is truth, as well as rhetoric, in the remark of Seneca, "that it was neither his son-in-law Agrippa, nor Tiberius, nor Drusus Cæsar, the husband, and the son of his daughter's child, but the Epistles of Cicero, that have preserved the name of Pomponius Atticus from oblivion." (Senec. Ep. xxi.)

ATTICUS, (Julius,) father of Herodes Atticus, (see HERODES,) was reduced to extreme poverty by the condemnation of his father Hipparchus for high treason. The accidental discovery of an immense treasure in a house that belonged to him, near the theatre, restored him to wealth and station; and he subsequently improved his fortune by a rich marriage. According to the rigour of the law, the emperor might have laid claim to the treasure, and Atticus, in whom the memory of Domitian's reign was recent, prevented the officiousness of informers by a voluntary confession. But Nerva was emperor, and refused to accept any part of the deposit, bidding Atticus use, without scruple, the present of fortune. Atticus was still distrustful, and again wrote to the emperor, that "the treasure was too considerable for a subject, and that he knew not how to *use* it." "*Abuse* it, then," was the good-humoured reply, "for it is all your own." Atticus made a liberal use of the imperial permission, and in his tastes and donations was only less magnificent than his son Herodes. When the latter, in his office of præfect of the free cities of Asia, had persuaded Adrian to erect an aqueduct for the town of Troas, and the work, when completed, amounted to more than double the estimate; Atticus, the father, silenced the murmurs of the officers of the revenue and the remonstrances of the emperor, by taking upon himself the whole additional expense. Atticus frequently sacrificed a hecatomb to Athene, and entertained all the free citizens of Athens, at the Dionysiac, and other solemn festivals. In his will he bequeathed to each citizen the annuity of a mina, (3*l.* 4*s.* 7*d.*) After his restoration to opulence, it was discovered that Julius Atticus was lineally descended from Miltiades, Cecrops, and Zeus. From an anecdote preserved by Philostratus, (De Vitis Sophistar. lib. i. xxi.) Atticus would seem to have been of a rather intolerant temper, since on

the arrival of the sophist Scopelianus at Athens, whom he engaged as tutor to his son Herodes, he overthrew all the statues of the ancient rhetoricians in his house and gardens, saying, "that they had done his son nothing but harm," because their precepts had not taught him to discourse extemporarily; and he afterwards recompensed an oration, pronounced in praise of himself, jointly by the young Herodes and his tutor, with a present of fifteen talents to Scopelianus, and of fifty to his son. (See Philostrat. in Vit. Sophistar. lib. i. xxi. 7. and lib. ii. i. c. 1—4.)

ATTICUS, a Platonic philosopher in the second century, who lived under the reign of the emperor Marcus Aurelius. He opposed some of the opinions of Aristotle. (Biog. Univ.)

ATTICUS, patriarch of Constantinople in the fifth century. In the year 406 he was appointed to succeed St. Chrysostom, on his deprivation, in the see of Constantinople; but the appointment was rendered almost invalid by the settled hostility of both laity and clergy, who were much attached to their former pastor. He composed a treatise, De Fide et Virginitate, for the daughters of the emperor Arcadius.

ATTILA, son of Mundzuk, followed his uncle Rua, or Rugilas, in the government of the Hunnish hordes, who had been settled for nearly sixty years in the countries north of the Euxine, and who had just received the territory of Pannonia by the favour of the imperial general Ætius. Attila had a brother Bleda, who was associated with him in the government, and whose name appears as a party to the treaty concluded, in the year of their accession, with the Byzantine court. But Attila could "bear no rival near the throne," and his brother was shortly removed by him from the empire and the world. About this time, a Hunnish herdsman saw that the foot of one of his heifers was bleeding from a wound, and searching for the cause, discovered a sword buried in the ground, and whose point projected upwards. This sword, which was put into the hands of Attila, was asserted to be that of the god of war,—a deity whom his nation worshipped under the figure of a naked sword,—and this incident was published as a certain indication of the will of heaven that Attila should rule alone. The limits of the kingdom thus acquired it is difficult to ascertain. He is spoken of by ancient writers as ruler of Ger-
ny: but whilst some of the moderns (as Deguignes) maintain that his empire stretched into the heart of Asia, and that he made alliance with the emperor of China against their common enemies; others have denied that his kingdom extended beyond the eastern limits of Europe. The words used, however, must denote in any sense a vast extent of country. But it is not so much the square miles of barren and almost uninhabited country overrun by the Huns, or the rich tributes extorted by Attila from the degenerate Romans, that have marked him out in the world's history; an utter barbarian, compared with whom the Gothic tribes were highly civilized, and before whose savage impetuosity the Goths, the bravest of the brave, were forced to yield, he swept from east to west of Europe with a devastation so awful, that he earned from his astonished adversaries the appellation of "the scourge of God."

The most important points of Attila's history are his war with the Byzantine empire, and his expedition to the west of Europe. A peace had been concluded with the emperor Theodosius by Attila at the beginning of his reign, made up of the haughtiest exactions on the part of Attila, and the most abject submission on that of the emperor. But this was recklessly broken by the Hun, who, at the instigation of Genseric, king of the Vandals, fell upon the Illyrian provinces, destroyed more than seventy cities and forts, defeated the army of the empire in three battles, laid waste the country between the Black Sea and the Adriatic, and from the Danube to the boundaries of Greece, and reduced the greater part of the inhabitants to slavery. Peace was made on condition of an addition to the tribute of gold paid by the Romans, the cession of a tract of land south of the Danube, a ransom for the Roman captives, and the free dismissal of the Huns taken prisoners by the Romans. Theodosius, after weakly submitting to these and other indignities, attempted to poison his barbarian adversary; but the treachery, suggested by one of the imperial eunuchs, through the interpreter of the embassy to the Gothic ambassador of Attila, Edecon, was defeated by the repentance of the latter, and fresh humiliations were necessary on the part of Theodosius to avert the consequences of this attempted breach of the law of nations. Shortly after this attempt, Theodosius died, and the firmness of his successor Marcian, who refused to continue the

payment of the tribute, repelled the Hunnish armies from the frontiers of the eastern empire to those of the Visigoths in Gaul. The daughter of Theodoric, king of these latter, had been barbarously and ignominiously punished by her father-in-law Genseric, king of the Vandals, for an alleged attempt to poison him; and Genseric sought in the alliance of Attila protection against the powerful vengeance of Theodoric. One of the Frankish princes had also solicited the assistance of the Huns against his brother. A further pretext for war against the Romans themselves was found by Attila, in his alleged claim of the hand of Honoria, the sister of Valentinian III., emperor of the West, who had offered herself to him in marriage, to escape from the confinement of a cloister, to which she had been condemned for her incontinence. Under pretence, therefore, of claiming his self-offered bride, with such a dowry as barbarians in that age were wont to exact, and professing also to answer the calls which had been made upon him for assistance, Attila set out with a large army of Huns and tributaries, which was swelled by continual accessions as he proceeded westward towards the territories of the Visigoths. The decisive battle was fought at Châlons. The combined army of the Goths and Romans had been partially routed by Attila, and king Theodoric slain, when his son Torrismund, who held a height commanding the field of battle, turned the fortune of the day, and routed the Hunnish army so completely, that the approach of night alone saved them from utter destruction. At least 160,000 of the Huns are said to have fallen in the battle; and Attila had already prepared a pile on which to escape captivity by self-slaughter, when the jealousy of Ætius, the Roman general, saved him; he persuaded Torrismund, whose dangerous aggrandizement he feared, to return to the kingdom, which, by his father's death, devolved upon him. This was the last great attempt of Attila against the Roman empire. A threatened descent upon Rome during the next year was averted by the usual bribe of an increased tribute, and he promised shortly to return if Honoria, to whose hand he still laid claim, were not delivered to him. But this claim he was never to enforce. The bursting of a blood-vessel, on the night of his marriage with another wife, ended the life of the Hunnish monarch, and delivered Europe, and perhaps Asia, from terror. He was buried by night, attended by his chief warriors; immense spoils were thrown into the grave, and the captives who had opened it, according to the barbarous Scythian custom, mentioned by the earliest historians, were massacred on the spot.

The moral picture of Attila may be gathered from the history of his life. The portrait of his person,—the large head, swarthy visage, scanty beard, deep-seated small eyes, and flat nose, is that of a genuine Tartar; and the accuracy of the description is one proof, amongst others, of the fidelity of the historian. (Ersch und Grüber.)

Attila, Atli, Etzel, plays also a prominent part in ancient German poetry. The Edda songs, in the shape in which we now possess them, belong to the eighth century; those of Atli are somewhat more recent; both, however, refer to, and are based upon, still more ancient songs. According to the opinion of P. C. Müller, king Atli and the river Rhine are not the Etzel and the Rhine of German traditions, but are to be referred to recollections of the *original* Asiatic abodes of the Scandinavians; an opinion, however, adopted but by very few. The Edda does not exhibit the relation between Etzel and Attila the king of the Huns, but this relation becomes more apparent in Hildebrand's song and in Eckehard. In the Niebelungen Noth, we find Bleda, the brother of Attila, as Bloedelin, and the Kenka apparently as Helche. If tradition transferred the external circumstances of Attila upon Etzel, still it left his character (mixed up as it is with the poetical composition and arrangement) untouched, and in the most striking agreement with history. Etzel exhibits a certain unchivalrous behaviour, compared with the Burgundian kings. Much in the Niebelungen corresponds with the historical data of Etzel's power and extent of conquest. He is called the "grôze voget," (1133, 2;) and further

> "Von Roten zuo dem Rîne, von der Elbe unz an daz mer,
> Sô ist künec deheiner sô gewaltic niht."
> 1181, 2, 3.

There were in Attila's army minstrels, who sung the deeds of the famous chief; and it is stated, that in Bavaria there exist still songs on Attila, composed in an ancient dialect. Popular traditions report, that grass would not afterwards grow on any place trodden by the hoof of his horses. (Klemm's Attila nach des Geschichte, Sage und Legende. Leipzig, 1827. Grimm. &c.)

ATTILIANUS, a sculptor of the island of Aphrodisia, of doubtful date.

ATTILUS, the son of Holward Hotebrod, king of Sweden, succeeded his father on his marriage with the daughter of Helgo, king of Denmark, who had ravaged Sweden and slain Holward. He is celebrated for his avarice and immense treasures, which his queen, aided by Rolv, her son by a former marriage, contrived to steal from him, and to escape from his kingdom. (Saxo Grammaticus. Univ. Hist.)

ATTINGHAUSEN,(Werner Freyherr von,) one of the founders of Swiss liberty, a name made familiar to every one by the verses of Schiller. Albrecht, of Austria, excited by the states of Austria and Styria, sent a deputation to the Swiss Waldstette, "to submit, for the time to come, to his protectorship." They answered, that "they loved best the state in which their forefathers had lived." They sent Attinghausen to the royal court, who (as his ancestors had, and his heirs have been) was then landamman of the men of Uri, but without avail. (Joh. Müller Gesch. § i. ch. 18.) Soon afterwards the Austrian power in Switzerland was overthrown by the great league, which has been immortalized along with the name of William Tell.

Schiller represents Attinghausen, in his William Tell, as the pattern of an old patriarchal squire, devoted sincerely to his vassals, tenants, and servants. Thus we see him not only living for and amongst them, but his death-bed is surrounded by the sincere and unsophisticated farmer and peasant. In the very beginning of the play, Schiller makes him say to his rather aristocratical nephew:

> "Allow, that according to the costume of ancient times,
> I share the morning draught with servants mine.
> Once I was with them both in forest and in field,
> * * * * *
> And my banner was at their head in battle fierce."

(Müller, l. c. Tschudy. Schiller's Wilhelm Tell.)

ATTIRET. The name of two French artists.

1. *Le Frère Jean Denis*, (July 31, 1702—Dec. 8, 1768,) a Jesuit and painter to the French mission at Pekin, born at Dôle, in the province of Franche Comté, in France. He was taught the art of painting by his father, who was an artist, in which he made great progress, and was sent to Rome by the patronage and assistance of the marquis de Brossia, in order to complete his studies. On his return, he painted at Lyons some pictures which gained him a high reputation. At thirty years of age he became one of the order of Jesuits, in the humble quality of a lay-brother. Some years afterwards the missionaries of Pekin requiring a French painter, he applied for the appointment, and proceeded to China about the end of 1737. Soon after his arrival at Pekin, he presented to the emperor, Kien-Long, a picture of the Adoration of the Magi, which was afterwards, with his other works, placed in his majesty's own private apartment, where no one is allowed to enter. The want of taste of the Chinese compelled Attiret to paint in their style, in which he executed flowers, and a variety of other objects. The emperor gained many important conquests from the years 1753 to 1760, which were celebrated by the artist in a great number of compositions. His majesty used almost daily to visit his study, to converse with, and see him paint. On the 29th of July, 1754, on entering the palace, according to custom, one of the great officers of the court informed Attiret that he had been created a mandarin; an honour which he declined, on account of his humble religious rank, though often pressed by the emperor himself upon him. He also refused the emoluments of the office, which were tendered to him, when he refused the rank itself. He painted in every variety of manner, both in oil and water-colours. One of his pictures, a beautiful work of the Guardian Angel, adorned the chapel of the Converts, in the church of the French mission at Pekin. The emperor publicly deplored his death, and contributed towards the expenses of his funeral, (Biog. Univ.)

2. *Claude François*, (Dec. 14, 1728—July 15, 1804,) nephew of the preceding, born also at Dôle. He learnt sculpture in the school of Pigal; and, after gaining one of the great annual prizes, he was sent to Rome to perfect himself in his art. On his return to Paris, he was received into the Academy of Painting and Sculpture, and composed several works, by which he acquired much reputation. He lived afterwards at Dijon, where he also exercised his chisel; and lastly, returned to his native town, the magistrates of which committed to him the execution of the statue of Louis XVI. the first that was erected to that prince. It was broken to pieces during

the first French revolution. Attiret also executed the ornaments of the fountain at Dôle. He died in the public hospital of that town. (Biog. Univ.)

ATTO, a French monk, made bishop of Vercelli, in Italy, before the year 945. During the period he presided over this see, he made himself known through a great part of Europe by his enlightened zeal for the spiritual and temporal welfare of his diocese and of the church. The date of his death is uncertain; but it was probably A. D. 960. Among his writings that still remain are a collection of letters, some sermons, and several treatises on ecclesiastical matters. Some of Atto's works were printed by D'Acheri, in the eighth volume of his Spicilegium. (Hist. Lit. de Fr. vi. 281.) In 1768, an edition of Atto's works, in 2 vols, folio, was published at Vercelli by the abbé Charles Buronzo del Signore. Another work by this bishop, entitled Polipticum, has been published by Angelo Maio.

Atto, a monk of Mont Cassin, in the latter half of the eleventh century, and chaplain of the empress Agnes. He gained much reputation by translations into the French language of the medical writings of Constantius Africanus. (Hist. Lit. de Fr. vii. 110.)

Atto, a French monk, who was made bishop of Troyes in 1122, and was first the friend of Abelard, and afterwards one of the prelates who condemned him at the council of Sens in 1140. In 1145, he retired from his bishopric, to live in quietness in the monastery of Cluny, where he died the same year. Two or three of his letters have been preserved. (Hist. Lit. de Fr. xii. 226.)

ATTUMONELLI, (Michel,) an eminent physician, was born in the kingdom of Naples, in 1753. He came to Paris in 1799, where he died in 1826. (Suppl. Biog. Univ.)

ATTWOOD, (George,) a mathematician of some eminence, was born in 1754, and died in 1807. He was educated at Westminster School, and completed his studies in Trinity college, Cambridge, of which he afterwards became tutor and fellow, having taken a distinguished degree in 1769. He was very celebrated as a lecturer on natural philosophy, both by the ease and readiness of his manner, and by the excellent illustrative apparatus which he employed. The machine, which bears his name, for experimentally showing the uniform action of the force of gravity at the surface of the earth, was a happy conception; and though it must be admitted that the proof afforded by this instrument is not without a certain degree of inconclusiveness, it is the most elegant illustration that has ever been devised.

In 1784, Attwood published his celebrated treatise on rectilinear and rotatory motion, in one large 8vo volume. This work long maintained a high reputation; but, as is often the case where a work is for a while estimated above its merits, it afterwards sank into unmerited neglect. There is, unfortunately, nothing so evanescent as mathematical costume:—a change in taste, so far as regards notation and phraseology, often consigns works of the highest class to unmerited oblivion. In the university of Cambridge, the history of mathematics furnishes constant justification of this truth. Even the Principia of Newton is banished from Cambridge; and can we wonder that the able, though somewhat inelegant treatise of Attwood, should share its fate? In Attwood's book are many rich germs of thought, which would amply repay the reader even of the present day.

In the same year he published a syllabus of his course of lectures, intended merely to be used by his auditors, in the usual way of such tracts. It gives a glimpse of the state of science in the university at that time; and this is its chief interest beyond that for which it was intended.

Mr. Pitt was one of his most constant and attentive auditors for several terms, and the great statesman entertained a very high opinion of his talents and integrity. When Pitt became the head of the administration, he employed Attwood as his financial private secretary; and most of the details, if not the principles, of the various schemes for raising money for the public service, during the extraordinary exigencies of the period, were laid down by Attwood. Even before he entered upon this duty ostensibly, he had enjoyed a pension of 500*l*. a year, professedly as a reward for his scientific eminence: but there is reason to think that it was a remuneration for services of a financial kind, performed whilst he still held his post in the university, and before he was formally inducted into the post which he afterwards held.

Mr. Attwood, in the midst of his laborious occupation, did not neglect the studies to which he owed his then great celebrity. He published four papers in the Philosophical Transactions; viz. On the Mensuration of a certain Angle; on the Times of the Vibrations of Watch

Balances; on the Theory of Floating Bodies; and on the Stability of Ships. These are all somewhat tainted by the lecture style of composition; but they all manifest great ingenuity and resource, though they are all marked by a want of mathematical power to grapple with his problems in the best manner. At the same time we must not censure this: it was the general weakness of the scientific men of his time, at least in this country.

Mr. Attwood also wrote two tracts on Bridges, in 1801 and 1804, occasioned by the project then much discussed of rebuilding London Bridge. There seems much probability in Dr. Hutton's conjecture, that he had only then turned his attention to the subject, as many of the propositions which he produced as new, were well known to those who had given adequate attention to the subject. The subject itself might have been taken up by him in consequence of its having been referred to him by the minister, and subsequently followed up in consequence of its coalescing so nearly with those of his early predilections Be this as it may, his two tracts on Bridges are the least valuable of all his writings.

Mr. Attwood was much respected in private life, for the amenity of his deportment towards his friends, and towards those with whom he came in contact: but the latter years of his life were spent in much suffering, from the infirmities brought on by intense application — by that worst of all complaints, the literary malady. His powers of application were very great, and his accuracy as a calculator never surpassed. This faculty, however, when strongly indulged, effectually precludes the cultivation of the inventive powers; and though it may render a man useful, it can never render him great, or, indeed, capable of entertaining very enlarged views, or making extraordinary discoveries in science. Attwood's first treatise was his best in every respect; and his falling off in science is attributable rather to the pursuits to which he was induced to give up his time and attention, than to any want of natural capacity to enter upon higher inquiries, or to enter upon them in an original manner.

ATTWOOD, (Thomas, 1765—Mar. 24, 1838,) an eminent English composer and musician, was the son of a coal-merchant. He received his early professional education as one of the children of the Chapel Royal, under Dr. Nares, and his successor Dr. Ayrton. Soon after quitting the royal choir, and when about sixteen years of age, he performed on the harpsichord at Buckingham-house, when the Prince of Wales, (afterwards George the Fourth), was present; who, struck by the talent he exhibited, sent him to Italy to study. In 1783, he proceeded to Naples, where he remained two years, and received instructions from Filippo Cinque, and Gaetano Latilla; but he considered that the German school was in a higher state of perfection; wherefore he quitted Italy and proceeded to Vienna, where he soon became a pupil of Mozart, with whom he contracted a close degree of intimacy, and who is said to have considered that Attwood partook more of his style than any scholar he ever had. After two years' diligent study under this eminent master, Attwood returned to England in 1786, when his patron appointed him one of his chamber band, a situation which he soon relinquished. After the marriage of the duke of York, Attwood was selected as preceptor to the duchess, and afterwards filled the same situation to the princess of Wales. In 1795, on the death of Mr. Jones, the organist to St. Paul's cathedral, the dean and chapter elected him to the vacant office; and in the following year he succeeded Dr. Dupuis as composer to the Chapels Royal. For the coronation of George the Fourth, he produced officially the anthem, The King shall rejoice, a composition greatly admired, and which again introduced him to the personal notice of the king; who had, for some years, paid him little attention, arising from his position as preceptor to the princess of Wales. His majesty now, 1821, appointed him organist of the private chapel of the Pavilion at Brighton, but the expenses attending the duty exceeded the profits. On the accession of William the Fourth, he composed the anthem, O Lord, grant the King a long life, which was performed at the coronation in 1830. In 1837 he was, without any solicitation, chosen by the bishop of London, to succeed Mr. Stafford Smith, as organist to the Chapels Royal, the duties of which he performed but a few months. He was attacked, soon after Christmas, by a malady, for which he refused to have recourse to the general practice of medicine, until too late. He was buried nearly under the organ, in the vaults of St. Paul's cathedral, on the 31st of March, 1838. Early in life he devoted much of his time to the theatre, and

produced several operas, amongst which were, The Prisoner; The Adopted Child; The Castle of Torento; and The Smugglers; besides many others, which, however, notwithstandiug the excellence of the music, were unsuccessful. He likewise contributed the music to Tobin's Honeymoon, the Curfew Glee, in which, is one of the most generally and justly admired of his works. To this, Italian words, beginning Qual silenzio, were afterwards adapted. Of his many glees, In this Fair Vale; The Harp's Wild Notes; In Peace Love tunes; Begin the Charm; and, Oh, heavenly Sympathy! form part of the wealth of all musical societies. Of his canzonets, which are extremely numerous, The Soldier's Dream; Sweet Charity; The Coronach; and the Convent Bells; are of a high order of excellence. His two grand anthems before referred to, have been, by universal consent, admitted amongst the first-rate British compositions. Of his style, it has been justly said, "The invention and science to be found in these, are not less conspicuous in Mr. Attwood's other sacred compositions; in his services and anthems, written for the use of the royal chapel, wherein are united the gravity of our old unrivalled cathedral music, with the gracefulness of the modern school. Some few have thought them too secular in their style; but the same objection was once made to many admirable works of the kind, now consecrated by time and use, to the church music of Child, Greene, Nares, and Arnold." (Dict. of Mus. Gent. Mag.)

ATTY, (Sir Arthur,) secretary to the earl of Leicester, the favourite of queen Elizabeth, and then residing at Newington, in 1583, when he had a grant of coat armour from the College of Heralds. He studied in Merton college, Oxford, and took the degree of M.A. in 1564. He was public orator and principal of Alban hall. After the death of the earl of Leicester, he became secretary to the earl of Essex, in whose insurrection he was implicated, so that he was forced to withdraw himself. When king James had succeeded to the throne, he received the honour of knighthood; an honour which he did not long enjoy, dying in 1604. He was buried in the church of Harrow on the Hill. (Ath. Oxon.)

ATWELL, (George,) a Cambridge surveyor, contemporary with Newton, by whom he is mentioned with honour. He appears to have paid most attention to the study of geometry, but is principally known by a very creditable treatise on practical surveying, published at Cambridge in 1662, under the title of The Faithful Surveyor.

ATWELL, (Hugh,) was a player of considerable eminence, contemporary with Shakespeare, though it does not appear that he performed in any of the productions of our great dramatist. In fact, as far as we can now learn, he never belonged to the company or companies by which Shakespeare's plays were represented. We find that a person of the name of George Atwell (or Attewell, as his name is spelt by Philip Henslowe, in his Diary) was a player in 1595, and there is reason to believe that he had then been for some years in the profession. Hugh Atwell was probably his son, and the earliest notice of him is as one of the performers in Ben Jonson's Epicœne when it was brought out, in 1609, by the theatrical association called "The Children of the Queen's Revels." The author inserts the name of Hugh Atwell third in the list of "comedians," at the end of the edition of 1616; so that it is likely he supported a prominent character. He was not one of the actors in Ben Jonson's Poetaster, when it was originally performed in 1601, and we may infer that he had grown into reputation between 1601 and 1609. He died, as would seem, of consumption, on 25th September, 1621, when his fellow player, William Rowley (who was also a dramatic poet of some celebrity) published a "funeral elegy" upon him. Hence we learn that he was a man of small stature, that he had often played at court, that his tongue was like a "silver bell," and that he struggled against death for a period of six years. The original copy of this elegy is preserved in the library of the Society of Antiquaries, but it is reprinted at length in Collier's Hist. of Dram. Poetry and the Stage, i. 423.

ATZE, (Christian Gottlieb,) a protestant clergyman, who exerted himself for the improvement of the female sex. He died in 1826, as rector of Friedland. His works are—Short Logic for Females, Berlin, 1777; Natural History for Females; and some parts of Steinberg's Lesebuch für Frauenzimmer, are also by him.

AUBAIS, (Charles de Baschi, marquis d', 1686—1777.) He published, together with Ménard, Pièces Fugitives pour l'Histoire de France, Paris, 1759, 3 vols, 4to; a collection of many rare and curious pieces—genealogies, old accounts

of travels, descriptions of battles, &c. He also published a Géographie Historique, 8vo, 1761. (Biog. Univ.)

AUBAN, (Marquis de St.,) died in 1783, lieutenant-general of the French armies. He wrote some works on the old system of the French artillery. He had seen much service, having been present at thirty-eight sieges and battles. (Biog. Univ.)

AUBENTON. See DAUBENTON.

AUBER, a French writer, born at Rouen about the middle of the last century, and died in 1803. He lived at Rouen, was member of the Academy of Sciences there, and by his literary labours, and acquaintance with agricultural matters, was both an ornament and a benefactor to that city. (Biog. Univ. Suppl.)

AUBERNON, (Philippe, 1757—1832.) He rendered great services to the French army, from 1792 until 1815, in the character of commissary. (Biog. Univ.)

AUBERT, the name of two famous bishops in the earlier ages of French history. The first was bishop of the united sees of Cambrai and Arras, in 633. After having been the friend of Dagobert, and having founded several abbeys, he died Nov. 16, 668. (Mabil. Act. Benedict. Biog. Univ.) The second bishop of this name was St. Aubert of Avranches, at the beginning of the eighth century. He died about A. D. 725. His name is chiefly known by its connexion with the foundation of the famous abbey of Mont St. Midiel, where his body was deposited, and, after having been forgotten during more than three centuries, was discovered by a pretended revelation from heaven. The anniversary of this discovery is fixed in the Romish Calendar on the 26th of June. (Biog. Univ. Desroches, Hist. du Mont Saint-Michel, i. 92—107.)

AUBERT DE PUYCIBOT, a troubadour of the first half of the thirteenth century, celebrated not more for his poetic talents than for his singular adventures. He was born in a castle near Limoges, named Puycibot, of which his father was the lord, and was educated from his youth for the monastic order. But his mind was given to poetry and wandering, and he quitted his monastery, and repaired to the court of Savary de Mauléon. Savary dressed and armed the poet, who went from court to court, making, as the old biographer of the troubadours says, "many a good song." While exercising the profession of the "gay art," Aubert fell in love with a noble and beautiful lady, who refused to listen to his advances unless he were a knight and would marry her. In this dilemma he had recourse to his old patron Savary, who not only made him a knight, but fieffed him with lands, and Aubert married the lady of his affections. Scarcely, however, had a year passed, before the poet became acquainted with the infidelity of his wife. He vented his anger in satirical songs, and quitted his home to wander in Spain; while his wife fled with her gallant. Months afterwards, when Aubert was returning from Spain, he stopped at a town on the way, and took up his lodgings at a house of ill-fame, which had lately become famous for the beauty of one of its frail inmates. The troubadour found that this lady was his wife, who, deserted by her seducer, had been reduced to the lowest grade of infamy; he led her from the place, and she, struck with remorse, allowed herself to be immured in a nunnery. Aubert, overcome with shame and grief, is also said to have retired to a monastery; and, according to his biographer, he neither made nor sung any more poetry (e par aquela dolor el laysset lo trobar e 'l cantar). His death has been placed at about A.D. 1263. Some of his pieces are given in Raynouard. (Hist. Lit. de Fr. xix. 504. Raynouard.)

AUBERT, (Guillaume,) sieur de Massoignes, was born about 1534, and died about 1596. He was a distinguished advocate in the parliament of Paris. He published a History of the Wars of the Christians against the Turks, under Godfrey of Bouillon; various pieces of poetry; and some essays; which, however, did not equal the reputation for eloquence and learning that he enjoyed. (Biog. Univ.)

AUBERT, (Pierre, 1642—1733,) a French lawyer, who left his library to the city of Lyons for the benefit of the public. He published, at the age of sixteen, a romance, entitled Voyage de l'Isle d'Amour, which was followed by another, with the title, Retour de l'Isle d'Amour. (Biog. Univ.)

AUBERT. The name of several French physicians of some eminence, among whom may be mentioned, François, (1692—1782); another François (born in 1695); Jaques, who died in 1586. The two latter were the authors of books on subjects connected with their profession. (Biog. Univ.)

AUBERT-DUBAYET, born in Louisiana in 1759, and died in 1797, was deputy to the Legislative Assembly

in 1791, afterwards entered the army, and, in 1796, was sent ambassador to Constantinople, where he died. (Biog. Univ.)

AUBERT, (François Hubert,) born at Nancy in 1720, was, for nineteen years, attached to the service of Stanislaus, king of Poland; being, for some time, a member of his council. He wrote, Vie de Stanislas, Paris, 1769, which has been much praised. He died about the end of the eighteenth century. (Biog. Univ. Suppl.)

AUBERT, (l'Abbé Jean Louis,) born at Paris in 1731, died 1814. He was designed for the church, but his love of literature turned him from that profession. He soon became well known by his pieces inserted in the Mercure de France. He left this, however, to conduct a journal, which afterwards took the name of Petites Affiches, and has continued to the present time. He was likewise connected with several other journals. His fame depends chiefly on his fables. These were published in 1756, and soon ran through six editions. They have been translated into several languages, and are well known throughout Europe. Voltaire considered him worthy to be placed by the side of La Fontaine. He was intimate with many of the eminent men of his time, among whom were Buffon and Vergennes. He was a bitter opponent of the philosophers of his day. (Biog. Univ. Suppl.)

AUBERT. The name of two French engravers.

1. *Jean*, flourished in 1700, who was by profession an architect. He engraved, but in a very slight manner, little more than etchings, several academy figures after Edme. Boucherdon, and a book of studies for drawing from Raffaelle and other masters, after designs by the same hand, and an upright oval portrait of Gillot. (Bryan's Dict. Heinecken, Dict. des Artistes.)

2. *Michael*, who died at Paris in 1740. He engraved portraits and history, in the latter of which he imitated the style of Gerard Audran. His manner is light and free. His works are very numerous, and a long list of them is given by M. Heinecken. (Strutt's Dict. Heinecken, Dict. des Artistes.)

AUBERTIN, (Edmonde, 1595—1652,) a learned minister of the reformed church of Paris. He wrote, in 1633, a work entitled, L'Eucharistie de l'Ancienne Eglise, which expressed the opinions of the protestants on the subject of transubstantiation, and the real presence. Arnauld and Nicole replied to this in the Perpetuité de la Foi. (Biog. Univ.)

AUBERTIN, (Antoine,) born at Nancy, about the beginning of the seventeenth century, died in 1678. He wrote the Lives of St. Richarde, wife of Charles le Gros, and daughter of a king of Scotland, and St. Astier. (Biog. Univ. Suppl.)

AUBERTIN, (Dominique,) was born at Luneville in 1751, and died in 1825. He entered the army in 1767, and rose from the ranks to be a captain. He wrote some memoirs relating to the war in La Vendée in 1793 and 1794, in which he had served. These memoirs are published in vol. i. of the Memoirs of General Hugo. (Biog. Univ. Suppl.)

AUBERY, (Claude,) a French physician of the sixteenth century. Having embraced the reformed religion he retired to Lausanne, where he published a work on the Epistle to the Romans, which Beza caused to be condemned at the synod of Berne. This so disgusted Aubery, that he abjured the new tenets at Dijon, where he died in 1596. He wrote some learned works on philosophy. (Biog. Univ.)

AUBERY, (Antoine, 1616—1695,) a French writer of some celebrity in his time. He published—1. Mémoires pour l'Histoire du Cardinal de Richelieu, 1660-67. 2. History of the same Minister, in folio, 1660. 3. L'Histoire du Cardinal Mazarin, 1695. These works are written ill and clumsily, but as there is a great deal of information contained in them, not to be found elsewhere, they are ranked as authorities for French history. They are quoted by all the French historians who have treated of the period comprised in them. Aubery wrote a political treatise on the claims of the king of France respecting the empire, which gave great offence to the German princes. To pacify them, Aubery was thrown into the Bastile; but as his sentiments were not disagreeable to the king, he was treated well there, and soon set at liberty. He wrote some other works of a political and historical character. (Biog. Univ.)

AUBERY, or AUBRY, (Jean, in Latin Albericus,) a French physician of the seventeenth century, who wrote a work on Baths, and one entitled, Antidote de l'Amour. Another Aubery, Jean François, a physician, died at Luxeuil in 1795. (Biog. Univ.)

AUBERY, (Louis,) sieur du Maurier, son of Benjamin Aubery, French ambassador in Holland, in the seventeenth

century. He was the author of Mémoires pour servir à l'Histoire de Hollande, and edited some documents relating to the massacre at Cabrières and Merindol in 1551. He died in 1687. (Biog. Univ. Suppl.)

AUBESPINE, (Claude de l',) baron de Châteauneuf, was the first who bore the title of "sécrétaire d'état," his predecessors having had that of "sécrétaire des finances." He had the reputation of being one of the ablest negotiators in Europe, and both at home, and in the character of a diplomatist, rendered important services to his country in the reigns of Francis I., Henry II., Francis II., and Charles IX. He died in 1567. (Biog. Univ.)

AUBESPINE, (Madeleine d',) a French lady of great beauty, and the ornament of the courts of Charles IX., Henry III., and Henry IV. Ronsard has celebrated her in a sonnet. She died in 1606. Her statue is in the French Museum. She was the aunt of the two Aubespines next mentioned. She was married to Nicolas de Neufville, secretary of state. (Biog. Univ.)

AUBESPINE, (Gabriel de l', made bishop of Orleans in 1604; 1579—1630,) a learned French theological writer. He wrote, De Veteribus Ecclesiæ Ritibus, and a treatise, De l'Ancienne Police de l'Eglise. (Biog. Univ.)

AUBESPINE, (Charles de l', 1580—1653,) marquis of Châteauneuf, brother of the preceding. He acquired great reputation in the embassies on which he was sent, and in 1630 was appointed governor of Touraine, and keeper of the seals. His behaviour in the trials of the marshals Marillac and Montmorency, was considered to be highly disgraceful to him. He had been brought up as page in the family of the father of Montmorency, and he had a direct interest in finding Marillac guilty. Besides this, he was an ecclesiastic, and therefore ought to have abstained from criminal proceedings. Notwithstanding these reasons, he procured a brief from the pope, which authorized his presiding at the trials of these two illustrious personages. For some cause that is not known, the seals were taken away from him in 1633, and he was shut up in the castle of Angoulême till the death of Louis XIII. Anne of Austria recalled him, but again banished him about two years after, for being of the party of the *importants*. Not being able to live without intrigue, he threw himself into the arms of the party of La Fronde. The regent, however, gave him the seals again in 1650. The rest of his life was passed alternately in favour and disgrace. (Biog. Univ.)

AUBETERRE, (David Bouchard, vicomte d',) was born of a protestant family, but he returned to the catholic religion to obtain the restitution of the family estates, and was made governor of Perigord by Henry IV. He was killed in a siege in 1598. (Biog. Univ.)

AUBETERRE, (Joseph Henri Bouchard d'Esparbès, marquis d', 1714—1788,) marshal of France. He was a distinguished officer of the French army, and was wounded at the battle of Dettingen. He was employed by Louis XV. in negotiations at Vienna, Madrid, and Rome, between 1758 and 1767. (Biog. Univ. Suppl.)

AUBIGNAC, (Francis HEDELIN, who is better known by the title of Abbé d',) was born at Paris in 1604, and died at Nemours in 1676. He was perpetually leaguing or quarrelling with the men of letters of his time. He had long controversies with Corneille and Menage, and many were the epigrams and pamphlets that they gave rise to. Among his works may be noted, Traité de la Nature des Satyres, Brutes, Monstres, et Demons; Pratique du Theatre, a work of some note at the time; and, Histoire du Temps, ou relation du Royaume de Coquetterie. They are but little read now. (Biog. Univ.)

AUBIGNE, (Théodore Agrippa d',) was born at St. Maury in 1550. At the age of thirteen he was at the siege of Orleans, and displayed there a coolness remarkable in one so young. On the death of his father, whose affairs were much embarrassed, he was sent to Geneva, where he studied for a time under Beza. Of a peaceful and studious life, however, he was soon tired, and accordingly he secretly withdrew to Lyons, and took service there under the prince de Condé. He soon left the prince for a much greater man, Henry of Navarre, afterwards Henry IV. He distinguished himself very much in Henry's wars, and was no less able in negotiating than in fighting. These talents, joined to great vivacity and agreeableness, rendered him one of the choicest friends of Henry. D'Aubigné was, however, better fitted for the camp than the court. A freedom of speech, almost rude, a tiresome boasting of his own exploits, and a disinclination to pander to the king's pleasures, prevented his advance there. He was con-

tinually offending the people of influence, and though the good-natured Henry was never otherwise than kind and friendly, yet he gave him nothing in reward for his services. He retired, or was forced, to Maillezais, of which place he had the government. There is something amusing in the relation which Henry and D'Aubigné bore to each other. Henry gave him nothing, and would not defend him effectually from the malice of his court enemies; but then he was always kind, gracious, frank, and friendly when they met, and this, spite of all insinuations against him. D'Aubigné was always grumbling, but was deeply attached to his master, and was a loyal and zealous servant of the crown, and one on whom the most perfect reliance was placed—and safely placed. After the death of Henry, d'Aubigné published two volumes of the History of his Times, which were at first passed over, though he had treated the characters of great persons with boldness and freedom. He composed a third, much more objectionable in these respects, which he was advised not to publish. The advice he rejected, and the volume was published. The consequences were, that not only were the two former ordered to be burnt by the parliament of Paris, but he himself was obliged to make a hasty flight to Geneva, to escape impending punishment. This was in 1620. At Geneva he married a rich widow, and died there in 1630. There are many anecdotes and amusing stories told of this brave and eccentric man.

He published—1. Les Aventures du Baron de Fæneste, 1630. 2. Histoire Universelle depuis l'an 1350 jusqu'à l'an 1601, 3 vols, folio, 1616, 1618, and 1620, and which were reprinted at Amsterdam in 1626. The second edition is more complete than the first, but the latter contains some satirical touches not to be found in the other. This work, as has been before mentioned, was burnt by order of the parliament. It is one of the authorities for the history of France, of the period of which he treated, and is frequently quoted by the French historians. 3. Histoire Secrète d'Aubigné, écrite par lui-même, which has been often printed with Les Aventures de Fæneste. They contain a number of curious and interesting particulars. He also published plays, satires, and other pieces. He had two sons, who distinguished themselves as physicians: Nathan, who was made a citizen of Geneva in 1627, and practised there, and Tite, also a physician there, born in 1634; they were both authors. He was, also, the grandfather of Madame de Maintenon. (Biog. Univ. Life of D'Aubigné, London, 1772.)

AUBIN, a French protestant minister, born in Loudun in the seventeenth century, who was obliged to quit his country after the revocation of the Edict of Nantes, and took refuge in Holland. He published, L'Histoire des Diables de Loudun, ou de la Possession des Religieuses Ursulines, et de la Condemnation et du Supplice d'Urbain Grandier, Curé de la même Village; Amsterdam, 1693; which made much noise at the time. He also published a French translation of Brandt's Life of Admiral de Ruyter, and a Dictionary of Sea Terms. (Biog. Univ. Suppl.)

AUBIN, or ST. AUBIN, the name of four French artists.

1. *Augustin de St.*, a very laborious engraver, and an eminent designer, born at Paris in 1720, and studied under Etienne Fessard, according to Heinecken; but Bryant says, under Laurent Cars. He was a member of the Académie Royale. Amongst a prodigious number of works, he engraved a collection of gems for the duke of Orleans, and the collection of medals, amounting to nearly three thousand, belonging to M. Pellerin. M. Heinecken gives an immense list of his works, which appear to be dated from 1762 to 1779.

2. *Charles Germain de St.*, a designer and engraver, brother of Augustin, born in Paris in 1721. He engraved several plates, from his own designs, of flowers and fancy pieces.

3. *Gabriel Jacques de St.*, a painter and engraver, another brother of Augustin, born at Paris in 1724. He painted historical subjects, and engraved, from his own designs, six statues of the christian virtues in one plate, and a view of the exhibition of pictures in the Louvre, in 1753. Several of his pictures are engraved by other artists.

4. *Pougeain de St.*, painter of portraits in crayon, who lived at Paris. A portrait, by him, of Poullain de Saint Foix, is engraved by J. Tardieu; another of the duke de Brissac, by Chaueer; and one of Mlle. Clairon, and one of Mlle. Dangeville, both by J. Michel. No date of his birth or death is given, nor is it said whether he was related to the preceding. (Bryan's Dict. Heinecken, Dict. des Artistes.)

AUBLET, (Jean Baptiste Christophe Eusée,) a celebrated botanist, born at

Salon in Provence, in 1720. At an early age he ran away from his parents, and went to Montpellier, where he studied botany under Sauvage. He went afterwards to South America, where he exercised the trade of a druggist. On his return to Europe, he was sent to the Isle of France, to establish there a pharmaceutic shop, and a botanical garden. M. Poivre being then about to introduce the cultivation of several spice trees into the colony, it is said that Aublet (actuated by jealousy) put the seeds into boiling water, for the sake of destroying their germinating power. His botanical researches in the Isle of France were altogether but superficial. Having gone, in 1760, to Guiana, he succeeded in collecting there a large herbarium, which was the foundation of his subsequent fame. He says in his relation, that he penetrated himself into the interior; whilst others say, that many of the plants were gathered by negroes, sent out for that purpose. He visited St. Domingo in the year 1764. After his return to Paris, the celebrated Bernard de Jussieu induced him to publish the plants, collected during his travels. This remarkable work appeared in 1775, under the title, Histoire des Plantes de la Guiane Française, 4 vols, 4to, with 392 plates. Amongst 800 plants therein described, about half were new. The figures are tolerably correct, but being copied after dried specimens, are wanting in some essential details. When Jussieu published his Genera Plantarum in 1789, he reduced the genera of Aublet to their natural families, which, however, was at times difficult, as the original plants had been previously sold to Mr. Joseph Banks for a mere trifle. Aublet died in Paris, in 1778. Rozier, Gärtner, Schreber, and Richard, have named genera of plants after him. (Biog. Univ. Ersch und Grüber, Encycl.)

AUBOINS DE SEZANNE, a trouvère of the beginning of the thirteenth century, two or three of whose songs are still preserved. One will be found printed in Paulin Paris's Romancero.

AUBREY, (John, F.R.S.,) an eminent antiquary and naturalist of the 17th century, was descended of a good family, his grandfather John Aubrey, of Burwelton, in Herefordshire, being a younger son of Dr. William Aubrey, of whom in the next article, and younger brother of Sir Thomas Aubrey, ancestor of a race of baronets in Glamorganshire. His father, Richard Aubrey, lived at Broad Chalk, in Wiltshire, and married Debora Lyte, the daughter and heir of Isaac Lyte, a gentleman of good estate at Easton Piers, in the parish of Kington Saint Michael, in the same county.

He was born at the house of his maternal grandfather, and baptized 12th March, 1627. He was at school at Malmesbury, where Mr. Robert Latimer was his schoolmaster. From thence he passed to Trinity college, Oxford, in 1642, where he remained till 1646, when he was entered of the Middle Temple. During his period of study at the school and the university, he had become well acquainted with the ancient writers; and at this early period of his life, his affection to the study of English antiquities had manifested itself, as appears by an inscription, which he caused to be engraved on a plate of the ruins of Eynsham abbey, which he, as a youth in the university, had been wont frequently to contemplate.

His father died October 21, 1652, when he found himself in possession of Easton Piers and other estates, worth (says Anthony Wood) 700*l.* a-year; but he was perplexed with suits: and not taking up the practice of the law as a profession, and withal living extravagantly, he became, after a time, greatly reduced in his circumstances, selling one part of his estate after another, till at last nothing was left. This, however, took some years to complete; and in the mean time, we find him a member of Harrington's Club in 1659; travelling in Ireland in 1660; admitted a fellow of the Royal Society in 1662, soon after the foundation of it; and in 1664, travelling in France. He seems to have been unfortunate in a marriage which he made.

In the decline of his fortunes, and when absolutely ruined, he had still many friends to whom his company was always acceptable, and with whom he seems to have resided. He has himself commemorated the kindness to him in particular of the earl of Abingdon, whose "walks and gardens at Lavington" had been his pleasant retreat; and Wood names Edmund Wyld of Bloomsbury, and his relation, Sir John Aubrey, bart. of Borstall, as persons to whose favours he was much indebted; and the writer of the imperfect sketch of his life, prefixed to the edition of his Miscellanies, 1784, names the Lady Long, of Draycote, near Easton Piers, as having been among his principal friends in the decline of his

life, intimating that he was domiciled with the family at the time of his death. He died at Oxford on the 7th of June, 1697.

The character of Aubrey admits easily of two very different representations, each with a certain degree of verisimilitude. Wood describes him as "a shiftless person, roving, and magoty-headed, and sometimes little better than crased;" and, undoubtedly, the events of his life seem in part to justify one part of this censure; and the foolish things which he has introduced into his Miscellanies, the only book printed by himself, and in several of the manuscripts which he had left behind him, seem to justify, to a certain extent, the other part of the censure. On the other hand, no one can deny that posterity are greatly indebted to him for the information which he has preserved concerning many remains of antiquity, many peculiar and then fading customs and opinions, and many of the eminent men of his own time. Toland, to whom he was known, estimates his character with more justice, when he says that "he was extremely superstitious, or seemed to be so, yet a very honest man, and most accurate in his account of matters of fact."

His Miscellanies were first published in 1696, and there are editions of 1714, 1721, 1723, 1731 and 1784. His Natural History and Antiquities of the County of Surrey was published by Dr. Rawlinson in 1719. He prepared a similar work on Wiltshire, of which the manuscripts are in the Ashmolean Museum at Oxford, and in the Library of the Royal Society. His Remains of Gentilism in the Customs and Superstitions of England, a very curious and learned treatise, is in the Lansdowne Manuscripts at the British Museum, and selections from it have been lately printed by the Camden Society. In the Ashmolean Museum is a large biographical manuscript by him, containing information respecting many remarkable persons, transmitted by him for the use of Anthony Wood, while preparing his Athenæ Oxonienses, who has availed himself of them to a great extent. These have since been published in a work, of which the title is Letters from the Bodleian Library, &c. In the same museum, are other manuscripts of his, namely, an unfinished treatise on Church Building, entitled by him, Architectonica Sacra; and a treatise on Stonehenge, and Rollrich stones in Oxfordshire, entitled, Monumenta Britannica; with some smaller treatises, and a Collection of Letters, addressed to him. He was well acquainted with Hobbes, a native of Malmesbury, and contributed many materials to the life of him, which was published soon after his decease. There are two or three engraved portraits of Aubrey.

AUBREY, (Dr. William, 1529—1595,) an eminent civilian. He was descended from an ancient and honourable Welsh family, being the second son of Thomas, and grandson of Hopkin Aubrey, of Abercumvrig, in the county of Brecon, Esq. Having received the rudiments of education in the town of Brecknock, he was sent by his parents to the university of Oxford, when about fourteen years of age; and there, with the aid of his learned tutor, Mr. Morgan, he made such satisfactory progress, especially in rhetoric and history, that he finally turned his attention towards the study of the civil law, and was elected a fellow of All Souls' college. The degree of doctor of laws was conferred upon him at the age of twenty-five; immediately after which, he was appointed regius professor of law in the university of Oxford. The manner in which Aubrey discharged the duties of this honourable office proved not only highly creditable to him at the time, but so satisfactorily established his professional reputation as to contribute mainly to his subsequent advancement.

His first public services, out of England, were rendered in the capacity of supreme judge of the royal army, at St. Quintin's; but at the close of the war he returned to England, and sought to resume the quieter walk of life to which his previous education had accustomed him, and in which his brilliant abilities gave him every reason to anticipate success. Nor were his contemporaries slow to acknowledge his merit. He was successively appointed one of the council of the Marches in Wales, official-principal and vicar-general in spirituals to the archbishop of Canterbury, a master in Chancery, and one of queen Elizabeth's masters of Requests. In 1565, Aubrey accompanied the English commissioners (Lord Montague, Dr. Haddon, and Dean Wotton) into Flanders; when the memorable conference was held at Bruges, with the same number of Spanish representatives, in order to establish a good understanding between the merchants of queen Elizabeth and king Philip. It was on behalf of the merchants-adventurers of this country, that Aubrey attended the expedition; and so indefatigable were his exertions, that Wotton did not scruple

to tell Sir William Cecil that the commission was mainly indebted to Aubrey for the successful termination of its labours. "Although I had some knowledge of Mr. Aubrey before this journey," said he, "(*as of one who, now and then, was content to take parte of a peece of beefe with me,*) and that by such communication as I then had with him, I perceyved well the man to be learnyd,—yet had I nothinge such knowledge of him as I have had now: havinge had dyvers goode occasion to trye his witte and his learninge. So that nowe, I may bouldlye testifye of him, that for his witte, learninge, discretion, diligence, and paynefulnesse, he deserveth my greate commendacion; and, as I verily thinke, he will answer to my greate expectation: and therefore, whensoever her majestie shall have neede of such servantes, I take it, her highnesse shall fynde very few meeter for it than this man is. Whereof I thought meete to certifye you, not onely for that his service might be knowne to you, but also that by you, (yf you thinke it so goode,) his rare qualities and vertues may be knowne to her majestie."

To great learning and wisdom, Aubrey united a singular affability of speech, and sweetness of deportment, which won him many friends. Queen Elizabeth used to call him *her little doctor;* and continued him in the enjoyment of all his titles and offices (the mastership of Chancery, which seemed not compatible with the office of master of Requests, only excepted) until the time of his death, which occurred in 1595. He left behind him, when he died, by Wilgiford his wife, with whom he had lived "in great love and kindnesse by the space of 40 yeares," three sons and six daughters,—all of them married and having issue.

Aubrey was one of the delegates for the trial of Mary queen of Scots; and, to use the words of his namesake and descendant, "was a great stickler for the saving of her life." When king James came to the crown, he retained a grateful recollection of the circumstance, and would have made Aubrey lord-keeper, but that excellent statesman had already gone to receive a better reward in heaven. The king sent for his sons, however, and knighted the two eldest, whom he invited to court, but they modestly (and perhaps prudently) declined the honour. The same writer who has preserved this anecdote, states that Aubrey numbered among his friends and kinsmen, the learned Dr. John Dee,—a name to which justice has probably never yet been done; that he purchased Abercumvrig, the ancient seat of his family, of his cousin; and built the great house at Brecknock, where he contrived for himself a study, which looked on the river Usk; and that he left an estate worth 2500*l.* per annum, whereof after a few generations nothing remained in the family.

Dr. Aubrey died on the 25th of June, 1595, and on the 23d of July was buried in St. Paul's cathedral. The exact spot of his interment is minutely described by his son-in-law, and his epitaph has been printed, but the effigy on his monument, says his namesake, "is not like him,—it is too big." He was of ordinary stature, rather inclining to stoutness, without being a fat man. In his youth, he had been extremely handsome; and even when wasted by sickness, and impaired by age, his countenance retained to the last such comely and decent gravity, that his personal dignity became increased, rather than diminished with advancing years. "I have his originall picture," says his descendant, with accustomed quaintness. "He had a delicate, quick, lively, and piercing black eie, a severe eie brow, and a fresh complexion." To which he simply, or perhaps slily, adds—"he engrossed all the witt of the family, so that none descended from him can pretend to any." (Lipscomb's Bucks, i. 72, 74; Aubrey's Lives, ii. 207, 221; and Burgon's Life and Times of Sir T. Gresham, ii. 98, 99.)

AUBRI DE MONTDIDIES, a French knight, celebrated in many romances of the middle ages. He was murdered in 1371 by his companion in arms, Richard de Macaire. His faithful dog persisted in following the assassin, and the foul deed was finally detected. King Charles V. ordered Macaire to fight with the dog, and in this singular battle the dog remained the victor. This legend has been made by Apel the subject of a ballad, and finally dramatized under the name of "The Dog of Aubri."

AUBRIET, (Claude, 1651—1743,) a painter of plants, flowers, butterflies, birds, and fishes, was born at Châlons-sur-Marne. He accompanied M. de Tournefort to the Levant, and illustrated the works of that traveller. On his return, he succeeded Jean Joubert as painter to the king at the Jardin Royal des Plantes at Paris, and continued the magnificent collection of drawings of plants on vellum, which Nicolas Robert had

commenced at Blois, by order of Gaston, duke of Orleans, the brother of Louis the Thirteenth. Louis the Fourteenth having inherited the collection, it was continued and deposited in the king's library. After the revolution, it was taken to the Museum of Natural History, where Aubriet added to it twelve drawings annually, and in 1811 it consisted of sixty-six volumes folio. The plates of Tournefort's Elémens de Botanique were engraved from drawings by Aubriet. After his return from the Levant, he was employed by Sebastian Vaillant to draw the plants which compose the Botanicon Parisiense, 1727, folio, and executed many other important works. Under the direction of Tournefort, Aubriet became an able botanist. In his drawings he neglected no details, but inserted the most minute parts, particularly of flowers, and always expressed the number, form, and relative proportions, with greater exactness than had ever before been done. Even Tournefort himself sometimes did not think it necessary to give any further account of them in his descriptions. Aubriet died at Paris, at the great age of ninety-two years, and was succeeded by Mlle. Basseporte, as painter to the Jardin Royal. M. Heinecken, who states the period of his death to have been 1740, speaks of a collection of water-colour drawings by him of butterflies in all their progressive stages, from the worm to the fly, both male and female, in front, side, and back views, with manuscript explanation, which were collected in three volumes elephant folio, and sold by auction at Amsterdam in 1765. (Biog. Univ. Heinecken, Dict. des Artistes.)

AUBRION, (Jean,) a man actively engaged in the political affairs of Metz in the fifteenth century. He wrote a journal of all that passed at Metz and its environs, from 1477 to 1501. He died in the year 1501. (Biog. Univ. Suppl.)

AUBRIOT, (Hugo,) provost of Paris, built the Bastille, by order of Charles V. of France, in 1369, as a fortress to defend Paris against the English. He also designed many public buildings and works for that city. In the Bastille which he built, he was confined for some time, in consequence of a quarrel with the university. The Maillotins broke his prison to make him their leader, but the day after he escaped out of their hands, and retired to Burgundy, where he died in 1382. (Biog. Univ.)

AUBRY, (Jacques Charles,) born about the end of the seventeenth century, and died in 1739; was an eminent French lawyer. (Biog. Univ.)

AUBRY, (Jean-Baptiste, 1736—1809,) a French Benedictine, of the congregation of St. Vannes, at Moyen-Moutier. The suppression of the monastic orders in France reduced him to great distress. He was a pious and an amiable man. He was the author of L'Ami Philosophique, 1776, which was much praised by D'Alembert, and of Questions Philosophiques, which likewise received his commendations. He published also, Théorie de l'Ame des Bêtes, and some metaphysical works. (Biog. Univ. Dict. Hist.)

AUBRY, (Jean François,) a French physician, who died in 1793. He published a work entitled, Les Oracles de Cos, 1775, which serves as a good commentary to Hippocrates.

AUBRY DU BOUCHET, was born about 1740, and was one of the deputies to the States General in 1789. He was a commissaire à terrier, and occupied himself principally in matters relating to his employment. He proposed a new geographical division of France, and also a general registry. He died soon after 1790. His brother, Charles Louis, (1746—1817,) was also a commissaire à terrier, and published some tracts relating to that employment. (Biog. Univ. Suppl.)

AUBRY, (Philippe Charles,) was born at Versailles, in 1744. He translated the Sorrows of Werter, from German into French, and also made some other useful translations. He died in 1812. (Biog. Univ. Suppl.)

AUBRY, (François,) was born in 1750, at Paris. He entered the French army in his youth, which, however, at the time of the revolution he quitted, and was elected a member of the National Convention, in 1792. In 1796, he was made a member of the committee of public safety, and took a very active part in political matters. He was one of the anti-directorial party in the five hundred; and on the fall of that party in 1797, he was condemned to transportation. He escaped with Pichegru, and others, from Guiana, and died at Demerara, in 1798. (Biog. Univ. Suppl.)

AUBRY. The name of three German engravers, who were probably members of the same family; and of one French painter.

1. *Abraham*, a native of Oppenheim, who resided chiefly at Strasburg, and flourished about the year 1650. He engraved eleven of the twelve plates of

the Months of the Year, after Sandrart; the other, the Month of May, being executed by F. Brun; but his works are of little merit. He was also a printseller. (Strutt's Dict. of Eng.)

2. *Peter*, born at the same place, about 1596, was also a printseller at Strasburg. He seems to have engraved, but in a very indifferent style, a prodigious number of plates. M. Heinecken gives a list of upwards of two hundred and sixty of his portraits; but most probably he employed many hands to assist him. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes. Bryan's Dict.)

3. *John Philip*, an engraver and printseller, who resided at Frankfort about the year 1670, and who also engraved a prodigious number of portraits, as well for the booksellers as for his own collections. Like those of the two preceding, they are very inferior in execution. (Strutt. Heinecken.)

3. *Etienne*, (Jan. 10, 1745—July 25, 1781,) a painter, born at Versailles. He was the brother of Philippe Charles Aubry, mentioned above. Having copied, in his youth, several portraits at the king's palace, he embraced that style, and perfecting himself in it, he was elected into the Academy of Painting in 1774. Wishing to give a higher proof of his abilities, he painted after the style of Greuze, pathetic and moral scenes, taken from domestic life. The Interrupted Marriage, painted in 1777, did him great credit. Decided to adopt historical painting, he removed to Rome, under the auspices of the Count d'Angiviller. It is believed, he had a disease of the heart, notwithstanding which, he continued greatly to improve, as is seen in a posthumous work of his pencil, the Parting of Coriolanus and his Wife, a picture justly admired at the exhibition of 1781. (Biog. Univ.)

AUBRY, (Mademoiselle,) a dancer at the opera at Paris, remarkable for the beauty of her form, in consequence of which she was chosen to personify the goddess of Reason, in the impious ceremonies which, in 1793, were intended to supplant christian worship in the French dominions. This character, however, was attended with less danger than that of Glory, with which she was usually entrusted at the theatre; for a cord, by which she was suspended in her aeriel car, breaking, she was precipitated from a considerable height upon the stage, by which her arm was broken. As the victim of Glory, she obtained a retiring pension, but it is not known whether she gained anything by playing the part of Reason. (Biog. Nouv. des Contemporains.)

AUBUSSON, (Pierre d',) grand master of the order of St. John of Jerusalem, was born in 1423. He served in his youth in Hungary, then the scene of the ravages of the Turks. On his return to France he attracted the favour of the dauphin, afterwards Louis XI., and was with him in his expedition against the Swiss, and at the siege of Montereau. A state of repose and peace being distasteful to him, he went to Rhodes, and enrolled himself a knight of the order of St. John. He was made a commander of the order, and was afterwards sent to France, to ask for succours against the Turks. He succeeded in obtaining large sums from Charles VII. directly, and by his means from the clergy. In 1476, with the unanimous approbation both of the knights and the people, he was made grand master. In 1780, Mahomet II. appeared before Rhodes with a vast fleet, and great preparations for reducing the island. For two months Aubusson defended it, and during that time never left the ramparts; and, as a reward for his great exertions, he had the satisfaction of seeing the Turks sail away hopeless of success. The death of Mahomet prevented another attack. About 1489, a league was formed by the christian princes, with Charles VIII. at their head, for a crusade against the Turks, but various circumstances prevented it from being carried into execution. The disappointment is supposed to have so affected Aubusson, as to bring on a mortal disease, of which he died in 1503. There is in the collection De Scriptoribus Germanis, a short account of the siege of Rhodes in Latin, supposed to have been written by him. (Biog. Univ.)

AUBUSSON, (François d'.) See FEUILLADE.

AUBUSSON, (Jean d',) a troubadour of the thirteenth century, who has left a poem on the expedition of the emperor Frederic II. against the Lombardic league. (Millot. Biog. Univ.)

AUBUSSON, (Jean d', de la Maison Neufve,) was born about 1530. He wrote, among other small pieces, one called The Adieu of the Nine Muses, to the princes and princesses on their departure from the nuptials of Francis and Mary of Scotland; and a Colloquy of Peace, Justice, Mercy, and Truth, on the

agreement between the kings of France and Spain. (Biog. Univ.)

AUCHMUTY, (Robert,) a lawyer, of a Scottish family. He was educated at Dublin, and studied law in one of the temples. Early in life he went to America, and settled at Boston, where he received the valuable appointment of judge of the Court of Admiralty in 1703, but continued in this post for only a few months. In 1740 he became one of the directors of the Land Bank Bubble, or manufacturing company. Being sent to England as agent for the colony, he suggested the expedition to Cape Breton, in a pamphlet which was entitled, The Importance of Cape Breton to the British Nation, and a Plan for taking the Place. On the death of Byfield, he became again judge of the Admiralty Court. He died in April, 1750.

AUCHMUTY, (Samuel,) a distinguished British officer, the son of the preceding, was born about the year 1762. In August, 1776, he entered the army as a volunteer in the 45th foot, then in America, under General Sir William Howe. He served throughout the campaigns of 1776, 1777, and 1778, being present at many of the principal engagements. He obtained his lieutenancy, and soon afterwards returned with his regiment to England. He thence went to India, and was (8th November, 1778) promoted to a company in the 75th, and obtained his majority, September 2, 1795. While in India he was chiefly employed in staff duty, acting as adjutant to the 52d; major of brigade; military secretary to Sir Ralph Abercromby; deputy quarter-master-general to the king's troops; and finally adjutant-general. He saw much active service while in the east, being in two campaigns on the Malabar coast and in Mysore, as well as one against the Rohillas. He was present also at the siege of Seringapatam, under Lord Cornwallis. Returning to England in 1797, he soon received the brevet rank of colonel, and was appointed to the lieutenant-colonelcy of the 10th. In 1810 he was ordered to take the command of a corps intended to attack the French ports at Cossier and Snegand. Arriving at Judda, he found General Baird with the Indian army, of which he was forthwith nominated adjutant-general. Leaving Cossier, the troops passing through the desert, entered Upper Egypt, and proceeding down the Nile, reached Alexandria; at the surrender of which place Auchmuty was present. In 1802 he returned to England, in 1803 was created knight of the bath, and in 1806 went to South America, where he took the command of the troops in the Rio de la Plata, which he found in a situation exceedingly critical. On the 18th of January, 1807, he approached Monte Video, which place he carried by storm on the 3d of February. This success was attended with severe loss on both sides. Auchmuty was present after this at the attack on Buenos Ayres, the result of which operation was the evacuation of the territory of La Plata by the British troops, and the dismissal from the army of lieutenant-general Whitelocke, who commanded in chief. In 1807, Auchmuty returned to England, and was afterwards appointed commander-in-chief of the troops at Madras, in which capacity he assisted at the reduction of Java in 1811. In 1813 he was promoted to the rank of lieutenant-general, and in the same year arrived in Europe. He was then nominated to the command of the forces in Ireland, and died suddenly at Dublin in August, 1822. He was at his death colonel of the 78th regiment, and a knight grand cross of the bath.

AUCLAND, (Baron.) See EDEN.

AUCLERC, (Gabriel André,) a French advocate, born at Argenton, about the middle of the eighteenth century. He was a violent revolutionist. He was distinguished by his pertinacious attempts to restore paganism, and substitute it for Christianity. He died in 1815, after having, it is said, abjured his errors. (Biog. Univ. Suppl.)

AUCOUR. See BARBIER.

AUDÆUS, a heresiarch of the fourth century. He was a native of Mesopotamia, and was distinguished for his zeal and austerity. Having rendered himself intolerable by his bitterness of character, the treatment he received in consequence determined him to separate himself from the church. At first he differed from the church in no point of doctrine, but afterwards he and his followers fell into errors. His death has been placed about 372. His sect had ceased to exist before the end of the fifth century. (Biog. Univ.)

AUDE, (Joseph,) knight of Malta, born in Provence, 1755, wrote first a vaudeville for the court of Versailles. He was afterwards five years secretary of Caraccili, viceroy of Sicily. In that capacity Aude superintended the correspondence with D'Alembert, Marmontel, Madame Necker, &c. Aude complimented Frederic II. on his decision

concerning the miller in Sansouci, to which the king wrote a reply, which is reprinted in the Life of Buffon, into the employ of whom Aude had passed, also in the capacity of secretary. His works and publications are numerous. Amongst the more important are—La Vie de Buffon, 1 vol. 1788; Offrande à la Religion Catholique, Paris, 1802; Tribut des Arts à la Ville de Lyon, 1790; and a number of comedies, L'Héloïse Anglaise; St. Preux et Julie d'Etanges; Scènes Héroïques; La Naissance du Roi de Rome, &c.

AUDEBERT, (Germain, 1518—1598,) a French lawyer, who had been in his youth the friend of Beza. He is the author of several poems in Latin, which have been praised by different writers. (Biog. Univ. Suppl.)

AUDEBERT, (Jean Baptiste,) an eminent French naturalist and painter. He was born in 1759, at Rochefort, and went at the age of seventeen to Paris, to study the arts of design and painting, where he soon made himself a proficient in miniature painting. M. Gigat d'Orcy, receiver-general of finance, known by his enthusiasm for natural history, and the munificence with which he encouraged it, took young Audebert under his patronage, and employed him in painting the rare objects of his large collection, and subsequently sent him to England and Holland, whence he brought numerous drawings, some of which were used in Olivier's Histoire des Insectes. Such occupations aroused a taste in Audebert for the study of natural history, which he henceforth followed with a love nearly enthusiastic. Striking out a path different from that of his predecessors in the same line, he undertook works, which were the first of that stamp in the zoological department of natural history. The first of his own works was the Histoire Naturelle des Singes, des Makis, et des Galiopithèques, large folio, Paris, 1800. This work shone forth like a new luminary on the horizon of science. The talents of a draftsman, engraver, and naturalist, were united in this magnificent production. He was the first who attempted to print in colours, which he effected most successfully, by having, for each picture, as many plates as there were colours required.* He succeeded finally in even varying in his impressions the colour of gold, and combining it thus with his other tints, so as to produce tints and shadows of a brilliancy and variety, not dreamt of before. All this he succeeded in realizing in his Histoire des Colibris, des Oiseaux-Mouches, des Jacamars, et des Promerops, 1 vol. large folio, Paris, 1802. Audebert, not satisfied with imitating faithfully the colour, surpassed all who had preceded him, by the great spirit which he infused into the figures of his birds, which, under his hand, became, as it were, revived; he neglected not even the smallest detail. The diagnosis and descriptions are also of a masterly kind. Such a work could only be purchased by the few; consequently only 200 copies were printed, in which the names below the figures are in gold; 100 copies in very large 4to; fifteen in very large folio; the whole text being, in these latter, printed in gold. One copy on vellum, with the original drawings, remained in the hands of M. Desray, the editor. Scarcely had he commenced this work, before Audebert began to meditate others; he proposed to complete the history of birds and mammalia, and to follow it with that of man, in the different parts of the globe. He prepared and stuffed animals with much skill, and had formed a fine collection in natural history. Not satisfied with studying nature in its inanimate state, he began to observe animate life, and kept for a long time a set of spiders, on the manners of which he made some interesting remarks. Thus Audebert had made preparations, the execution of which would have required a long enjoyment of life, and vigorous health, when death surprised him in his forty-second year. He was, in his latter days, occupied on a work entitled, Histoire des Grimpereaux et des Oiseaux de Paradis, &c., of which the materials were left in such good order, that M. Desray was able to publish it in 1802, under the collective title, Oiseaux dorés, ou à Reflets métalliques, 2 vols, in large fol. Mr. Veillot, the friend of the late naturalist, was charged with the completion of the text, (see VEILLOT.) The beautiful work of M. Le Vaillant, Oiseaux d'Afrique, owes its popularity, in a great measure, to the exertions of Audebert, he having superintended the impression of the plates up to the thirteenth number. The splendid, and we would say, proud impulse, which Audebert's works gave to zoology, were not lost upon the other branches of natural history; and Ventenan's Jardin de Malmaison, Redouté's

* It appears from a passage in Dodart's Mémoirs pour servir à l'Histoire des Plantes, published in 1679, that this method was known, or at least (as is the case of many other discoveries) guessed at, previous to Audebert.

Liliacées, and others, were executed in the same artificial and typographical splendour, which is one of the characteristics of the Napoleon epoch in France.

AUDEFROY, (commonly know by the surname of le Bastard, though we are not informed why,) one of the best of the early French writers of songs, flourished apparently at the latter end of the twelfth century, and the beginning of the thirteenth. Several of his songs are dedicated to a seigneur de Nesle, whom M. Paris, who has published some of the songs of this poet in his Romancero Français, believes to be the same Jean de Nesle, castellan of Bruges, who took the cross in February, 1200.

AUDENAERDE, or OUDENAERDE, (Robert Van, 1663—1743,) a reputable painter, and still more celebrated engraver, was born at Ghent, and was first a scholar of Francis van Mierhop, but afterwards studied under John van Cleef. He was called Van Oudenaerde, from that town being the birth-place of his father. In 1685, he went to Rome, where he became a pupil of Carlo Maratti, under whom he soon proved a respectable painter of history. He amused himself, during his leisure hours, in engraving with the point, and upon some of his plates being shown to his master, he strongly advised Audenaerde to devote himself exclusively to that branch of art. He, however, painted several pictures for the churches of his native city, the best of which is the great altar-piece in the church of the Carthusians, representing St. Peter appearing to a group of monks of that order. In the church of St. James, is a picture of St. Catherine refusing to worship the false gods; and others of his works are in the convents of Ghent. His drawing shows a perfect acquaintance with the human figure, and his colouring is precisely in the style of Maratti. Respecting the origin of his becoming an engraver, Mr. Strutt gives a very different account from the above. He states that Audenaerde had, unknown to his master, etched a plate from a sketch by Maratti, of the Marriage of the Virgin, an impression of which being seen by the painter at a printseller's, he inquired by whom it was done, and finding that it was by his pupil, he indignantly dismissed him from his school, for having copied his works without permission. After a time, Maratti became appeased, and took the offender into favour, and employed him much in engraving after his own works. After residing at Rome many years, he returned to his own country, where he died. Mr. Strutt says, that his plates are best where he used the point, as well as the graver, and enumerates the following as his superior works in engraving:—the Birth of the Virgin, a large upright plate, arched at the top, from Annibal Caracci; the Death of the Virgin, large plate, lengthways, from Carlo Maratti; the Martyrdom of St. Blaze, a large upright plate; S. Phillippe Neri, a middling sized upright plate; and Apollo and Daphne, a large print lengthways, in two plates, all from the same master.

AUDIERNE, (Jacques, 1710—1785,) a French geometrician. He taught mathematics at Paris, and published some works on that subject. He had previously sought fame, though without success, by dramatic writing. (Biog. Univ. Suppl.)

AUDIFFREDI, (Jean Baptiste,) a French Dominican, born at Saorgio in Provence, in 1714. He published several astronomical works; and having been librarian of the Casanatte library for several years, he also published several bibliographical works, a subject in which his situation would naturally give him an interest. He died in 1794. (Biog. Univ.)

AUDIFFRET, (Hercule, 1603—1659,) was the uncle and the teacher of Fléchier, and published some devotional works. (Biog. Univ.)

AUDIFFRET, (Jean Baptiste,) a French diplomatist and geographer, lived about the beginning of the eighteenth century. He was the author of Géographie Ancienne, Moderne, et Historique, Paris, 1689—a work in much esteem at the time. He died in 1733. (Biog. Univ.)

AUDIFFRET, (Jean François Hugues, comte d',) served with distinction under the prince of Conti in 1746. Another Audiffret, (Polyeucte,) was born about 1750. He became a monk of the order of La Trappe; but he left his monastery at the revolution, and lived for some time among the learned in Italy. He afterwards retired to a convent at Naples, where he died, in 1807.

AUDIFFRET, (François César Joseph Madelon,) of the same family, was born in 1780, and died in 1820. He had an office in the French government, and formed a collection of dramatic pieces, and was concerned in the editing of several periodicals. (Biog. Univ. Suppl.)

AUDIGIER, a member of a good family in Auvergne, in the eighteenth century. He wrote a History of Auvergne,

which is still in manuscript in the Royal Library at Paris, which has been used and referred to by different French writers of local history. (Biog. Univ. Suppl.)

AUDIGUIER, (Vital d', 1565—about 1630,) a French nobleman, who served in the wars of the League. Having squandered away his fortune in Paris, he was reduced to maintain himself by his pen. He translated several works from the Spanish into French, and published some poems and other works, which had a reputation that they have long since lost. He was assassinated. (Biog. Univ.)

AUDIN-ROUVIERE, (Joseph Marie,) was born in 1764. He was an eminent physician and gourmand at Paris, and died of the cholera in 1832. He wrote a work entitled, La Médecine sans le Médecin, ou Manuel de Santé, a very popular work in Paris at the time, and some other medical treatises. He invented a quack medicine, which he called "Grains de vie," now known by the name of "Grains de santé." This was strongly recommended by him in the work above mentioned. (Biog. Univ. Suppl.)

AUDINOT, (Nicholas Médard,) a French comedian, was born at Nancy, and died in Paris in 1801. In 1764 he appeared at the Comédie Italienne, which he quitted in 1767, in disgust at some act of injustice. After managing the theatre at Versailles during the years 1767 and 1768, he returned to Paris, and established at the Market St. Germain, in 1769, an exhibition of puppets, in which each figure represented an actor at the Comédie Italienne, and the malice of the public seconding the efforts of the director, he reaped ample revenge. In 1770 he established the Théâtre de l'Ambigu Comique, in the Boulevard du Temple, where he played with children instead of puppets; and in 1772, having associated himself with Arnould, he replaced these trifles by actors who played pantomime. At Audinot's theatre melodrame was first represented, then called pantomime dialoguée. At the Théâtre Italien he excelled in the characters of mechanics, and made that of the Farrier in a piece of that name. At this theatre he produced, as author, Le Tonnelier, and at the Ambigu Comique, the pantomime of Dorothée. Whilst his theatre was occupied by children, he had this punning inscription written up—*Sicut infantes audi nos*, which people readily translated by the words—*Ce sont les enfans d'Audinot*. (Biog. Nouv. des Contemporains.)

AUDLEY, (Henry,) lord Audley, a very active and warlike English baron of the 12th century, was descended, according to Dugdale, (Engl. Baron) from a branch of the ancient and noble family of Verdon, whose chief seat was Alton Castle, in Staffordshire (see Archæol. vol. xi. p. 432.) The name Audley was corrupted from Alditheley, the appellation of a manor in Staffordshire, belonging to the family. The friendship of Ranulph, earl of Chester and Lincoln, one of the most eminent men of the day, together with his noble descent and personal merits, enabled lord Audley to perform a conspicuous part in the troubled times in which he lived. When the dissensions between king John and his barons, (which led to consequences so important) first broke out, lord Audley, more loyal than patriotic, adhered to his sovereign with scrupulous fidelity, which was rewarded by the king with the grant of the lordship of Stockton, in Warwickshire. During the first four years of the reign of Henry III., he executed (as deputy to the earl of Chester) the functions of sheriff for the counties of Salop and Stafford—an office in those days of great dignity, trust, and importance. To this office, together with the constableship of the castles of Salop and Bruges, he was himself appointed to act in his own right in the eleventh year of the same king's reign, having had in the preceding year the castles of Caermarthen and Cardigan confided to his charge. He held his shrievalty for five years, and, in the year in which it terminated, obtained the king's special license to build a castle upon his own land, at Radcliffe, in Shropshire. In 1235, an insurrection broke out in Wales, which was instigated by Richard Marescall, earl of Pembroke, who, with many other barons, was offended with the rapacity of Peter de Rupibus, bishop of Winchester, and the rest of the Poitevin ministers. Henry dreading the fidelity of many of his barons, who had not already joined the rebels, came to Worcester, and took hostages of many: lord Audley as a security for his loyalty gave up Ranulph, his son. It seems, however, that shortly after this time he was desired by the king to repair to Shrewsbury, and conduct David, the son of Llewelin, prince of Wales, to meet him; but the death of Ranulph, the earl of Chester, induced the king to desire Audley to stay, and look after the security of Cheshire. (Dugdale. Owen, and Blakeway, Hist. Shrewsb. vol. i. p. 113.) He was ultimately appointed

governor of Shrewsbury in the place of Ranulph. The castles of Chester and Beeston, and the governorship of Newcastle-under-Line, in Staffordshire, appear also to have been entrusted to him. He is stated to have founded, and amply endowed, the abbey of Hilton, in the county of Salop, in 1223. In 1241, we find the name of Henry de Audley amongst those deputed by the king to demand from David satisfaction for all the grievances that prince was charged with having committed; but as David did not desire to compromise his safety by entering the walls of Shrewsbury, where he was to meet the commissioners, the interview did not take place. Lord Audley died towards the latter end of the reign of Henry III.

AUDLEY, (James,) Lord Audley, of Heleigh, in the county of Stafford, was the son of Nicholas, Lord Audley, and Jane, daughter of William Martyn, and was born about the year 1314. His father having died when he was but three years of age, his castle and lands were, about the year 1324, confided to the care of Ralph de Camoys. (Dugd. Bar.) In the third year of the reign of Edward III. (1329-30,) through the especial favour of the king, the possession of his estates was surrendered to him, although he had not attained the seventeenth year of his age. His guardian, Roger Mortimer, earl of March, having, during his minority, obtained from him a recognizance for a thousand marks, this debt, on the attainder of Mortimer, became due to the king, who, in consideration of lord Audley's services, and of his having supported himself at his own cost during the war in Scotland, released him altogether therefrom. About 1342, he was made governor of Berwick castle, and at the same time was ordered to attend Edward in his French expedition with twenty men at arms, and twenty archers, which were to be under the command of the earls of Arundel and Huntingdon. During the next two years he served the king in France, the latter year being in Gascony, with the earl of Derby, with a similar force. In 1345-6, he was commanded to attend the king with his retinue, to defend the realms against the French, at the king's cost. In 1346, he again followed the king to France, and was sent back from Calais, with directions to raise what forces he could to strengthen the army then besieging that place, and on whom it was supposed the French king was meditating an attack. (Bernard, Annales de Calais, p. 178.) So highly did Edward esteem his services, that in the twenty-seventh year of his reign he gave him, according to Dugdale, (Bar.) a special dispensation for coming to parliament, or performing any service in his wars abroad in person or otherwise. In the famous battle of Poictiers, fought on the 18th of September, 1356, he greatly distinguished himself. Previous to the battle, the Black Prince selected him, with Chandos, as two of the most experienced warriors in the army, to remain by his side, to counsel him in case of need. But Audley said to him, "Sir, I have served always truely my lorde your father, and you also, and shall do as long as I lyve; I say this, bicause I made ones a vowe, that the batayle that other (either) the kynge your father, or any of his children shuld be at, howe that I wolde be one of the first setters on, or else to dye in the payne; therefore I requyre your grace, as in reward for any service that ever I dyde to the kyng your father, or to you, that you woll gyve me lycence to depart fro you, and to sette myselfe, as I may accomplysh my vowe." (Froissart, by Lord Berners.) To which the prince agreed, and Audley hastened to the front of the army with four squires, (Ashmole, Inst. Ord. Gart.) and distinguished himself by his prowess; wounding the Marechal d'Audeham, and then rushing into the thick of the fight with heedless impetuosity. He was, at length, severely wounded; and at the end of the battle was carried out of the field by his squires. His valour excited the admiration even of his enemies, whose line of battle, according to Walsingham, at one time he succeeded in breaking. (Hollingshed. Walsingham.) The prince, after having sent to inquire for the French king, demanded what had become of Audley; and on being told that he was dangerously wounded, expressed the greatest regret, and a wish to see him. When Audley was carried into his presence he addressed him very graciously, saying, "I retain you for my knight, with five hundred marks of yearly revenue." "Sir," replied Audley, "God grant me to deserve the great goodness that ye shew me." Conscious, however, that his brave squires deserved reward as much as himself, he divided the prince's munificent gift amongst them, which when the prince heard, he gave him six hundred marks a year for

himself. (Froissart. Ashmole. James, Life of the Black Prince.) In 1359, he again accompanied the king to France, where he assisted at the storming of the castle of Chargny en Dornoys, near Chalons, (Leland. Collect. vol. i. 825.* Froissart. lib. i. c. 208.) and at that of the castle of "Huchie in Valoyse nere Lessoun." (Leland.) When in the next year peace was effected between France and England, Audley was one of the commissioners, who, on Edward's part, swore to its observance. In the same year he was made constable of Gloucester; and the next year was again employed in military service in France. The prince of Wales, on his expedition to Spain, had him appointed constable of Aquitaine, and after that seneschal of Poictou. After this he was engaged in one or two actions of no very great importance. He died on the 1st of April, 1386, leaving issue. Lord Audley was one of the original knights of the garter.

AUDLEY, or AWDLEY, (Thomas,) first baron Audley, of Walden, and lord chancellor of England, was born in 1488, at Earl's Colne, in Essex, of a family which was, according to Lloyd, (State Worthies) at one time, noble. At which of the two universities he was educated, we have no account; and we are equally ignorant of the period at which he entered himself of the Inner Temple. Of this society he became Autumn reader in the year 1526, being then in his thirty-ninth year. The subject of his reading is said to have been the Statute of Privileges, which it is stated he expounded with an eloquence that was only equalled by his discretion and learning (Lloyd). He became steward to the celebrated Charles Brandon, duke of Suffolk, which, together with his talents and courtly manners, recommended him to the favour of Henry VIII., who, like all of his family, was peculiarly gifted with the power of discovering merit. In the parliament which assembled on the 3d of November, 1529, he was, at the wish of the king, chosen speaker. This parliament made itself conspicuous by the zeal it displayed against the clergy, and originated several measures hostile to the interests of that very powerful and influential body. This excited, as might be supposed, the ire of the prelates; and Fisher, bishop of Rochester, not the least distinguished of his order, having thought proper, in his place in the House of Lords, to animadvert severely upon their conduct, the commons, with Audley at their head, complained in their turn to the king, asserting that he had spoken of them as little less than infidels or heretics (Lord Herbert of Cherbury. Life of Henry VIII. pp. 320, 321), and "demanding reparation." There is little doubt (Burnet. Hist. Ref.) that the great majority of this parliament was returned through the influence of the king, and that they were conscious that a complaint against one of the dignified clergy would be not ill received by him, who was then contemplating the spoliation he afterwards effected. The king sent for the bishop, and having heard his explanation of the language he had used, bade him be more temperate in his speech for the future. Sir William Fitzwilliams mediated between the king and the house in this matter, as it was no part of Henry's policy to encourage the commons to interfere in matters of state. This house evinced such extravagant loyalty as to concur in passing a bill, by which all obligations the king had entered into to repay certain sums he had borrowed of his subjects were rendered void; a measure which, we can have no doubt, was zealously promoted by the servile courtier that sat in the chair. Their devotion, however, was not able to prevent Henry from objecting to their conduct, when on receiving a bill from the House of Lords, passed to exempt the clergy from the penalties they had incurred in submitting to Wolsey's legantine power, they attempted to insert a clause to include the laity in the exemption. The king declared that all measures of grace should originate with the crown; and even the entreaties of Audley, and other members who were in his councils, failed to induce him to alter his determination. The bill, of consequence, passed as framed by the lords; and the king having, as he thought, sufficiently vindicated his authority, granted them of his own prerogative the full pardon which they desired, and terminated the session. Henry was so well satisfied with the conduct of Audley, whilst presiding in the House of Commons, that in the year 1531 he made him attorney for the duchy of Lancaster, and a few days afterwards sergeant at law, an office in those days of great importance. The king himself, as a special mark of his approbation, attended at the feast, which, in conformity with usage, he gave on receiving this latter dignity. (Lloyd, State Worthies.)

* Dugdale has sadly mistaken his authorities.

He was shortly afterwards made king's sergeant. (Dugd. Orig. Journ.) In the following session of Parliament, which commenced January 1531-2, the house displayed a spirit somewhat more independent than they had previously evinced, although in no degree more friendly to the clergy. They prepared a lengthy statement of the grievances caused by the ecclesiastics, which, at their instance, Audley presented to the king. It was graciously received, Henry promising to take it into his consideration. A bill which was passed by the House of Lords in this session, for the purpose of protecting the rights of the crown and other persons charged with wardships, on being introduced into the commons was very coldly received, and the members intimated a desire to be discharged from further attendance, which the king would in no wise permit. On the reassembling of the house, after a short recess, the king sent for Audley, and delivered to him his answer to their statement of grievances, which so greatly disappointed the house, that they began to display symptoms of insubordination. One member was bold enough to move, "that the house should intercede with the king to take back his queen again." This alarmed Henry, who, naturally enough, counted on the support of his commons in a matter in which he was opposed chiefly by the clergy, and their head, the pope. He sent in consequence for Audley, (April 13, 1532,) and expressed his surprise that any in the house should meddle in matters which they could not properly determine; but took care to assure them that in seeking a divorce, he was actuated by no motives but those of conscience. During the next month he sent again for Audley, and complained to him of the oath which every dignified clergyman was compelled to take to the pope, on his accession to his dignity. This oath Henry wished to be abolished; and if the plague had not compelled the king to terminate the session abruptly, he would, no doubt, have found the house compliant enough. Two days afterwards, (May 16, 1532,) Sir Thomas More surrendered the seals, which, on the 20th of the month, the king gave to Audley, with the title of lord keeper, and the dignity of knighthood. On the 6th of September following he gave up the great seal, and received a new one in its stead; and on the 6th of January in the next year, received the title of lord chancellor, after the king's return from his second interview with the French king. (Lord Keeper Audley's Letter to Secretary Cromwell, Cotton MSS. Titus, B. I.)

Soon after this, Henry gave him a more substantial proof of regard, by presenting him with the site of the priory of Christ church, near Aldgate, together with the plate and lands belonging to that society, which was dissolved in 1531. (Compare Fuller's Church Hist. Stow and Hall, with Burnet's Hist. Ref. and Biog. Brit. art. "Audley.") This was a fair reward for the aid which Audley had rendered the king in plundering the ecclesiastics. It has been recorded, that he offered the materials of the priory church and steeple to any one who would pull them down; but that no one could be found to commit what was considered so sacrilegious an act, and he was compelled, though greatly to his loss, to have the buildings destroyed at his own cost. He built on the site a house, which, when it was inherited by the duke of Norfolk, received the name of Duke's-place, which remains at the present day. (Stow.) It was not long after his accession to the woolsack, that Audley was called upon to preside in a commission to hear Sir Thomas More, his predecessor, defend himself from the charge of misprision of treason, which had been brought against him. In discharging this duty, Audley is said to have conducted himself in the first instance with great courtesy; but when he found the honest old knight was not to be shaken, he, together with the other commissioners, began to threaten him with the king's displeasure, which, however, he proved he was prepared to brave. Upon this they dismissed him, and reported the result of the interview to the king, entreating him to cause More's name to be withdrawn from a bill of attainder then pending in parliament, which included, in addition, bishop Fisher and others. If, they argued, More be included in the bill, he will be heard in defence before the lords, whom he will persuade to reject it altogether. The king, however, would not give way until they had thrown themselves on their knees, and implored him not to subject himself to the disgrace of having such a bill rejected: on this he acceded to their proposal. The act of abjuration and supremacy being passed in 1534, and More having declined to take the oath contained in it, Audley endeavoured again to persuade him to submit himself to the king's pleasure, but without effect; and

shortly afterwards (7th of May, 1335) was called upon to preside at his trial. When the verdict of guilty was pronounced, the chancellor was about to proceed at once to pass sentence, but received a severe rebuke from More, who told him, "That when he was towards the law, the manner was to ask the prisoner before sentence, whether he could give any reason why judgment should not be passed on him." When, however, he had alleged certain reasons in vindication of his conduct, Audley replied, "that seeing all the bishops, universities, and best learned men of this realm, had agreed to this act, it was much marvelled that he alone should so stiffly stick thereat, and so vehemently argue there against it." To which More replied, and took several exceptions to the legality of the indictment. Audley, obviously an unwilling instrument of the king's caprice, asked the chief justice, Sir John Fitzjames, whether the indictment was good; who replied evasively, that if the act of parliament were not unlawful, he could see no objection to the indictment; on which the chancellor passed sentence. When More manfully declared his hostility to the novel doctrine of the king's supremacy, Audley replied, "Would you be accounted more wise, and of more sincere conscience, than all the bishops, learned doctors, and commons of this realm?"

Audley did not limit his compliance with the designs of Henry to the share he took in expediting his divorce. He showed equal disposition to aid him in the increase of his revenues, by the plunder of the religious houses. Through his exertions the act for dissolving such of those establishments as did not possess an income of 200*l.* a year was passed; and he used his best endeavours to induce the abbots of larger foundations to surrender their property. The abbot of Athelney stood out, not being satisfied with the pension Audley promised him; but the abbot of St. Osithes in Essex, with whom he dealt personally, yielded to his persuasion. He was very active in these matters, as may be seen by a letter of his to Cromwell, the vicar-general, preserved amongst the Cotton Manuscripts. (Cleop. E. iv. fol. 193.) Although, according to his own account, he expended above 1000*l.* in supporting several of those he was the instrument of despoiling, he "sustayned damage and infamy" in consequence of his conduct; and it was on this ground that he solicited Cromwell's influence with the king, for a grant of the possessions of the abbey of Walden, which he declared would restore him "to honeste and commodite." (Cott. MSS. *ut cit.*) He protested also, that his place of chancellor was very chargeable, and prayed that some profitable offices might be given to him in addition. In 1536, he was present at the commitment of Anne Bullen to the Tower, and sat with the archbishop of Canterbury when he passed the sentence of divorce between her and the king. There has been some difference of opinion, whether or no he was present at her trial. His name was certainly in the commission. (Gen. Dict. art. "Anne Boleyn.") But Lloyd (State Worthies,) affirms that he absented himself. The only two authorities in favour of his presence, are Lord Herbert of Cherbury, (Life Hen. VIII. p. 449,) and a manuscript in the Harleian Collection (No. 2194): this last is, however, of no great value. The omission of his name in Burnet, whose account of the trial is remarkably copious, and who enumerates several of the peers (Hist. Ref. vol. i.); in Godwin (Annales sub anno 1536); in Speed (Chron.); and in Strype (Eccl. Mem. vol. i. p. 430), seems certainly to corroborate the statement of Lloyd.

In the same year Audley was named by the Yorkshire rebels, as one of the grievances of the times; and it is a proof of his magnanimity, that, when the rebellion was put down, he refused to sit in judgment upon its leaders, in the capacity of high steward, which office the king was anxious for him to undertake. On his refusal it was given to the marquis of Exeter, upon whom, in 1538, Audley in turn sat in judgment, and with others, condemned to death. In the latter end of that year he was created a peer, by the title of Baron Audley of Walden, in the county of Essex, and was also installed knight of the garter. (Dugd. Baronage.)

We learn from Strype, (Eccl. Mem. vol. i. p. 1559,) that when, in 1540, Henry endeavoured to effect his divorce from Ann of Cleves, under pretence that she had been precontracted to the duke of Lorraine, the deposition of lord Audley, amongst other persons, was taken, in which he swears that the papers produced to prove the retractation of that precontract were insufficient for that purpose. Lord Audley was one of the commissioners before whom the examination of Catharine Howard was

taken, previous to her attainder. In the beginning of April, 1544, he was attacked with his last illness, and surrendered the great seal. He died on the 30th of the same month, and was buried at Walden church. He left one child, a daughter. It should not be forgotten, that he re-founded Magdalen, or Maudlin college, Cambridge, originally called Buckingham college, which, as Parker, in his History of the University remarks, contains his own name, except the first and last letters MaudleyN.

AUDLEY, (Edmund,) an English prelate, and son of James Lord Audley. He took the degree of B.A. at Lincoln college, Oxford, in 1463. He was successively bishop of Rochester, of Hereford, and of Salisbury. He was a benefactor to Lincoln college, and to St. Mary's church, Oxford, having contributed towards erecting the stone pulpit there. He died in 1524. (Biog. Brit. Wood. Godwin.)

AUDLEY. See AWDELEY.

AUDOIN, (variously written Audovinus, Alduin, Audwin, and Autoin, and signifying, "Conqueror of old,") was the first Lombard king of the second dynasty, the first having expired in a direct line in the person of Walther, who died in his boyhood—whilst Ildigisal, the cousin and rightful successor of Walther, fled from the usurper Audoin. The Byzantine emperor Justinian, to secure himself an ally against the Ostrogoths, Gepidæ, Huns, and others who threatened the empire, entered into a league with Audoin, and gave him the frontier state of Pannonia. In return, Audoin sent his imperial ally an army of five thousand men to help him against the Ostrogoths in Italy, and proclaimed war against the Gepidæ, who had forcibly possessed themselves of Sirmium, in Lower Pannonia. At the moment that the hostile armies of Audoin and Thorisinn, the king of the Gepidæ, came in sight of each other, they were unaccountably seized with a panic, and both fled, leaving only the two royal commanders, with their staffs. Audoin upon this sent a deputation to offer terms of peace to his enemy; the latter confessed to them the singular circumstances of his desertion, and both kings, believing that in this incident they saw an express prohibition from heaven of hostility between two people so nearly connected by national ties, willingly entered into a treaty of peace. But this was too contrary to the wishes of the Byzantine court to remain undisturbed; and, by the emperor's machinations, war again broke out between the two powers, Audoin being reinforced by a chosen body of troops from the Roman empire, under the conduct of the Frankish prince Amalafried. In the battle which followed, Alboin, the son of Audoin, struck the Gepid prince, the son of Thorisinn, from his horse, and slew him, thereby deciding the victory in favour of the Lombards; but, with the military barbarity of the age, the young hero was disgraced by his father, for having neglected to bring off his fallen adversary's armour, and was forbidden to sit at the royal table until he should procure it. To go boldly to the court of Thorisinn, and to claim these spoils from the relatives of the slain,—men to whom it was almost a point of religion to shed his blood,—was a piece of daring in accordance with the boldness of the Gothic character, in which the contempt of danger, and the horror of shame, were elements equally prominent; but the boldness almost cost the young Alboin his life. A deadly strife began between him and the brother of the slain; but the old king declaring that no good could come of a contest in which the rights of hospitality were abused, delivered him the arms, and permitted him to depart in peace. After this, a second treaty of peace was set on foot, of which the chief article on the side of the Lombards was a requisition that the Gepidæ should deliver up Ildigisal, already mentioned as the lawful heir to the Lombard crown, and who had fled for refuge to the court of Thorisinn; whilst this latter made a similar demand of the person of Ostrigoth, whom he had expelled from the throne of the Gepidæ, and who was in like manner protected by Audoin. The council of the kingdom, on both sides, declared that they would rather perish with their wives and children, than stain themselves with such treachery; but the difficulty was at length got rid of, by each king permitting, or contriving, the escape of his protégé. A little after the conclusion of this treaty Audoin died, at the beginning of the latter half of the sixth century. (Ersch und Grüber.)

AUDOIN DE CHAIGNEBRUN, (Henri,) a famous surgeon of Paris, in the middle of the eighteenth century, who paid particular attention to the epidemic diseases to which animals are subject. He wrote several works on subjects connected with his profession. (Biog. Univ.)

AUDOUIN, (Pierre Jean,) born of poor parents, embraced early the doc-

trines of the French revolution, and published the Journal Universel, a paper which he signed Audouin sapeur du bataillon des Carmes, and which conduced much to produce the violence by which that period of French history was disgraced. In acknowledgment of the services rendered to the party of the 10th August, Audouin was named, in 1792, Deputé de la Convention Nationale. Here he became member of a comité de surveillance, which the Gironde afterwards denounced as arbitrary and tyrannical. He voted moreover for the death of Louis XVI., and even against either appeal or delay. After the downfal of Robespierre, he became a little more reserved. In the year 4, he became a member of the Conseil des Cinq-cents. The fear of royalism and reaction continually haunted the imagination of Audouin. On the 27th Messidor, year 5, he pronounced a speech on the Liberté des Cultes. Afterwards he supported the Directory, and having quitted the corps legislative in 1798, he entered the bureau of the minister of police. After the 18th Brumaire, he became co-editor of the Journal des Hommes Libres, soon after suppressed. Napoleon, who allied himself with all men for the sake of effecting his purposes, made Audouin commissary of commercial relations at Napoli di Romagna, where he remained a long time. Expelled from France, after the restoration, as one of the regicides, he passed many years of exile, and died recently; one of the last of the revolutionary phalanx of 1793. He used to call the aristocracy of the rich, "la faction millionaire." (Le Moniteur. Biog. des Vivans.)

AUDOUIN, (François Xavier,) commonly called Xavier Audouin, born at Limoges, in 1766, became vicar of the church of St. Maurice, in the same town, in 1791. He early embraced the principles of the revolution, and became in 1792 member of the municipality of Paris. In the same year he was sent to La Vendée, to report on the causes of the insurrection which was about to break out in that province. He married the daughter of Pache, the minister of war, and became the colleague of Bouchette, who succeeded the former. He distinguished himself in the club of the jacobins, by the exaltation of his sentiments, and complained on the 13th of September, 1793, "that after having put *terrorism* on the orders of the day, *agiotage* was now to be substituted in its place." In January, 1794, he delivered in the above club a discourse on the Crimes of the British Government, and invited all publicists to take into consideration that grave subject. After the Prairial, an 3, he was denounced as one of the accomplices of the revolutionary government. He was arraigned on that account, when the changes, which came on after the Vendémiaire, an 4, saved him. The directory ordered him to write the History of the War (of the Revolution). After occupying several official situations in those more quiet times, Bonaparte nominated him sécrétaire général of the prefecture at Moulins. Xavier Audouin published several works, some of which possess a sterling value. 1. Du Commerce Maritime, et de son Influence sur la Richesse, et la Force des Etats. Paris, 1800. 2. L'Histoire de l'Administration de la Guerre; 4 vols, 8vo, 1811. 3. Reflexions sur l'Armement en course, sa Législation, and ses Avantages. Paris, an 9, 2 vols, 8vo. The latter work insisted on the necessity of bringing the French navy to a higher degree of perfection and extent,—ideas which the present time is only likely to realize. Audouin published also several political pamphlets. (Publiciste Philanthrope, par Xav. Audouin. Moniteur, &c.)

AUDOUIN, (Pierre, 1768—July 12, 1822,) a modern French engraver, born at Paris, was a pupil of Beauvarlet, and has gained a very high reputation, both for the style and number of his works, of which there are nearly one hundred, produced in about thirty years. He engraved for the Galleries du Musée Français, and the Musée Royal, published by Pierre and Henri Laurent, the following plates:—Jupiter and Antiope, after Correggio; the Virgin, called La Belle Jardinière, after Raffaelle; Il n'est plus temps, after Bouillon; Charity, Melpomene, Erato, and Polymnia, after Le Sueur; Venus wounded; the Entombment of Christ, after Caravaggio; and some portraits and fancy subjects after Dutch painters, such as Niceris, Netscher, &c. On the return of the Bourbons to France he executed the portraits of the royal family, which are most justly admired. Amongst others, mention may be made of Henry the Fourth, a bust after a design by Bouillon; Louis the Eighteenth, the Duke de Berri, and the Duchess de Berri, also busts. The last work he published was an engraving, the whole length, of Louis the Eighteenth, after the Baron Gros. He was occupied in engraving a plate, after a picture by

M. Kinson, representing the Duchess de Berri showing to Mademoiselle the Portrait of her Father, when he was attacked by illness, of which, a year afterwards, he died. Audouin received a medal at the exhibition of 1819, and was engraver to the king, and a member of the Academy of Arts of Vienna; but he was not a member of the Institute, though his works were frequently spoken of with praise in the reports and official publications of the class of fine arts. (Biog. Univ. Suppl.)

AUDOUL, (Gaspard,) a French lawyer, who lived at the beginning of the eighteenth century. In 1708 he published a work entitled, Traité de l'Origine de la Régale. This work was condemned in a brief of Clement XI. in 1710, which, however, was suppressed by the parliament. The author was opposed, in this book, to Baronius and Bellarmine. (Biog. Univ.)

AUDOVERE, the first wife of Chilperic, king of France, who was separated from him by the treachery of the celebrated Fredegonde. She retired to a monastery, in which she was strangled by order of Fredegonde in 580.

AUDRA, (Joseph,) was born at Lyons in 1714. In 1770 he published the first volume of a work, entitled, Histoire Générale. This met with Voltaire's high approbation. He said, that some fanatics indeed, who had "ni l'esprit ni mœurs," might be angry with it, but that he had nothing to fear. The archbishop of Brienne, however, condemned the work. This so affected Audra that he was attacked instantly by a fever, which settled in his brain, and carried him off in twenty-four hours. (Biog. Univ.)

AUDRADUS, surnamed MODICUS, chorévêque of Sens, in the ninth century, a man of reputation and learning in his time, but celebrated most for his pretended visions, the object of which seems to have been the suspension of the domestic hostilities which then ravaged France. In 849, Audradus Modicus visited Rome, and presented some of his writings to pope Leo IV. On his return he was deposed, along with the other chorévêques of France, by the council of Paris. His prophecies were committed to writing, in the form in which they are now extant, about the beginning of the year 854. Extracts from them, illustrative of the history of that time, were printed in Duchesne's Collection of French Historians, and will also be found in the collection of Dom Bouquet, vii. 289. A Latin poem, by Audradus, entitled, Fons Vitæ, was printed by Casimir Oudin, who erroneously attributed it to Hincmar. For a longer account of Audradus, see Hist. Lit. de Fr. v. 131.

AUDRAN. The name of ten French artists, all of the same family, eight of whom were engravers, and two painters, and most of them attained to the highest eminence.

1. *Charles*, or *Karl*, (1594—1674,) was born at Paris, and was the first of the family that became eminent in the art of engraving. He was a son of Louis Audran, an officer belonging to the wolf-hunters, in the reign of Henry IV. of France. In his infancy, he showed a great disposition for the art. He received some instruction in drawing and design, and when young, went to Rome to perfect himself, where he produced some plates that were admired. He adopted that species of engraving which is entirely performed with the graver, and his works bear much resemblance to those of Cornelius Bloemart, though they are more finished. On his return, he settled at Paris, where he died. In the early part of his life he marked his plates with a C, but his brother, or as some say, his cousin-german, Claude, having adopted the same initial, he changed his, and used K, for Karl.

2. *Claude I.* (1592—1677,) mentioned above, and said in the Biog. Univ. to have been born in 1597; he engraved a few plates, but not well, and lived in Paris, whence he removed to Lyons, where he died. He was the father of the three next following of the name.

3. *Germain*, (1631—1710,) the eldest son of Claude I., was born at Lyons, but removed to Paris to study under Karl. On his return, he published several capital prints, and was soon made a member of the Academy at Lyons, and chosen professor. He died there, leaving four sons, Claude, Benoit, Jean, and Louis, all artists. Among his works are ornaments, vases, ceilings, &c.; and a large book of Views in Italy, and a book of six landscapes from Gaspre. He sometimes signed his plates *Ger. Audran, Sc.*

4. *Claude II.* (1639—1684,) second son of Claude I., was born at Lyons, and was placed in the school of Perrier, and in 1658 went to Paris. Charles le Brun observing his facility in painting, employed him for the beginnings of his Battles of Alexander. He soon adopted

a style of his own, and became an eminent painter of the French school. In 1675, he was received into the Academy for a picture representing the Institution of the Eucharist, and nominated professor in 1681. His principal works are, the Decollation of St. John Baptist, St. Denis, St. Louis, and the Miracle of the Five Loaves; the Great Staircase of Versailles; the Gallery of the Tuileries, &c. It was he who composed and executed, in conjunction with the regent, the subjects of Daphnis and Chloe, which were engraved by Benoit Audran. He died in Paris. M. Durdent, in the Biographie Universelle, states his birth to have been in 1641, but as he was the elder brother of Gerard, who was born in 1640, it must be clearly a mistake.

5. *Gerard*, or *Girard*, (Aug. 2, 1640—1703,) the third son of Claude I., and the most celebrated of his family, and perhaps one of the greatest engravers that ever lived, for spirit, vigour, and decision of execution. He was born at Lyons, whence, after receiving the elements of the arts of engraving and design under the tuition of his father, he went to Paris, and had the benefit of the tuition of his uncle Karl. He afterwards visited Rome, and is said to have studied under Carlo Maratti, where, during a residence of three years, from 1666 to 1668, he executed some plates, which gained him high reputation, particularly a portrait of pope Clement IX. from a picture painted by himself, and a ceiling painted by Pietro di Cortona; besides making numerous copies after Raffaelle, Domenichino, and other great masters, both in chalk and in oil. His fame induced the great minister Colbert, who was a liberal encourager of the arts, to invite him to return to Paris, a proposition which he accepted, and on his arrival was appointed engraver to the king, with a considerable pension, and apartments in the Gobelins. Soon after he was appointed by Louis XIV. to engrave for him the set of the Battles of Alexander, which grand work spread throughout Europe the fame both of Le Brun and of Audran. He was elected a counsellor of the Academy in 1681. The works of this great engraver are very numerous, some of them after designs of his own. He died at Paris. M. Ponce, in the Biographie Universelle, thus speaks of his style: "In his experienced hands the graver and the point appear to be metamorphosed into the pencil, and to have acquired both its richness and its softness." The works of Audran contain a judicious mixture of free hatching and dots, placed together apparently without order, but with an inimitable degree of taste. They are familiar to every admirer of the art of engraving."

6. *Claude III.* (1658—1734,) the son of Germain, called Claude the younger, or the nephew; was a painter, and born at Lyons. He painted ornaments, arabesques, and grotesque figures; in which capacity he was appointed designer and painter to the king. He worked much at the Luxembourg, of which he was keeper, and died there. Gillot says, that the celebrated Antoine Watteau was his pupil. His brother Benoit engraved after him a set of six plates, folio, representing the twelve months of the year, in compartments, with grotesque ornaments.

7. *Benoit I.* (Nov. 3, 1661—1721,) an engraver, was the second son of Germain Audran, and was born at Lyons, and studied under his father and his uncle Girard. He was appointed engraver to the king, received a pension, was made a member of the academy, and nominated one of its counsellors. Although he never equalled the admirable style of his uncle, yet his works are bold and clear; his drawing of the figure correct; and his expression admirable, particularly in his heads. His plates are very numerous; a list is given by M. Heinecken. He died at Louzouer, near Sens, at an estate which he had purchased with the produce of his talents.

8. *John*, (1667—1756,) an engraver, and third son of Germain, born at Lyons, was also a pupil of Girard Audran. He engraved the Battles of Alexander, small size; the Rape of the Sabines, after Poussin, &c. In 1707, Louis XIV. appointed him his engraver, to which he added a pension, and assigned him apartments at the Gobelins, and the year after he was admitted to the Academy. He died at the Gobelins, in Paris, leaving three sons, one of whom was an engraver. The hand of a great master is visible in his works, and though he did not attain the extraordinary perfection of Girard Audran, his claim to excellence is very considerable.

9. *Louis*, (1670—1712,) the last son of Germain, born at Lyons, whence he removed to Paris, like his brothers, to study in the school of his illustrious uncle. He died suddenly at Paris, before he had produced many plates. His most esteemed works are, the Seven

Acts of Mercy, after Sebastian Bourdon, and Cadavere or the corpse, from R. A. Houasse.

10. *Benoit II.*, called the younger, was the son of John Audran, and flourished about 1735. He was established also at Paris. His works are frequently, from the similarity of name, confounded with those of his uncle, Benoit I.; but they are very inferior to, and easily distinguishable from, the plates of that artist. He executed a Descent from the Cross, after Poussin; and the Ages, and the Elements, from Lancret, engraved conjointly with Desplaces and Nicholas Tardieu; and other plates. (The foregoing articles are compiled from Heinecken's Dict. des Artistes. Biog. Univ. Strutt's Dict. of Eng. and Bryan's Dict.)

AUDRAN, (Prosper Gabriel,) was born at Paris, in 1744. He was of the same family as the engravers beforementioned. He first practised law, but retired from the world to give himself up to religious studies. In 1799 he was appointed professor of Hebrew at Paris, and died there in 1819. He published a Hebrew Grammar, and an Arabic one. (Biog. Univ. Suppl.)

AUDREIN, (Yves Marie,) was elected bishop of Quimper, in 1800, but on his way to his diocese was stopped and assassinated. He had some reputation as a preacher before the revolution, and had been elected a member of the legislative assembly. He published some religious works. (Biog. Univ.)

AUENBRUGGER, (Leopold,) born at Gratz, in Styria, in 1722; is celebrated for having invented the method of determining the state of the lungs by the sound produced by the chest, when struck by the hand. This invention was neglected for forty years, and was revived by Corvizart. Laennec, improving upon it, invented the stethoscope. He wrote I ventum novum ex Percussione Thoracis Humani, ut Signo, abstrusos interni Pectoris Morbos detegendi, Vienna, 1761, and two treatises on Insanity. (Biog. U iv. Suppl.)

AUERBACH, (1482—1542,) the builder of the large inn in Leipzig, named after him, and renowned as one f the curiosities of Germany, immortalized even by the verses of Goethe. His real name was Henry Stromer, but he took, according to the custom of those times, the above name, as being that of his birth place in Bavaria. George the Bearded, duke of Saxony, called him to Leipzig, where he became doctor, professor of medicine, and subsequently a senator. When, in 1519, the famous disputation between Eck and Luther took place in Leipzig, Auerbach, with a truly unflinching German openness, supported Luther, and even bestowed hospitality upon him. The great house, and adjacent premises, built by him in 1530, in the Grimma-street, have received their European renown partly from there having been formerly exhibited there the most curious and costly merchandises during the great fair, and partly from the popular tradition, that the famous John Faust rode out in 1525 from one of its cellars, mounted upon a cask. Two oil paintings on wood, and inscribed with the date of 1525, which are yet seen in the hall of these wine cellars, are commemorative of this ancient popular legend. (Stieglitz Beilagen zur vaterl. Alterthumskunde. Leipzig, 1826, vol. i.)

AUERSPERG, a family of princes and counts, formerly dependant only upon the German empire. The name was derived from the borough of Auersperg, in Illyria, which has belonged to the family since 1067.

Auersperg, (Johann Weichard,) supreme high master of the court of the emperor Ferdinand IV., received, in 1654, the investiture of the principalities of Münstenberg and Frankenstein, in Silesia. He was in great esteem at court, and was ordered to give his opinion about the war between Sweden and Poland in 1657. But he, and prince Wenzel de Lobkowitz, had the same fate, of being afterwards removed from court, without being permitted to ask for any explanation. He died in 1677, at his castle of Seisenberg, in Carinthia. (Europaisches Theater. vol. viii. p. 1077. Ersch und Grüber.)

Auersperg, (Transton Charles, prince of,) born in October, 1750. He was sent in 1792 to the courts of Berlin and Dresden, to announce the coronation of Francis II. Made a prisoner in the Low Countries, he was kept as a hostage for those French commissaries whom Dumourier had given up to the Austrians. In 1795, he received, in the name of the emperor, the homage of the provinces of Poland, which came then into the possession of Austria. In 1805, he was named commandant of Vienna, and received definite orders to burn all the bridges over the Danube, if he were obliged to retire. But, whether enticed by the equivocal assertions of Murat; or

(as it is strongly asserted,) bribed by the French; he did not burn the bridge near Vienna, and thus opened the country to the easy invasion of the enemy. The palpable error, or venality, of a man of such elevated rank, filled the hearts of every Austrian patriot with disgust, and is even now remembered in sarcastic puns. After the conclusion of peace, Auersperg was brought before a court martial, cashiered, and committed to prison. Subsequently he was permitted to live at one of his domains, and died at the beginning of this century. (Allg. Zeitung. Biogr. N. des Contemp., where he is mentioned under Aversperg.)

AUFFMANN, (Joseph Anton Xavier,) a very excellent player on the organ, master of music to prince Campidon, born in 1720, died in 1778. He published, in 1754, at Augsburg, the Triplex Concentus Organicus, fol. which contains three highly esteemed concerts on the organ.

AUFFRAY, (Jean,) born at Paris, 1733, died 1788, a French writer of no great merit, who wrote a treatise to prove that printing had done more harm than good to literature; and proposed a plan that none should be allowed to write for the press, but those ascertained, by examination, to be fit for it; and that only those works should be allowed to be printed, that were undoubtedly useful, and calculated for the advancement of literature. (Biog. Univ. Suppl.)

AUFIDIUS, (Titus,) a native of Sicily, and a pupil of the famous Asclepiades, (Steph. Byzant. in Δυρράχιον,) who lived a little before the beginning of the Christian era. We are told by Cælius Aurelianus, that he employed friction in peripneumony, (Morb. Acut. lib. ii. cap. 29, p. 144;) and that to cure mania, he had recourse to flagellation and abstinence. The patients were confined with cords, but he thought it prudent to allow them to indulge their sexual desires. (Morb. Chron. lib. i. cap. 5, p. 339.)

AUFFSCHNAITER, (Benedict Anton,) was master of the orchestra at Passau, in the beginning of the last century, and a very esteemed composer of church music; some of whose rare works are to be found in the Munich library. Amongst them are, Twelf Offertoria, Passaviæ, 1719, fol. One of his operas, entitled Alaude V., contains six complete masses, printed Augsburg, 1711, fol.; considered in those times the ne plus ultra of German church music.

AUFRERI, (Etienne,) a French lawyer, was born at Toulouse about the beginning of the sixteenth century. Toulouse was the seat of his labours, and the courts there the subject of his writings. (Biog. Univ. Suppl.)

AUFRESNE, (Jean,) a French actor, who was born at Geneva, in 1729. His father was a watchmaker, of the name of Rival, and Jean was brought up to the same trade. A strong turn for the stage made him give up his watches for it; but to spare the feelings of his family, who were much opposed to his plan, he changed his name of Rival, to that of Aufresne. Not being able to agree with his brother comedians about the proper style of acting, he quitted France, and spent his life at the courts of Frederic II. Catharine II. of Russia, and her successors. He visited Voltaire in 1776, who gave him very high praise; but, perhaps, as has been suggested, he flattered, that he might be flattered. Aufresne died in 1806. (Biog. Univ.)

AUGE, (Daniel d',) in Latin, Augetius, a professor of Greek in the university of Paris, in the sixteenth century. He is supposed to have died about 1595. (Biog. Univ. Suppl.)

AUGEARD, (Matthew,) a French lawyer, who died about 1751. He made a useful compilation, entitled, Arrêts notables des differents Tribunaux du Royaume. (Biog. Univ. Suppl.)

AUGEARD, (Jacques Mathieu, 1731—1805,) a French statesman of the last century, who, previous to the revolution, held the offices of fermier-général and sécrétaire des commandemens, to queen Marie Antoinette. An imprudent and unauthorized step which he had taken in the execution of his official duties, led to the belief that the queen exercised an improper influence in some branches of the administration, and was the cause of many of the misfortunes that followed. After the breaking out of the revolution, Augeard endeavoured to expiate his errors by his loyalty. He absented himself from France during the reign of terror, and thus escaped the fate which struck so many others at that dreadful period. He returned to France after the 18th Brumaire. (Biog. Univ. Suppl.)

AUGER, (Edmond,) was born in 1515, near Troyes. His father was a labourer, and Edmond is said to have been, in his youth, a mountebank, and to have conducted a bear about the streets. He begged his way to Rome, and, having arrived there, entered a college of Jesuits in the capacity of a kitchen boy,

His abilities attracted the notice of the fathers, and he was admitted a novice of the college. He was sent to France, on a mission to convert the Huguenots, and had wonderful success in many of the cities of the south. In one place alone, 1500 Huguenots, by his persuasion, were restored to the church. The baron des Adrets, however, displeased with his mission, ordered him to be hanged, and he was barely rescued, with the rope round his neck, by a priest, who hoped to make a convert of him. He obtained the favour of Henry III. who made him, in 1575, his confessor and preacher in ordinary. This rendered him an object of hatred to the league, who, after the death of his patron, forced him to leave Paris. Auger was reduced to the necessity of travelling in disguise from city to city, till at last he died, in 1591, of fatigue and vexation. He left some controversial writings behind him, but they are of a worthless and intemperate character. (Biog. Univ.)

AUGER,(Nicolas,)a French comedian, of considerable reputation, who made his debut at Paris in 1763, retired from the stage in 1782, and died at Paris in 1783. (Biog. Univ.)

AUGER, (Athanase, born at Paris in 1724, died 1792). He was professor of belles-lettres at Rouen, and appears to have been an amiable man and good scholar. He translated into French, Demosthenes, Æschines, Lysias, and Isocrates, and some parts of other classical authors. He published also an elaborate work on the early Roman history. His translations are considered to be correct, but to be deficient in spirit. (Biog. Univ.)

AUGER, (Louis Simon, 1772—1829,) a celebrated French writer and journalist of the present century. From his twenty-first year till 1812, he was occupied in situations in various government offices, most of which, in that year, he quitted, to devote himself entirely to literary pursuits. He received an appointment in the imperial university, on its establishment; and on the return of the Bourbons, in 1814, he was made royal censor. When the Institute was reconstituted in 1816, Auger was made a member, and not only held several commissions under it, but, on the dismissal of M. Raynouard, he was appointed to occupy his place of perpetual secretary of the Académie Française. The part he had acted in all these positions, and the numerous lucrative appointments which were showered upon him, procured him many enemies, and he was constantly occupied in literary warfare. He was engaged, more or less, in several newspapers, which, with other of his writings, are enumerated in the article consecrated to him in the Biographie Universelle. He was also one of the contributors to that great undertaking; and, as such, was led into a warm controversy with Madame de Genlis, who had quarrelled with the publishers of the Biographie. Auger's most important work was a commentary on Molière, which is full of just criticism, curious anecdotes, and valuable illustrations of the times of his author. He also edited many French classic authors. On the 2d of January, 1829, when in the midst of prosperity, without any apparent cause, Auger put an end to his own existence by throwing himself into the Seine. (Biog. Univ. Suppl.)

AUGEREAU, (in Latin *Augerellus*, Antoine,) an early French printer, received into that profession at Paris in 1531. He was one of the first to change the old Gothic type (black-letter) for the Roman characters. Many of the works which issued from his press are enumerated in Panzer.

AUGEREAU,(Pierre FrançoisCharles,) duke of Castiglione, was the son of a mason at Paris, and born in 1757. He enlisted in one of the French regiments at an early age, from which he was expelled for misconduct. He afterwards entered another, and ran away with the horses of one of the captains, and sold them in Switzerland. He then entered the service of the king of Naples, where he continued until 1792, when he returned to France, and enlisted in one of the companies that were then raising in all directions. His talents had now full scope for exertion, and he rose step by step, until, in 1794, he obtained the rank of general of division. He served in the Italian campaign, with great distinction, under Bonaparte. He was on the banks of the Mincio in 1796, when Wurmser was advancing towards that river with a powerful army. Bonaparte ordered a retreat; but the firmness and energy of Augereau enabled him to countermand it. He took up the position of Castiglione, and for two days defended it against the reiterated attacks of the Austrian army. His behaviour on that occasion was the reason that Castiglione was chosen afterwards for his title. He had a considerable share in the manœuvres which forced Wurmser to take refuge in Mantua, with the wreck

of his army. He also distinguished himself at the battle of Arcola; the French columns were wavering, when he seized a standard, rushed towards the enemy, was followed by his troops, and a charge was made that had a great share in deciding the fortunes of the day. In this campaign he showed himself a good general of division, but incapable of the functions of a general-in-chief, and was as remarkable for his pillaging and exactions, as for his valour. In 1797 he had the command of the seventeenth division, that of Paris, the most important one of the country, conferred upon him by the directory, and he executed their plans with great courage and readiness. As he, in time, aspired to higher things, they sent him to the command of the army of the Sambre and the Meuse. Here he acted in communication with the democratic party in Paris, and was denounced by Bonaparte to the directory for the intrigues he was carrying on to break the treaty of Campo-Formio. The directory had some difficulty in deciding between the two men, whom they feared alike, but they gave in to Bonaparte, and Augereau was sent to the command of the division of Perpignan. In 1799 he was returned a deputy to the Five Hundred, and was made secretary of the chamber. Here he violently opposed Bonaparte; but after some time his clamours subsided into submission and silence, and soon after came his appointment to the command of the army of Holland. He conducted that campaign, which ended in the battle of Hohenlinden; after which he was superseded in the command by Victor.

In the creation of the marshals of the empire, Augereau was one of the first that was placed on the list, and he accepted at the same time his title of duke of Castiglione. He afterwards had a command in the Austrian campaign, and the year after in the operations in Prussia, and was at the battle of Jena. He was in the Spanish campaign of 1809; and in 1812, when Napoleon was in Russia, he was at the head of the army stationed in Germany. He had the command of a division in the army in the battle of Leipsic; and in all the operations of the retreat of the French army into France he highly distinguished himself. When all was over, he hastened to offer his services to Louis XVIII., and to take the oaths to the new government. He was well received by the king, who created him a peer, and gave him a command. In his way to Paris he had passed through St. Elba, and in the streets of the town met Napoleon, who came up to embrace him. Augereau rejected his advances, and loaded him with reproaches, and contumelious language. In 1815, he was in a military command, when Napoleon landed in France from St. Elba. Augereau declared for the emperor. Napoleon, however, did not give him any employment; nor did Louis XVIII. on his return, at the end of the three months. He then retired to his estates, where he died in 1816. He had gathered together a large fortune, which he left to his wife. It is said that when he wanted to marry, he went to a notary, and gave him instructions to look out for a young lady of "bonne noblesse," poor and prudent. He was an admirable officer, but nothing more. He was gross in his manners, desperately ignorant, destitute of capacious views, and entirely without principle. (Biog. Univ. Suppl.)

AUGIAS, a Greek writer of the middle comedy. The titles of only three of his plays have been preserved, and but a single verse, of which Clemens Alexandrinus says he took the idea from Antimachus, an epic poet of Teos.

AUGIER, (Jean,) sieur des Maisons Neuves, published in 1589, on the occasion of the death of his wife, a collection of pieces written on the subject, under the title of Torrent de Pleurs funèbres. (Biog. Univ.)

AUGIER, (Le Baron Jean Baptiste, 1769—1819,) one of Napoleon's officers, who fought with some distinction, and was created a baron in 1804. After the banishment of Napoleon to Elba, he adhered to the Bourbons, and died in 1819. (Biog. Univ. Suppl.)

AUGIER, one of the body physicians of the empress Maria Theresa, and a great patron and amateur of music. He translated Mancini's work on Song into French. (Burney's Travels, vol. ii.)

AUGUIS, (Pierre Jean Baptiste, 1748—1810,) was born in Poitou. He was a member of the Legislative Assembly of the French convention, and of the Five Hundred. After the death of the king he acted a moderate part, and was opposed to the terrorists. He took an active part in the political affairs of France until 1799. (Biog. Univ. Suppl.)

AUGURELLO, an Italian Latin poet, born in 1441, at Rimini. He was professor of belles lettres in the universities of Trevisa and Venice. He published a poem, entitled Chrysopœia, or the Art of

Making Gold, which is said to have been aptly rewarded by Leo X. with an empty purse. Notwithstanding the subject of his poem, he is said not to have had any taste or turn for alchemy. He published a volume of poems, under the title of Carmina, Venice, 1505. He was also well acquainted with the Greek language and antiquities. He died in 1524. (Biog. Univ. Roscoe, Leo X. Mazzuchelli.)

AUGUST, (Emil Leopold,) duke of Saxe Gotha and Altenburg, and the last of his lineage, was born on the 25th of November, 1772, succeeded his father, Ernst II., the 20th of April, 1804, and died on the 17th of May, 1822, leaving one daughter, who was married to the present duke of Coburg Gotha. He began his studies in 1788, at the Protestant Gymnasium at Geneva, where the fame of J. J. Rousseau, then at its height, might have imbued him with that rather fantastic turn of character which he preserved through life. After his return to Gotha, in 1791, he still attended lectures on philosophy, history, politics, and literature, and applied his leisure hours to painting and music. He was twice married; first, in 1797, to Louise of Mecklenburg, and next, in 1802, to Caroline of Hesse Cassel. Having taken the reins of government, he remained, during eighteen years of a stormy period, faithful to that system of a well-regulated, just, and mild administration, which, since the time of Ernst the Pious, had maintained Saxe Gotha in a high degree of prosperity; and though it could not be said, that August Emil amended its organic laws or constitution, still he contributed powerfully to the advancement of trade, commerce, personal security, and comfort.

The admiration for Napoleon, whom August Emil had all along regarded as a magnificent patron of art and science, soon absorbed him altogether, and as he never neglected to fulfil the obligations imposed by the conqueror with readiness and faithfulness, his land was treated leniently, and, even in times most ominous, not impeded in the march of improvement and welfare. During a period of eight years, the forcible abduction of Becker, by the duke of Eckmühl, was the only untoward accident which took place in Gotha. When Napoleon passed by Gotha, before the battle of Lützen, August Emil conducted Becker's wife to the carriage of the emperor, and obtained his immediate release from Magdeburg, where he had been confined. During the occupation of Germany by the armies of the monarchs allied against Napoleon, August Emil did not for a moment leave his residence, where many an oppressed family found shelter; and when, subsequently, a famine broke out in most parts of Germany, the duke did not oppose any prohibitive duties to the circulation of corn, and had the satisfaction to see that the prices in his lands were much lower than in those where prohibitive laws had been enforced. Better and quieter times seemed to have arrived, when the duke died, in the prime of age, from the effects of a complaint of the chest. The only reproach which can be made to August Emil the monarch is, that he was too generous, perhaps extravagant, in his private expenses, and devoted to his eccentric fancies what could have been more beneficially employed for the welfare of the country at large.

August Emil was conspicuous as an author, as well in literary as musical composition. His first attempts were portraits of known persons, in which precision and a pleasing diction are conspicuous. A larger work, entitled Panedone (All-enjoyment), more fable than romance, was never completed, and has not been printed. His next work was, Years in Arcadia, or Cyllenion, a series of Idyls in prose, which was printed. In the year 1806 he began a new work, Emilian Letters, which portrayed the subjects of his own fancy, in the shape of princely maidens; it is rich in pictures of a romantic nature, splendid structures, and objects of art, gorgeous gardens, palaces, monasteries, and temples. After spending ten years on this work, he was hindered by death from publishing it. Another printed work ascribed to him is, Fourteen Letters of a Carthusian Monk; but it is more probable that it was translated from a French MS., a few pages of the duke's composition added, and merely destined for private circulation amongst friends. About the year 1808 he began also to compose an opera, in which he is said to have exhibited the highest artistical feeling, and the most genuine originality; but this opera was never published. Most of the poems interwoven in the Cyllenion are also by him. The prince was of an interesting exterior, affable, spirited, kind, irritable, but his anger was always of short duration. Göthe was a frequent guest in his beautiful and tasty mansion. He was buried by the side of his father, Ernst II., in the shadowy groves of a little island, situated in

a park which had been laid out by the former. (Memoria Augusti duc. Sax. princ. Gothanorum. Gothaischer Hofkalender. 60. Jahrgang, &c. &c.)

AUGUSTA, (Cristoforo,) from Casal Maggiore, an artist of the school of Trotti, called Il Malosso, and who flourished about the year 1600. He is described by Lanzi, as being a youth of great promise, and an excellent disciple of the school, who was cut off in the flower of his age. The altar-piece at S. Domenico di Cremona bears his name and the date 1590. (Lanzi, Stor. Pitt. iv. 125.)

AUGUSTENBURG, (Christian Augustus of Schleswig Holstein Sunderburg, Prince of,) was born in 1768, and was the son of Frederic Christian, duke of Holstein Sunderburg Augustenburg. In 1809, he was nominated viceroy, or governor, of the province of Norway. In this same year, Gustavus Adolphus IV. was dethroned, and the duke of Sudermannia, under the title of Charles XIII., was made king in his stead. That prince, however, being advanced in years, and childless, it was thought desirable that some one should be appointed, at once, to succeed him at his death. The choice fell on Christian Augustus; he accepted the appointment, and changed his name of Christian to that of Charles. He was affectionately received by Charles XIII., and became very popular with the people. He left Stockholm on the 9th of May, 1810, to visit the southern provinces, but in the course of his journey he was seized, after eating part of a cold pie, with a violent illness, which no remedies could remove. On the 28th of May he mounted his horse for a review, but in a short time fell, and soon after expired. His body was opened, and the cause assigned as his death by the surgeons was apoplexy. By the Swedes, who were much attached to him, poison was suspected. A reward was offered by the government to any one that would throw light on the subject, but it still remains in obscurity. Marshal Bernadotte was appointed in his place. (Biog. Univ. Suppl.)

AUGUSTI, (Frederic Albert, 1696—1782,) a German Jew, born at Francfort-upon-Oder. His original name was Josue ben Abraham Herschel. Having studied at Bresci, in Lithuania, he was on his way to Constantinople, when he was reduced to slavery, but he was redeemed by a Polish merchant; and, after having pursued his studies at Cracow and Prague, he was converted to Christianity, in 1722, and changed his name at the baptismal font. After his conversion, he again studied at Gotha and at Leipsic, and in 1734 was made pastor of Eschenberg, in the duchy of Gotha, where he died at a very advanced age. He published several very excellent works in defence of Christianity against the Jews, and in explanation of the Jewish customs. His Life, in German, was published at Erfurt, 8vo, 1791. (Biog. Univ.)

AUGUSTIN. The name of two French artists.

1. *Jean Jaques d'*, a modern engraver, born at Paris in 1756, who was a scholar of J. G. Wille. He has engraved several plates, which are deservedly admired, after Albano, Rubens, Poussin, Berghem, Vandermeulen, and other masters. (Bryan's Dict.)

2. *Jean Baptiste Jaques*, (15th August, 1759—13th April, 1832,) a painter in miniature and enamel, born at St. Die. He was too poor to be able to study under masters, and therefore devoted his natural abilities to copying nature. In 1781 he removed to Paris, where he executed a vast number of portraits in enamel; one of himself, painted in 1796, is particularly noted, as are those of Napoleon, of Louis Bonaparte, of Denon, and particularly of M. Nadermann, the celebrated harpist; but one of his most excellent works is a portrait of Lord William Bentinck, governor-general of India. Over a scarlet uniform, the artist placed a red ribbon, of the same tint, with extreme delicacy. He painted also Louis the Eighteenth, the Duchess of Angoulême, the Duke of Orleans, the Empress Josephine, and a vast number of other enamels, which are in the cabinets of amateurs, both in Germany and England. Towards the close of his life he was afflicted by severe infirmities, which obliged him to give up this particular art, and practise miniature painting in oil. He died at Paris, of the terrible distemper which afflicted that city in 1832. He was named, in 1819, first painter in miniature to the king; and in the year following, a chevalier of the legion of honour. M. Fabien Pillet, in the Biographie Universelle, says that his colouring had a richness and vigour to which Petitot himself never attained; and indeed it seems that he was principally eminent as a colourist, a qualification at that time extremely rare in a practitioner of the art of enamel painting. (Biog. Univ.)

AUGUSTIN, (Don Antonio,) arch-

bishop of Tarragona, and one of the most celebrated men of his age, was born at Saragossa, in 1516. His father held the situation of chief president of the high court of justice in Arragon. He studied at Alcala de Henarez, and at Salamanca, and went subsequently to Bologne, which was then considered the first university in Europe. At the age of twenty-five he published his first work, Emendationum et Opinionum Juris Civilis Libri Quatuor, which excited at once great attention, as Augustin was the first who applied the knowledge of Roman antiquities to the elucidation of the Roman laws. Three years afterwards, pope Paul III. nominated him, at the recommendation of the emperor Charles V., Auditor Rotæ. Julio III. sent him to England, when prince Philip was married to queen Mary. Paul IV. made him a bishop, and sent him on a mission to the emperor Ferdinand. Philip II. of Spain bestowed the bishopric of Lerda upon him; and it was in this quality that he assisted at the council of Trent, where he was held in much consideration, on account of his good qualities and learning. In 1574 he became archbishop of Tarragona, where he died in 1586, at the age of seventy. He was a fertile and successful writer, and some of his works have been even reprinted so late as the middle of the last century. They may be divided into such as relate to literature and antiquities, and those which belong to civil law and ecclesiastical affairs. Amongst the first are, Fragmenta Veterum Historiarum ab eo et Fulvio Ursino collecta. Antv. 1595, fol. In Marium Terrentium Varronem de Ling. Lat. Emendationes et Notæ. Rom. 1557. Dialogas de las Medallas, Inscripciones y otras Antiquitades. Tarragona, 1575; 4to. This work was afterwards translated into Latin, Italian, and other languages. To the second class of his works belong, De Propriis Nominibus Pandectorum. Tarragonæ, 1579, fol. De Legibus et Senatus Consultis. Romæ, 1583, 4to. Relating to ecclesiastical affairs the most important works are: Canones Pœnitentiales cum natis. Tarrag. 1581, 4to. Notæ in Canones lxxii. ab Adriano Papa promulgatæ. *Vide* Bini Collection des Conciles, vol. v. pars xvi. Most of his works have been printed in Tarragona, which now scarcely possesses a single printing press. A portrait of his is appended to a new edition of the Dialogas de las Medallas. Madrid, 1744, 4to. (Biog. Univ.)

AUGUSTIN, or AGOSTINO DE MUSIS. See Musis.

AUGUSTIN, court musician to the emperor Maximilian I., was so much praised for his playing on the lute and the "*zinke*," that when the above monarch ordered Albert Dürer to make a picture of an allegorical triumphal pageant, he observed, that in the tableau called "Musica Canterey," a chariot should be surrounded by five musicians, "vund Augustin solle vnder den zinken Maister sein." And on the same subject it is further said:

"Der Lautten und Ribeben ton
Hab ich gar maisterlich vnd schon
Auf Anzaig kaiserlicher Macht;
Zur grosser Freid herfür gebracht,
Auffs lieblich ist auch zusammen gestimbt
Wie sich zu Ehren wollgezimbt."

"The tones of lutes and of ribibes,
I have right masterly and fine,
As ordered by imperial might,
Produced to all men's true delight;
Most lovely too I here combine
What truly may be call'd divine."

Augustin flourished about 1512. (Schilling, Univ. Lex. der Tonkunst. Gerber.)

AUGUSTINE, St. (Aurelius Augustinus,) one of the most distinguished ornaments of the primitive church. He was born at Tegasta, in Numidia, on the 13th Nov. A. D. 354. His father, Patricius, was an unconverted pagan, but his mother, Monica, was a pious christian, and desirous of educating their son in the same sentiments. In his celebrated Confessions, which he wrote at a much later period, Augustine dwells at length on the faults of his younger years; his love of play and mischief, his dislike to study, his waywardness and eagerness in the pursuit of pleasure. His father appears to have intended him for a rhetorician, which was then a lucrative profession, and he was first placed in a grammar school, at the neighbouring town of Madaura. Here he read most of the Latin authors, and he gives a curious anecdote of the influence which the ancient poets then exerted over his mind (Confes. i. 13); but he avows that he had the greatest repugnance to the study of the Greek language. In his sixteenth year he was sent to pursue his studies at Carthage. (Conf. ii. 3.) The two following years, led astray by his fellow-students, and by his own passions, he spent in the wildest excesses of youth; but in his nineteenth year he was converted to philosophy, by the reading of a treatise of Cicero, now lost, entitled, Hortensius. He became now zealous in his search after intellectual knowledge;

and the philosophy of the pagans not satisfying him, he turned towards Christianity. But his taste for rhetorical sophistry led him to despise the simple language of the gospels, and he was led astray by the specious arguments of the Manichæans, and he even turned to the study of astrology.

Augustine persisted in the doctrines and society of the Manichæans nine years, during which period he professed rhetoric at Carthage, and at Tegasta, and continued to indulge largely in worldly pleasures. (Confes. iv. 2.) His mind was wrapped up in the study of the philosophy of Aristotle; and in his twenty-sixth or twenty-seventh year, he wrote a treatise, in two books, De Apto et Pulchro, which he dedicated to Hierius, orator of the city of Rome, (Romanæ urbis Oratorem. Confess. iv. 14.) But already in his thirtieth year, his faith in the doctrines of the Manichæans was shaken by the ignorance of the eloquent advocate of that sect, their bishop Faustus; and disgusted with his companions at Carthage, he determined to open a school at Rome. His affectionate mother was opposed to his departure; but he stole away secretly by night, and reached Rome in 383. Having quitted the Manichæan errors which prevailed so extensively in Africa, at Rome he joined himself to the Academic sect of philosophers. But his stay there was short; he was appointed to fill the chair of eloquence at Milan, (Mediolanum), and there he listened to the preaching of St. Ambrose, by which he was finally converted to christian piety.

In the seventh, and following books of his Confessions, Augustine draws a vivid picture of the doubts and anxieties which distracted his mind at this time. He opened the books of the Platonists, and it was these which, as he informs us, (vii. 9,) first purified his intelligence, and led him on to appreciate the sacred scriptures. In the thirty-third year of his age, he gave up the profession of rhetoric, and retired to Cassiciacum, the country-seat of his friend Verecundus, to prepare himself by pious exercises and contemplations for the ceremony which was to make him a member of the church of Christ. In this retirement Augustine wrote his three books against the Academic philosophers, and his treatises de Beata Vita, De Ordine, and the Soliloquies; all breathing that ardent spirit of piety which characterised the remainder of his life.

After his time of probation was past, he returned to Milan, and was baptized along with his friend Alypius, and his own illegitimate son, Adeodatus, and soon afterwards wrote his treatise on the Immortality of the Soul. About the same time Augustine lost his mother, who had come to settle with him at Milan.

Shortly after his baptism, Augustine went again to Rome, where he remained some time. He was no sooner converted, than he began to write and preach against the doctrines of his old associates, the Manichæans. Before he left Rome, he wrote a book against that sect, and, besides one or two others, he began his treatise on Free Will. From Rome he returned to Africa, and there sold his family estates, and distributed his property to the poor; reserving only enough to support himself and a few companions modestly. He now signalized himself again by his writings against the Manichæans; and composed treatises, De Musica, De Magistro, and De Vera Religione. (Retractat. i. 7—10.) About the beginning of the year 391, Augustine was ordained to the presbytery at Hippo-Regius, and a new field of action was opened to his zeal. As a priest, his preaching was earnest and successful, and a crowd of disciples followed his steps. While a priest at Hippo, he composed his books De Utilitate Credendi; De Fide et Symbolo; De Sermone Domini in Monte; and many others; with some important treatises against the Manichæans and Donatists. (Retract. lib. i. c. 14—27.)

In 395, Augustine was made bishop of Hippo, conjointly with the aged bishop Valerius, whom he had previously assisted in the discharge of his functions. In this station Augustine was remarkable for his unaffected piety, and for his zeal to promote the unity of the church. It was soon after his elevation to the episcopate, that he wrote his Confessions, one of the most curious of his writings, which pictures to us his internal feelings, and gives us so much information relating to his early life. (Retract. ii. 6.) In the second book of his Retractions, he enumerates the various works which he wrote after his elevation to the episcopate; many of which were intended to refute and convert the heretical sects of the time, particularly the Donatists, who were then very powerful in Africa, and with whom the Catholics were in a state of continual hostility.

Whilst Augustine was thus actively employed in Africa, an event occurred, which carried consternation through the Roman world. In 410, Rome was taken and sacked by the Goths under Alaric. The philosophers and pagans began to attack the christian religion, and to point out how, since its establishment, the world had been continually growing worse. Many, even of the christians, were sad and desponding. These circumstances gave rise to the greatest and most learned of all Augustine's works, the treatise De Civitate Dei, in which he undertook to defend the workings of God's providence, and to show the hollowness and insufficiency of paganism.

In 411, a conference was held at Carthage, between the Catholics and the Donatists, in which Augustine again distinguished himself by his talents and zeal. Soon after he found a new class of opponents in the Pelagians, who were now rising in the church. In the course of this controversy he published his treatise, De Predestinatione. His zeal was particularly conspicuous in the general council against the Pelagians, which was held at Carthage in 418.

Amidst these labours, new troubles were rising from a different quarter. The religious dissensions in Africa had been a powerful assistance to the designs of barbarian enemies. Genseric, the king of the Vandals, in Spain, undertook to support the Donatists in their struggle against the Catholics; in 429 he was admitted into Africa by the treachery of count Boniface, and joining himself with the Moors, ravaged the richest districts of the Roman province. Boniface repented of his treason, to which he had been driven by imaginary injuries; but he was unable to rid his province of the foe whom he had thus introduced, and, after repeated defeats, was at length compelled to shut himself up in the town of Hippo, which was closely besieged by Genseric and his Vandals. Augustine supported the courage of his flock by his exhortations and consolations; but he seems to have been apprehensive of the result, and he offered up fervent prayer, that he might be spared the sight of the destruction of his episcopal city. The request of the bishop was granted, for in the third month of the siege, Aug. 28, 430, he quitted this mortal stage. When, in the following year, the Vandals were in possession of Hippo, they respected his library and his body; the latter was carried to Sardinia by the Catholic bishops, who were driven out of Africa by the barbarians, and in the eighth century Luitprand, king of Lombardy, is said to have removed it to Pavia, where it was deposited in the church of St. Peter.

Few authors were so generally read, or exercised so wide an influence, during the middle ages, as St. Augustine. His learning was great, his imagination lively, and his style, though somewhat flowery, is not unpleasing. The warmth and sincerity of his piety strikes to every feeling heart, and rendered his works peculiarly grateful to the ages which followed him. In the great doctrinal controversies of a later period, he met with a less favourable treatment. His dogmatical opinions are not strongly expressed. His judgment was not always equal to his genius and his learning; in the multitude of works which he composed, sometimes on subjects which he had not thoroughly investigated, he not unfrequently expressed opinions which he was himself afterwards induced to change. With the candour, and the earnest desire after truth, which distinguished every thing he wrote, he composed at a late period of his life a work, under the title of Retractiones, in which he enumerates the various works he had then published, and points out sentiments and expressions in them all, which he considered objectionable. The most interesting of all Augustine's writings is the Confessions, in which he gives a singularly interesting picture of his own life, and of the motives and feelings which had actuated him, from his childhood, to his mature age. A large portion of his works consist of treatises directed against the Manichæans, Donatists, and other sects. His work, De Civitate Dei, furnishes us with a vast fund of information on ancient history, mythology, antiquities, &c.

The greater and more important part of St. Augustine's works are preserved. The number of editions of separate treatises is very great, and many of them date from the earliest years of the art of printing. The best edition of his collective works, was that of the Benedictines, in 11 vols, folio, published in 1679, and the following years. A re-impression, with some additions, by Le Clerc, appeared at Antwerp, in 1700-3, in 12 vols, folio. The Benedictine edition has been again revised, and reprinted recently in a more convenient form, (Paris, 1836—1838,) in 11 vols, published in twenty-two half volumes.

It would take more space than can here be spared, to enumerate all the works which have treated on the life and writings of St. Augustine. His life was first written, and his works collected, by his disciple, St. Possidius. His life has been written, in more modern times, by Tillemont. Gerardus Moringus published a Vita Divi Aurelii Augustini, 8vo, Antwerp, 1533. The article in Ersch und Grüber refers also to Jo. Rivii Vita August. ex Operibus ejus concinnata, 1646; and to Berti de Rebus Gestis S. Augustini, 4to, Ven. 1756.

AUGUSTINE, (St., contracted in old English to Austin,) the apostle of the Anglo-Saxons, and the first archbishop of Canterbury. The conversion of the Anglo-Saxons is detailed so fully in all our Histories of England, that it is scarcely necessary in a work like the present, to give more than the dates of the principal events of Augustine's life, for which the principal authority is the Church History of Bede. Augustine was a Benedictine monk of the convent of St. Andrew, at Rome, distinguished more by his zeal and perseverance, than by his learning. Pope Gregory I., who before his elevation to the papal dignity had conceived the meritorious project of converting the Anglo-Saxons to Christianity, sent Augustine and his fellow monks to England in 596. After having made a short stay at the court of Brunehild, queen of the Franks, they landed, in 597, in the isle of Thanet, which was assigned to the missionaries by Ethelbert, king of Kent. This king had married a Frankish princess, who was a christian, and who had induced her husband to look upon the strangers with a favourable eye. Ethelbert gave them leave to preach without interruption, and the same year they established themselves at Dover, where they met with some success; but after Ethelbert himself had yielded to his convictions, and consented to be baptized, the Anglo-Saxons hastened in multitudes to embrace the christian religion. Previous to the Christmas of 597, Augustine had baptized more than ten thousand persons. Augustine now went to France, and he was consecrated, at Arles, archbishop of the Anglo-Saxons, and fixed his see at Canterbury. From this period he exercised a greater authority over the infant church; and not content with the conversion of the Anglo-Saxons from paganism, he attempted to bring over the British christians of Wales to catholicism. The Britons remained firm to their old opinions, and the violent expressions and measures of the archbishop of Canterbury were the beginning of dissensions between the two churches, which had many disastrous results in the course of the seventh century. Augustine died in 604, at Canterbury. The miracles said to have been performed by the saint during his life, and by his relics after his death, fill the legend-books of our forefathers in the superstitious ages of papal supremacy.

AUGUSTINI AB HORTIS, (Christian,) physician of the town of Kaesmark, in the county of Zips, in Hungary, was born in the year 1598; and after studying at the universities of Frankfort on the Oder, Jena, Leipzig, and Wittenberg, proceeded in 1619 to Basil, where he received in the following year the degree of doctor of medicine. On his return, in 1622, to his native town, he made himself soon so conspicuous, that the emperor Ferdinand II. appointed him his body physician, and "aulæ familiaris." Being subsequently employed to establish a botanical garden in Vienna, (one of the first in Germany,) that monarch presented him, in the year 1631, with a golden chain, and the Hungarian title of nobility, with the surname Ab Hortis. In 1640, Augustini invented the so-called Hungarian or Carpathian balsam, the preparation of which (made from the Pinus cembra of the Carpathian mountains) he laid down in a description, which was, in his own manuscript, preserved in the Pharmatia of Kaesmark, until it was first published by Mileter, in his inaugural dissertation De Morbo Csömör; which was reprinted by Dr. Daniel Fischer, in the Breslau collection of 1718 and 1719; by Breyn, in the Ephemeridibus Naturæ Curiosorum, Cent. VIII.; Brückmann, in the Specimen de Frutice Kassodrewo, Brunswick, 1727, 4to; and by others. Augustini himself wrote two memoirs, De Balsamo Hungariæ, and De Gemmis Hungariæ; but his death, which happened in 1650, hindered their publication. He is buried in the church of Lomnitz, at the foot of those lofty mountains (the Carpathians) which he had so often ascended, and of which he intended to be the first historian (in his Memoir on Gems.) His library and manuscripts were dispersed after his death. He was also the first who began to establish a museum of Hungarian natural curiosities, as is mentioned in a letter of the emperor Ferdinand III., to the Transylvanian prince George

Rácóczy, which is printed in Stephen Veszpremis succincta Medicorum Hungariæ et Transylvaniæ Biographia. Lips. 1774.

AUGUSTINO, called the Venetian (Veneziano), born at Venice about 1490. He went afterwards to Rome, for the sake of studying under Marco Antonio Raimondi, and made such good progress, that he was considered his best pupil. At the sack of Rome, Augustino, as well as his fellow artist, Marco de Ravenna, was obliged to fly, and went to Florence, where he engraved a Christ after Andrea del Sarto, which, however, did not meet with the approval of that great master. Still Augustino always maintained a certain rank amongst the artists of the age. The engravings of Augustino are rather scarce, and a complete set of his plates difficult to be obtained. The mark which he placed on his engravings is generally an A. and V, either upon a little tablet, or inserted simply on a plate. His principal works are an Iphigenia, after the antique; the Adoration of the Shepherds, after Julio Romano, &c. He returned subsequently to Rome, where he died in 1540. (Biog. Univ.)

AUGUSTINUS VON OLMUTZ, (Olomucensis, Olomucius, Olomuncius, Moravus Olomucensis, de Olomucz,) one of the principal revivers of learning in Moravia. His family name was Käsenbort, or Kaesenbrot, and he was born in Olmütz in Moravia, about A.D. 1470. According to the custom of those times, he finished his studies in Italy, chiefly at Padua, which, for a great many years, was the common centre of higher cultivation in Europe. He obtained there the degree of a doctor of law, and on his return to his native country, was invested with many important offices, ecclesiastical as well as civil. He was successively made a prebendary of the chapters of Olmütz and Brünn; and he held the office of private secretary (supremi secretarii, regii auricularis) to king Vladislaus of Hungary and Bohemia, in which capacity he was engaged in important affairs of state, and was able to be occasionally of great service to his learned friends, such as Bohuslaus ab Hassenstein and others. With many of the scholars of his day he stood on the most amicable relations. The most distinguished of his friends were Conrad Celtis, Johannes Cuspinianus, Joachim Vadianus, and Petreius Aperbach. Amongst his acquaintance, who were also his countrymen, were Bohuslaus, mentioned above, Stanislaus and Johannes Turzo, the bishops of Olmütz and Breslau, Andreas Stiborius, Johannes Schlechta, and Johannes Sturnus; their names occurring frequently in his dedications of books, poems, and private letters. Augustinus was also the friend of the celebrated reformer, Ulrich von Hutten. When this unfortunate reformer went, for the first time, to Italy, in 1511, he passed through Moravia, where Augustinus exerted himself in his behalf, and assisted him with his purse. Augustinus himself was one of the founders of a literary society, which was the first ever formed in the Austrian dominions (Sodalitas litteraria Danubiana, Septemcastrensis Danubiana), which existed before 1490 in Ofen in Hungary, and afterwards in Vienna. The cabinet of Dresden possesses a golden cup, which was presented by Angustinus to this society. It is adorned with twenty-two enchased Roman coins, and contains several allegorical figures, besides inscriptions, and the name and arms of the donor. The works of Augustinus are numerous, and rather important for the political and literary history of his times and the countries he lived in. The principal are, Dialogus in Defensionem Poetices ad Johannem Vratisl. Episcop. Venet. 1493. Quatuor Epistolæ contra perfidiam Valdensium, ad Johannem Nigrum, about 1500. Some more papers of Augustinus on this subject were published together at Leipzig, 1512. Catalogus Episcorum Olomucensium ad Stanislaum (Thurzonium) Olomuc. Eccl. Pontificem. Viennæ, 1511. He wrote an heroic poem on the deeds of the king of Hungary, most probably Vladislaus (Conr. Celtis Odoiporic. a Sarmatia per Slesiam, Boemos et Moravos in ejusd. libr. amor ii. 13, cit. Böhm. p. 6.) Other poems of his are mentioned in a letter addressed to him by Bohuslaus ab Hassenstein, (Boh. ab Hassenst. Epist. lib. i. p. 69.) He edited the Tabulæ Cœlestium Motuum of Johannes Blanchini, which he inscribed to Andreas Stiborius. Venet. 1495. A work, De componendis Epistolis, most probably belongs also to his pen. More of his writings may be still brought to light by the exertions of Bohemian or Moravian literati; as it cannot be doubted that Augustinus was one of those men of the middle ages, whose application to, and love for science remained unabated through life. His open and upright character appears from the many testimonials

to that effect, contained in the letters of his friends. He died suddenly on the 11th May, 1513. (J. G. Böhmii de Augustino Olomucensi, et Patera ejus Aurea, &c. Dresd. et Lips. 1758, 8vo. Ignaz Cornova Bohuslaw zu Lobkowitz und Hassenstein, &c. Prag. 1808, 8vo. Ersch und Grüber, Encycl.)

AUGUSTULUS, (Romulus,) the son of the patrician Orestes, and of a daughter of count Romulus, of Petovio, in Noricum. He was remarkable for the beauty of his person; for the accidental circumstance of uniting in his own name the appellations of the founders of the city and of the monarchy of Rome; and for being the last of the emperors of the West. His names were corrupted by the contempt of the Latins, and the satire of the Greeks, the one into the diminutive Augustulus, the other into Momylus. Orestes governed in the person of his son, and upon his death, and after the defeat of his uncle Paul in battle near Ravenna, Augustulus implored the protection of Odoacer, A.D. 476. He was dismissed unharmed, with his family, and an annual allowance of six thousand pieces of gold, to the villa of Lucullus, in Campania. The formalities with which the imperial dignity was abolished, are curious. Augustulus was made to tender his own resignation to the senate, and that assembly, by a solemn act, renounced for ever the separate sovereignty of Italy, and consented that the seat of universal empire should be in Constantinople alone.

AUGUSTUS CÆSAR, (C. Octavius, C. F. C. N.,) son of C. Octavius, prætor in 61, and pro-consul of Macedonia in 60 B.C. (see C. Octavius) and of Atia, daughter of M. Atius Balbus and Julia, younger sister of Cæsar the dictator. Dio alone, 45,1, for Zonaras is not an independent authority, 10, 13, gives to the younger Octavius the surname Cæpias, which, if not an error of the transcribers, is most probably a mistake of the historian. In early life he was also called Thurinus, (Sueton. Octavius, 7,) from a victory obtained in the district of Thurii by his father over a remnant of the bands of Spartacus and Catiline. This was afterwards revived as a reproach by M. Antony, and in the libels of the time. His full name, after the adoption by his grand-uncle was confirmed by the senate in B.C. 44, was C. Julius Cæsar Octavianus. The life of Augustus belongs to history rather than to biography; and our limits will permit only a chronological summary of events, with a general outline of his character. Velitræ (Velletri), which had been one of the most considerable cities of the Volsci, was the original seat of the Octavian family. Octavianus,* however, was born at Rome, in a house, "ad capita bubula," upon the Palatine in the tenth region, (see, however, Servius. ad Æn. viii. 361.) It afterwards passed into the hands of one C. Lætorius, and was consecrated as a chapel to the memory of Augustus. Historians have attributed to the nativity of Augustus some of the prodigies which are related of the births of Cyrus and Alexander. He was born shortly before sunrise on the 23d of September, B.C. 63, a year memorable for the consulate of Cicero, and the death of Mithridates. His childhood was spent partly at Rome, partly on the family estates at Velitræ and Aricia (La Riccia); the latter, the birth-place and patrimony of his mother. Cic. Phil. 3, 6. Of his father he remembered but little, since he lost him in his fifth year; and soon after the birth of his son, the elder Octavius departed for Macedonia, where he remained more than two years. The education of Octavianus was entrusted to his mother Atia, whom the author of the dialogue De Causs. Corrupt. Eloquent. ranks, with Aurelia, the mother of Julius Cæsar, and with Cornelia of the Gracchi, among the distinguished matrons who contributed to the future greatness of their sons, c. 28; to his grandmother, Julia; and his guardian, C. Toranius, his father's friend and colleague, whom he subsequently gave up to proscription in B.C. 43. (Val. Max. 9, 11, § 5. Appian. 4, 599.) Infirm health was the excuse for a more delicate method of bringing up than was usual at Rome, and perhaps female superintendence imparted to the habits of Octavianus something of effeminacy, although, like his want of personal courage, this has been much overstated. But when Atia married her second husband, L. Marcius Philippus, a less indulgent system was pursued, and the future Cæsar acquired in the field of Mars the hardier accomplishments of the Roman youth. Affection or penetration into the genius and character of his grand-nephew had already determined the elder Cæsar to make Octavianus the heir of the Julian house; and, amid the occupations of the Gallic and civil wars, he found time to direct his education. In his twelfth

* We have anticipated the name, which was not given until 44 B.C., but it avoids the ambiguity of 'Cæsar,' while it distinguishes Augustus from the 'Octavii.'

year, Octavianus pronounced the mortuary oration over his grandmother Julia, (compare Quintil. 12, 6, with Nicolaus Damasc. 3.) On the breaking out of the civil war he was sent to Velitræ, since there was some danger of the Pompeians seizing his person as a hostage. But the haste and alarm of the senate allowed them no time to remember or to act, and within a few weeks, Cæsar entered Rome the master of Italy. On the 18th of October, B.C. 48, Octavianus assumed the manly gown. It was ill-fastened, and fell at his feet, and a courtier predicted from the accident the future humiliation of the senate. (Dio, 45, 2, improbably attributes the words to Octavianus himself.) About this time he was admitted, upon the death of Domitius Ahenobarbus, at Pharsalia, into the college of the Pontifices. Ill-health prevented his accompanying Cæsar, towards the end of 47, on his African campaign; but he followed the triumphal procession in 46. The dramatic part of the exhibitions which, in 54, Cæsar had promised the people in honour of his daughter Julia, and which he now gave them, were superintended by Octavianus. His exertions were beyond his strength, and ill-health again prevented his attending his uncle on his second Spanish campaign. He rejoined the army, however, in the spring of 45, after the battle of Munda. The remarkable ill-fortune of Octavianus at sea, which, in after life, it is said, caused him to remove the statue of Neptune from the Circensian games, began with this voyage. In October he followed in the African triumph; and by the end of the month was on his way to Apollonia, accompanied by his friends Salvidienus and Agrippa (see AGRIPPA), and his instructors, the rhetorician Apollodorus of Pergamum, and Theogenes, a mathematician and engineer. Here, in the midst of the advanced guard of the army destined for the Dacian and Parthian wars, he recommended himself to the soldiers, received the homage of the officers, and acquired the discipline of the camp. A decree of the senate, (Lex Cassia, Tacit. Ann. xi. 25,) about this time, raised Octavianus to the patrician estate. In the sixth month of his residence at Apollonia, arrived the news of Cæsar's death. But the event was alone communicated; and for some time Octavianus remained ignorant of his own adoption, of the contents of his uncle's will, and of the real sentiments of the senate and the people. The troops in Illyricum tendered him their allegiance, and were eager to avenge their late commander. But in opposition to the advice of his friends, he set out for Italy with a small retinue and as a private person. He landed at Lupiæ, (Lecce,) where he remained a few days, until the garrison of Brundusium, better acquainted with what had taken place in the capital, received him as the heir of Cæsar. The confirmation of the late dictator's acts, the permission for a public funeral, and the effect of Antony's address, showed the weakness of the senate, and the disorganization of the conspiracy. Thus encouraged, he assumed the names of C. Julius Cæsar Octavianus, at once declaring his purpose to claim his late uncle's inheritance, and a filial right to avenge his death. The veterans settled in the south of Italy, and the clients and freedmen of his adoptive father, came from all quarters to Brundusium; the supplies for the Parthian war were deposited there; and a less sagacious aspirant would have immediately displayed his hopes and his resources. But Octavianus preferred appearing as the heir of the Julian house, to an unconstitutional claim to the dictatorship. He moved slowly with a few attendants towards Rome, receiving every where offers of service from the veterans, the colonies, and great land-holders; and shortly after his arrival at Naples, April 18th, had an interview with Cicero at his Cuman villa. (Cic. ad Attic. xiv. 10, 11, 12, &c.) They were introduced by Hirtius and Pansa, and the experienced statesman was, for a time, completely deceived by the accomplished politician of nineteen. Octavianus again rested at Tarracina, and his entry into Rome was distinguished by the fortunate omen of a rainbow, which subsequent flatterers converted into a prodigy. (Vell. ii. 59. Plin. 11, 28.) He neither followed the injunctions of his mother and Philippus to forego his inheritance, nor the counsel of his friends to appeal at once to the legions, nor realized the fears of Cicero by joining unconditionally with Antony in prosecuting his uncle's assassins. All his measures were at first directed to secure his adoption and succession to the Julian estate. Before the tribunal of Caius Antony, the city prætor, he declared his intention to claim the inheritance, and caused himself, by the tribune Lucius Antony, to be introduced to the people. To the latter, he engaged to discharge the legacies of the dictator, and to exhibit the games vowed after the victory of Pharsalia. Upon the return

of M. Antony from Campania, in the middle of May, he repaired to the gardens of Cneius Pompey, and demanded an interview. It was conducted on both sides with outward decorum. Antony dissembled his indignation at the intrepid demeanour of his youthful rival; and Octavianus assumed a convenient surprise at the rejection of his demands. "It was Antony," the people and the veterans were informed, "who had treated him as a boy, who hindered the payment of the legacies, who neglected to avenge Cæsar." He undertook, nevertheless, to discharge his own obligations to Cæsar's heir. He put up to sale his own patrimony, the estates of his mother and Philippus, and the shares of his kinsmen Pedius and Pinarius in the Julian bequest. The price was distributed to the citizens in their tribes. In honour of the divine parent of the Julian line, Venus Genetrix, he celebrated the games which Cæsar had vowed at Pharsalia; and, in pursuance of a decree of the senate, (see CÆSAR, JULIUS,) he placed in the theatre the gilded chair, and crown of the late dictator. And when, during the festival of Venus, a comet appeared for seven days, he accepted the omen, and in the temple of the goddess raised an iron statue of Julius with a golden star upon its brow. Antony, on the other hand, offered in various ways an active and vexatious opposition. He found new claimants for parts of the Julian estates, hindered the adoption of Octavianus from being confirmed by law, on one occasion forcibly expelled him from the rostra while addressing the people, and prevented his election to the tribunate. Frequently, indeed, by the mediation of their friends, the leaders of the Cæsareans were reconciled; but neither their mutual interests, nor the position of their common enemy, the aristocracy, were at present such as to render their union permanent.

After suspicions, or at least accusations, of having on both sides resorted to assassins, the last reference was to the legions; and while in October Antony hastened to Brundusium, (see MARK ANTONY,) Octavianus organized from the colonial towns in Campania (Casilinum, Calatia, the modern Gallazze, &c.) a force of nearly 3000 veterans. They were engaged by a present donation of 500 denaries a-piece, but neither regularly armed nor divided into companies. With these, after a few days' delay at Capua to bring his levies into some order, he set forward for Rome. His approach, while his intentions were unknown, occasioned in the city the greatest alarm. But the tribune, Tib. Canutius, the enemy of Antony, met Octavianus on the way, and returned with the assurance that his movements were meant for the protection of the capital. The tribune introduced him to the people; and from the steps of the temple of the Dioscuri, Octavianus, surrounded by veterans with concealed weapons, reminded the assembly of the benefits Cæsar had conferred upon them, and of the ill-requital of Antony, whose measures had compelled him to take up arms for his own security, and the defence of the republic. His speech, however, pleased neither party: the senate saw in it an unalterable purpose to avenge Cæsar's murder; and the veterans complained that that purpose was again deferred, and themselves engaged against their old and popular commander, Mark Antony. Some openly demanded their discharge; some, on pretence of fetching their own arms from their settlements in Campania, requested leave of absence. The prudence of Octavianus, however, in not directly opposing their departure, another donation, and liberal promises for the future, won over the most discontented, and the greater part consented to repair to head-quarters at Arretium (Arezzo), in Etruria. His forces were shortly after increased by the desertion of two of Antony's best legions, the Martial and the IVth. But Octavianus had as yet no public commission (imperium,) to levy or command an army. The soldiers offered him the title of pro-prætor, with lictors and fasces. He referred their proposal to the senate. And on the 2d of January, B. C. 43, a decree, strenuously supported by Cicero, in his 5th Philippic, legalized the acts of Octavianus, and invested a leader of mercenaries with an authentic commission from the state. Before he repaired to winter quarters at Forum Cornelium (Imola) Octavianus traversed Umbria, and proceeded on the Flaminian road as far as Spoleto, with the design of avoiding an engagement with the Antonians, until he was supported by the consular armies. He was not directly included in the negotiations that passed between Antony and the senate from January to March, B.C. 43; but they warranted him in reposing confidence in neither party, and in trusting for security to his own strength and discretion alone. On the 15th of April, 43, the three divi-

sions of the senatorian army were in the neighbourhood of Mutina. In the first of the engagements that followed, Octavianus, with a few cohorts, defended Hirtius' camp against Lucius Antony; in the second he distinguished himself both for conduct and courage. The retreat of Antony, the death of both the consuls, and the relief of Mutina, led to a sudden reverse in the position of the contending parties, and sooner, probably, than either had intended, the mask dropped from Octavianus and the senate. After the first battle he shared with Hirtius and Pansa the title of Imperator; but upon the retreat of Antony, Decimus Brutus alone was mentioned in the decree for a public festival and a triumph. The Martian and the Fourth Legions had already, by the rules of military precedence, passed from the proprætor's to the consul's command; and the united troops were now transferred to Decimus Brutus, with commission to prosecute, as commander-in-chief, the war with Antony, and to call in the several divisions of Lepidus, Plancus, and Pollio (see Asinius, Lepidus, Munatius.) It will not be necessary to dwell upon the current rumours of the time—a stormy interview between Octavianus and Brutus, the alleged murder of both the consuls, or the death-bed confessions of Pansa to Octavianus of what he already knew, that the senate awaited the first occasion to destroy him. His inactivity, after the relief of Mutina, rendered Antony's escape more easy, and was justified by the avowed or concealed attempts of his enemies at Rome, to effect his ruin. His sharing the consulship with Cicero was never intended seriously. It served, however, the purpose of making his own party distrustful of their most powerful member. The hopes of Octavianus were better founded. The chief magistracy was useful to him, as it would enable him to lay an obligation on the re-united leaders of the Cæsareans, by a repeal of their outlawry, to meet their now formidable force on equal terms, and to proceed on constitutional grounds against the conspirators. A delegation of 400 men repaired from the camp to Rome, to demand in the name of the legions, the consulship for Octavianus. On the rejection of their petition the camp broke up, and eight legions, with the cavalry and light troops, marched upon the city. Octavianus with a select detachment hastened forward: some excesses on the road were an earnest of the approaching proscription, and increased the alarm and indecision of the senate; the African legions preferred the cause of Cæsar to that of his assassins; and the united armies occupied the Janiculum, the suburbs, and the Ostian road. After fruitless delays, and ineffectual bad faith on the part of the senate, Octavianus and his kinsman Q. Pedius were declared cousuls, and probably on the 19th of August, B.C. 43. The confirmation of his adoption into the Julian house; the repeal of the acts against Antony, Lepidus, and Dolabella, and the "Lex Pedia," or a commission to inquire into the circumstances of Cæsar's death; were among the immediate measures of the new consulate. Before, however, the proper forms could be gone through, Octavianus was again on the road to Cisalpine Gaul, ostensibly to defend the senate against the advance of Antony and Lepidus, but really as the sequel of secret negotiations, to complete the union of the Cæsareans against the senate and the conspirators. Towards the end of October, the second triumvirate was formed. (See Antony, Lepidus.) Octavianus, whose perception of his own interests was less disturbed by passion than Antony's, less servile to circumstances than that of Lepidus, was more constant than either of his colleagues in carrying out the proscription that followed. Neither reverence nor favour, leisure nor occupation, satiety nor change, made him pause or falter, when once his resolution was taken, until *his* sum, at least, of victims in the bloody account was cancelled. The first five years of this extraordinary, but not unconstitutional commission, had it been conferred by the state, commenced Nov. 27, B.C. 43, and were to terminate Dec. 31, B.C. 38.

The battle at Philippi did not take place until the end of the autumn, 42. The interval was employed by Cæsar—for his adoptive title may now be given him—in superintending the proscription, in satisfying the immediate demands of the soldiers, and in preparations for recovering his share of the empire—the two African provinces, the islands of the Lower Sea, and especially Sicily, the granary of Rome. Sextus Pompeius was master of that island, and of the sea between Italy, Africa, and Spain. But after some ineffectual attempts to dispossess him, and witnessing off Rhegium the total defeat of his fleet under Salvidienus Rufus, Cæsar crossed over to Dyracchium to join Antony. In the Philippine war he did not distinguish

himself. His own ill-health, and the superior genius of his colleague, were prejudicial to him in active service. With the successful termination of the war began a series of difficulties and dangers for Cæsar. The expulsion of the landowners from the most fertile regions of Italy, the unsettled and turbulent spirit of the veterans who had superseded them, the intrigues of Fulvia, the imbecility of Lepidus, and the vanity of Lucius Antony, equally ambitious and incapable, were the occasion, in 41, of the Perusine war, the third within three years in which Cæsar had been engaged. And although in 40, at the beginning of the year, the capture of Perusia relieved him from immediate danger, yet the state of his affairs was both critical and intricate, until by the death of Fulvia a reconciliation with Antony, who had never heartily concurred with the movements of his own party, became practicable. The terms of peace which were agreed to at Brundusium were confirmed by the marriage of Octavia with Antony (see Octavia); and in 39 a truce was concluded, at Misenum, between the triumvirs and Sextus Pompeius, the distress and discontent of Italy compelling the rivals for empire to a brief and hollow coalition. In this year was born Cæsar's only daughter, the notorious and unfortunate Julia. Her mother, Scribonia, was divorced by him shortly after, to make way for his nuptials with the wife of Tiberius Nero, Livia Drusilla. (See Livia. Tiberius Cæsar.) The lieutenants of Cæsar were in this year, 39, more fortunate than their principal in the field. Domitius Ahenobarbus repressed an insurrection of the Cerretani, a mixed Iberian race in the valleys of the Pyrenees; and Agrippa, after checking a similar attempt in Aquitaine, crossed the Rhine, the first after the dictator Julius. (See Agrippa.) But already, in 38, Cæsar found a fresh pretext for renewing the war with Sextus Pompeius, in the occupation of Sardinia by the latter. Two naval engagements, with doubtful success, were fought, and Cæsar received no support from his colleagues; but Pompeius did not follow up his own successes, and allowed Cæsar, throughout 37, to organize and discipline (see Agrippa) a formidable armament. In the winter of 37-6 Cæsar and Antony had another conference at Tarentum, and cooperated in the naval campaign of 36, in which Sextus Pompeius was finally defeated, and, as an immediate consequence, Lepidus deprived of all authority, except the titular dignity of the high priesthood. (See Lepidus.) The honours which were voted to Cæsar after his return from the Sicilian war are related by Appian, Civ. v. 130, 131; Dio, xlix. 15. He entered his twenty-eighth year in September of this year. He was now at the head of forty-five legions (Appian, v. 744), besides light-armed troops, 25,000 cavalry, and 600 ships of war. But immediate danger was less to be apprehended from the jealousy or ambition of Antony than the claims and disaffection of his own veterans. Crowns of merit, gold, and promises, had been liberally distributed among them; but, in the language of Velleius, "they would not solicit, where they might compel." Following the example of the mutinous legions of the late dictator, they demanded their full arrears and their discharge. The sedition, which at one time nearly threatened the life of the triumvir, was appeased, partly by severe, partly by conciliatory measures. The most violent of the mutineers were relegated from Sicily; their leader, the military tribune Ofilius, disappeared. The more moderate were recompensed by a present donation of 500 denaries apiece, with allotments of land in Campania, by colonies at Rhegium and other Italian towns, and with higher promises when the war should be brought to an end. The two provinces of Africa, Carthage, and Numidia, were now annexed to the triumviral jurisdiction of Cæsar. The remainder of the year was employed in the domestic affairs of Italy, and in celebrating the ovation, and the festivals in honour of the peace. The years 35 and 34 were occupied with the Illyrian war. The Salassi, the Taurisci, the Scordisci, and Liburnians, Cæsar deputed to his lieutenants, Messalla, Terentius Varro, &c.; the Japydes, an Ibero-Keltic race, he attacked himself. At the storming of their capital, Metulum (Metling), whose inhabitants embraced the destiny of Numantia, the legions owed their success to the personal valour of their leader. The surrender of Segeste closed the most arduous campaign in which Cæsar had been engaged. The subjugation of the mountain tribes was, however, less important to him than the diversion it afforded to the mutinous spirit of his troops, and the replenishing of the military chest. In his campaign in Dalmatia, in 34, he was again wounded. The events of the Dalmatian war are described by Appian, Illyrica, c. 25—27.

Cæsar returned to Rome to hold his second consulship with L. Volcatius Tullus. The year B.C. 33 was chiefly remarkable for the ædileship of Agrippa (Frontin. de Aquæd. c. 9; Dio, xlix. 43; Plin. H. N. xxxvi. 15. See AGRIPPA.) The Dalmatian war served as a pretext for laying down his office on the day he entered upon it (January 1, 33); but Antony had resigned the chief-magistracy on the same day in the previous year; and this seeming moderation enabled them to distribute the consular privileges among their friends, while, by the frequency of substitution, they degraded into a titular distinction the most illustrious dignity of the commonwealth. His lieutenant, Statilius Taurus, had reduced the Dalmatic tribes to extremity, when Cæsar arrived to receive their submission. He exacted seven hundred youths as hostages, the Roman standards which Gabinius had lost in 48, and the arrears of tribute since the last payment to the elder Cæsar. The Illyrian or Dalmatic triumph was deferred to the year 29, when it was combined with the Actian and Alexandrian; but from the spoils of this campaign, Cæsar built and adorned the portico of Octavia, with schools, a curia, and a library attached. The Roman people would naturally contrast the affection of the brother with the neglect of the husband of Octavia; and prefer the liberal taste which decorated the capital of the world, with the heedless profusion which pillaged the eastern provinces to embellish the capital of Egypt. In some measure, to indemnify the state for its losses by Antony's unsuccessful campaigns in the east, the kingdom of the Mauritanian Bocchus, who died in this year, was annexed to the empire. The internal regulations of 33 were directed to heal the wounds of the proscription, and, in conjunction with the ædileship of Agrippa, served to render Cæsar popular with all ranks of citizens. His administration now assumed the appearance of a general amnesty, in which Antony had no part.

In 32, the final struggle between the remaining triumvirs became inevitable, and the year passed over in recriminations, and in preparations for war. The nominal term of the second period of the triumvirate had expired with the preceding year—the spirit of the coalition long before. For an immediate decision, however, Cæsar was unprepared. A scarcity, and the necessity of additional taxes to support the war, with the general disturbance of the rights and occupation of property, had made Italy disaffected; but the idleness of Antony, who, instead of blockading the seas, retired early into winter-quarters, afforded Cæsar the interval he required. Cæsar entered upon his third consulship with M. Valerius Messalla. In the winter of this year, 31, he made an unsuccessful attempt to surprise the enemy; a storm destroyed many of his vessels, and drove his fleet back into the port of Brundusium. For some of the events that preceded the engagement at Actium, see AGRIPPA and ANTONIUS triumvir. The battle itself must be read in the pages of general history. The chief command was entrusted to M. Agrippa, but Cæsar was not chary of his person in the conflict of the 2d of September. Upon the surrender of Antony's land army, Cæsar travelled slowly through Greece (in Attica he was initiated in the Eleusinian mysteries) and a part of Asia Minor; in his progress, rewarding or punishing the provincials accordingly as they had resisted or served his rival. When it was ascertained that Antony had retired to Alexandria, he entered his winter-quarters at Samos; but fresh mutinies of the veterans recalled him to Italy. His usual ill-fortune at sea attended him on his passage from the Malean promontory to Brundusium; many of his Liburnians sank, and the galley in which he embarked lost its rigging and its rudder. In less than a month the disturbances were appeased, partly by fresh donations, partly by colonial settlements in Italy, or upon the western coasts of the Ionian sea. He returned into Syria by way of Corinth and Rhodes. The fourth consulship of Cæsar was marked by the death of Antony and Cleopatra, the surrender of Alexandria and Egypt, the last remnant of the Macedonian empire, and the removal of all who might dispute with him the sovereignty of the Roman world. To commemorate his victory, he founded Nicopolis on the Ambracian Gulf, and instituted the Actiacan games. His fifth consulship was signalized by his triple triumph, the Dalmatic, Actiacan, Alexandrian, (see Macrob. Sat. 1, 12,) in the month of August, and by the shutting of the temple of Janus. (See Liv. Hist. 1, 19, and Dionys. Hal. Antiq. i. p. 20—24.) His sixth, by a general census of Roman citizens, in which M. Agrippa was his colleague. In this year the Parthians submitted their differences, probably on the succession, to his arbitration. In his

seventh, on the motion of Munatius Plancus, the title of Augustus was conferred; and, according to Ovid, Fasti, i. vv. 587—616, on the ides of January. In a speech of seeming moderation, he restored to the senate and people such of the provinces as were in a state of tranquillity, while he reserved for himself those that were imperfectly subdued. The bold example of Sylla was suited neither to the character of Cæsar nor of the times; the unconcealed supremacy of Julius had proved fatal. Augustus, by not defining too strictly the authority he exercised, gratified the pride of the army without wounding that of the senate, undermined, while he seemed to restore, the ancient constitution, and left to his successors the invidious task of declaring it obsolete and abolished. The first decennial period of his government began with this year; towards the close of it, he went into Spain, where the Astures and Cantabri, the Asturias and the Basque provinces, were in arms. A fresh revolt of the Salassi seems to have prevented an expedition to the Britannic islands. In 25 these mountain tribes were reduced to obedience, and the temple of Janus shut a second time. In the fourteenth ode of the third book, Horace celebrates the return of Augustus (Cantaber sera domitus catena), B.C. 24. In 23, his eleventh consulship, the tribunician power for life was voted to him; in it also his domestic infelicities began, with the early death of Marcellus (Virg. Æn. vi. vv. 861—887; Propert. iii. 18) in his ædileship. The tribunician office rendered the person of the Cæsar sacred and inviolable. For an account of the gradual accumulation of the ancient magistracies in the person of Augustus, see Mémoires de l'Acad. des Inscrip. tom. 24, 25, 27. The continuous consulships of Augustus ceased with this year. He did not resume the title until B.C. 5, an interval of seventeen years; and, for the last time, solicited it that he might preside over the investiture with the toga virilis (the coming of age) of his grandsons, Caius and Lucius Cæsar, in B.C. 2. An embassy from Parthia (Dio, liii. 33), Tiridates on the one part, and the delegates of Phraates on the other, referring to his arbitration their mutual dissensions, gave occasion to demand from the "great king" the restoration of the standards which Crassus and Mark Antony had lost in their disastrous campaigns, and of the surviving captives who were Roman citizens. The restitution was accomplished in B.C. 20 (cf. Hor. Carm. iii. 5; and Virgil, Æn. vii. 606). The year 22 was distinguished by the conspiracy of Murena and Fannius Cæpio. Like that of the younger Lepidus (Vell. 2, 88, with 91) in 29 B.C., it was suppressed by the vigilance of the police. The characters of the leaders in the latter conspiracy are given by Velleius, l. c. and Dio, liv. 3; see also Macrob. Sat. i. 11. A pestilence, a famine, and prodigies marked the year 22, and the people demanded that the senate should name Augustus dictator, since they attributed their calamities to his rejection of the consulship. He declined adding a title, which had become odious, to his already irresponsible powers; but by exercising the perpetual censorship, never afterwards separated from the imperial functions, he acquired the substantial privileges of inspecting the estates of all Roman citizens, and of virtually nominating the senate; the title of censor was not, however, formally enrolled among the offices of Augustus. The affairs of the east, and especially the succession of Armenia, requiring his presence, he passed the two following winters at Samos. During his absence, the consular elections were marked with the corruption and turbulence of the times of the republic, and Augustus is believed to have secretly encouraged the excesses, as the best comment upon the question whether a popular or a despotic government were most desirable for Rome.

The birth of Caius Cæsar, in B.C. 20, made it probable that the irregularly acquired power of the Cæsars would be lineally transmitted; and when, in 17 B.C., Julia presented a second son to Agrippa, both infants were immediately adopted by their grandfather as the heirs of his name and authority. His sojourn at Samos rendered that island the centre of negotiations and embassies from all parts of the eastern empire. The disputed succession, or the limits of kingdoms in alliance with Rome, without, however, being her tributaries or subjects, were defined by Augustus. But the most remarkable visitors were the delegates of some of the Indian states of the Punjab, who were drawn by the reputation of the Roman arms in Armenia and Parthia, to form an alliance with the master of the western world. Among the rare and costly presents they brought with them, were tigers, the first seen by the Romans, and probably, Dio adds, by the Greeks also (see Dio, liv. c. 9). Au-

gustus returned to Rome in October, B.C. 19. The first place in the consulate of this year was reserved for him; and when, on his refusal of it, new disturbances broke out at Rome, he nominated Quintus Lucretius to the office, whom he had formerly proscribed. His well-calculated moderation was acknowledged by offers from the senate of extraordinary honours; but he declined them with the exception of an altar—"Fortunæ Reduci"—and avoided a public reception by entering the city privately the night before. It was proposed to make the day of his return a perpetual festival, Augustalia, in the calendar; and, for the future, to prevent the recurrence of civil disorders at the comitia, he was invested with the consulship for life, and with the censorship for five years; from this time also date the Leges Augustales. In the following year, 18, his presidency of the senate and the people, for this was the title he preferred, was renewed for another term of five years. His vast and anomalous powers were, however, rendered less invidious by his readiness in imparting them to M. Agrippa, who received the tribuneship for the same period, and an equal number of fasces and lictors with Augustus himself. The year 17 was illustrious for the celebration of the Secular Games (for a description of this centenary festival, see Gibbon, D. and F. vol. i. ch. 7, who refers to the Carmen Sæculare of Horace, and to Zosimus, lib. ii. p. 167, &c.), and for the most critical and unpopular measure of reform Augustus had yet attempted. The senate was unmanageable from its numbers; and the obscure origin, the impaired fortunes, or the desperate characters of many of its members, deprived it of that reverence which, as the supreme and surviving estate of the Roman people, it was expedient that it should retain. He wished to restore the ancient assembly of Three Hundred, but the anger and reclamations awakened by the scrutiny did not allow him to reduce the national council below six hundred. Among his legislative reforms of this period, the "Lex de Maritandis Ordinibus," referred to by Livy, lib. lix. is conspicuous (Dio, liv. 16). The annonary laws, and the selection of the genuine Sibylline books, were also among his enactments; and the establishing a fixed income as the qualification of a senator was, under another form, a revival of the scrutiny. After the adoption of Caius and Lucius Cæsar, B.C. 17, Augustus quitted Rome on pretence that the state of the Gallic provinces required his presence; in reality, however, the salutary reforms he introduced rendered him unpopular at Rome. The northern frontier of the empire was the scene of successive and sometimes dangerous wars, (see Dio, liv. and Vell. 94, 95,) and Augustus was detained beyond the Alps, until 13 B.C. An inscription, however, (ad calcem Suetonii, No. iii.) assigns the third closing of the temple of Janus to the preceding year (cf. Dio, liv. 25, *επειδη παντα τα τε εν ταις Γαλατιαις, και τα εν ταις Γερμανιαις ταις τε Ιβηριαις—διωκησατο*). By the death of Lepidus, in 12 B.C., Augustus succeded to the high priesthood March 6; but the removal of an ancient rival, and the acquisition of another title, were poor compensations for the loss of his constant and zealous adherent, the principal support and partner of his fortunes, M. Vipsanius Agrippa (see AGRIPPA). The remaining years of Augustus were clouded by domestic calamities. Octavia, whom he loved with more strength and sincerity of affection than was usual to his cautious and artificial temper, died in B.C. 11, shortly after he had dedicated the Theatre of Marcellus. Drusus, the son of Livia, whose campaigns beyond the Rhine added new lustre to the Roman arms, expired from the effects of an accident, when Augustus was at Ticinus, on his way from Gaul to Rome, (see Val. Max. v. 5, 3;) and Mæcenas, his able and unambitious minister, died 8 B.C. The death of Agrippa obliged him to adopt into his family, and to share his authority with Tiberius Nero, whose suspicious and gloomy nature filled him with dread and aversion, and whose calamitous and oppressive policy he foresaw. And the irregularities of his daughter, banished in 2 B.C., and of his grandaughter Julia, banished in 8 A.D., revealed to the idle and curious multitude a royal household, less criminal indeed, but not less licentious than that of the Pelopids and Atreids of mythic story. His grandsons, Lucius in 2 B.C., and Caius eighteen months afterwards, by their untimely deaths, and the fatuity of Posthumus Agrippa, whether the effect of disease, of accident, or of crime, opened the family and the empire of the Julian house so guiltily and artfully aggrandized and acquired, to a stranger: and the destruction of Varus and his legions renewed the alarm of the Gallic tumults, and the Cimbric and Helvetic migrations. Between the first of these events and his

decease, Augustus thrice accepted the renewal of the decennial periods of his empire. His political influence was not overshadowed, as Sulla's had been, by a younger and more popular rival; nor, like his uncle, was he surrounded by statesmen or soldiers who awakened his jealousy or commanded his esteem. In one respect he was fortunate, if not happy. Although his health was always infirm, his faculties retained in an advanced age the practical and wakeful energies of youth: nor did his subtil and versatile policy ever relax its steady and tenacious compression of his artfully balanced and centralized empire. Among his last words, if truly reported, he bequeathed to the historian the clue and commentary of his public life. Of his surrounding friends he inquired "Whether he had *played* well his part in the *comedy* of life. If so, then give me your applause." (Sueton. August. 99.) He died at Nola in Campania on the 9th of August, within little more than a month of completing his seventy-sixth year, upon the same bed and in the same chamber where his father Octavius had expired. Forty of his Prætorian guards bore his remains into the market-place of Nola. From Nola to Bovillæ the decurions of the municipal towns and colonies along the Appian road supported the bier; and from Bovillæ to the vestibule of his house on the Palatine, it was carried by members of the equestrian order. The numerous and anxious debates in the senate upon the ceremonies to be used at his funeral, and the appropriate honours to his memory, are recorded by Suetonius, Aug. 100; and by Tacit. Ann. i. cc. 8, 9. The mortuary oration was pronounced by Tiberius before the temple of Julius; and repeated by Drusus Nero before the rostra. The body was borne upon the shoulders of the senators to the plain of Mars, and there burnt; and the most illustrious members of the equestrian order, in trailing tunics, ungirt and unsandalled, collected the ashes, and deposited them in a mausoleum which Augustus had prepared in his sixth consulship, situated between the Flaminian road and the right bank of the Tiber (see Strabo, v. 236); where the urns of Marcellus, Agrippa, Octavia, and Drusus had been successively placed; and where a niche was left for the ashes of Germanicus. (Tacit. Ann. iii. 4.)

AUGUSTUS JAGIELONCZYK, or SIGISMUND AUGUSTUS II. of Poland, was son of Sigismund I. and Bona, daughter of Galeazzo Sforza, the former of whom he did not at all resemble either in physical strength or mental hardihood, being reared up by the latter in luxuriousness and indulgence, the effects of which were never afterwards eradicated. While only in his tenth year, he was solemnly crowned in the lifetime of his father, and was therefore distinguished by the title of mlody krol, the young king; and was afterwards sent to Wilna to take charge of the government of the dukedom of Lithuania, where he endeavoured to introduce the use of the Polish language among the nobility, who had till then spoken a dialect of the Russian. In his twenty-third year he married Elizabeth, daughter of Ferdinand, king of Bohemia; but their marriage was of no long duration, and on her death, he privately married Barbara Radziwillowna, (see Barbara,) by whose charms he had previously been fascinated. On his father's death he immediately returned to Cracow, where one of his first objects was the public coronation of his new consort, which the queen-mother, Bona, endeavoured to frustrate by inciting a strong party of the nobles to oppose it: but his resolution rendered their plans abortive. Within less than six months after she had been crowned, Barbara died (1551), leaving her husband inconsolable; yet sincere and lasting as was his sorrow, he again married with the view of obtaining a heir to the crown, and chose for his third wife Katherine of Austria, the sister of his first one. This union proved most ill-assorted; within a short time after the marriage, a separation took place between the royal pair. Katherine was banished by her husband to Wiednia; and when urged to cohabit with her again, in the hope of giving the nation a successor to himself, he replied that he would rather die than be obliged to live with such a woman.

Notwithstanding the grief he continued to cherish for Barbara, he did not renounce all attachments with the sex, but had amours with many mistresses, among others a certain Gizanka, who is said to have encouraged his credulity in astrological predictions during his last illness. By one interpreter of the stars whom he had consulted, he was assured that he would live to see seventy-two years; and that prediction was accomplished in its letter, if not in its meaning, for Augustus died shortly after, in the seventy-second year of the century, the fifty-second of his own life; and with him

expired the last of the male line of Jagellon. The twenty-four years of Sigismond's reign had been a season of prosperity to Poland; for although he himself possessed no very eminent qualities either as a ruler or a warrior, the country, then powerful by its extent of territory, commanded the respect of other states; nor was its internal tranquillity disturbed, except by the heats of religious opinion; which, however, were not attended with the bloodshed they occasioned in other parts of Europe. The nobles were for the most part attached to the principles of the Augsburg Confession, while the Catholics formed another party, and the Socinians a third; yet these differences of creed seem to have soon settled down into toleration; which may in some measure be attributed to the spirit of moderation shown by Sigismond, who on his part was suspected to be inclined to heretical opinions,—a supposition that gained some colour from the circumstance of Luther's dedicating to him his German translation of the Bible.

In the latter half of his reign, some differences arose between Poland and Russia, in consequence of the Livonians putting themselves under the protection of the former power as its subjects. The Russians invaded Lithuania, and the war was carried on for some time with alternate success, and without decisive advantage to either side, till in 1569 the union of Poland and Lithuania was established by the diet. In fact, Poland was now at its zenith with regard both to dominion and prosperity; and it was in this reign that it began to distinguish itself in literature also, and produced many celebrated writers both in the Latin language, and in the native idiom of the country; among which latter may be mentioned Jan Kochanowski, Gornicki, Bielski, Skarga, &c.

AUGUSTUS, (surnamed the Pious, duke of Saxony, 1526—1586.) In 1553, he succeeded his brother Maurice as elector of Saxony, and received the investiture of his dominions from the emperor; this being the last time that the ceremony was performed in Germany. He was succeeded by Christian I. (Biog. Univ.)

AUGUSTUS II. (Frederic,) elector of Saxony, and king of Poland, second son of John George III. elector of Saxony, was born at Dresden, the 12th of May, 1670. In 1695, on the death of his brother, John George IV. he succeeded to the electorate. Soon after his accession, he took a part in the war against the Turks; but in 1696, he turned his attention to the throne of Poland, then vacant, and for which there were many competitors. It soon appeared that it lay between the prince of Conti, who had all the interest and influence of Louis XIV. with the favour of a majority of the Polish palatins, and himself. On the 25th of June, 1697, the diet was held; and on the 27th of that month, a double election was made. Augustus had marched into Poland with 10,000 Saxons; and this force, and, what was of greater weight, very large sums expended by him, prevailed over the address and intrigues of the French minister. The election of Augustus was confirmed; he was crowned at Cracow, in September, and the prince of Conti returned disappointed into France. He, however, did not long enjoy his crown in peace. By the treaty of Oliva, in 1660, a great part of Livonia had been ceded by Poland to Sweden, and this Augustus, on his election, had promised to recover. He soon proceeded to carry this into execution; and having engaged the czar Peter I. and the king of Denmark to invade it at different points, he himself commenced the siege of Riga. Charles XII., then but young, took on himself the defence of his dominions. He defeated the king of Denmark under the walls of Copenhagen, and forced him to make a peace, and then defeated Peter at Narva. Under these circumstances, Augustus withdrew his forces from Riga. Some time after, the army of Augustus was defeated by Charles XII., and he was anxious to conclude a peace with him; but Charles was determined that no peace should be made as long as he was king of Poland. Augustus thus had no alternative but to fight. The armies met between Cracow and Warsaw in 1702, and a battle ensued, which ended in a complete victory on the part of the king of Sweden. In 1704, the diet of Warsaw, under the influence of Charles, declared Augustus to be no longer king, and proclaimed an interregnum. Charles had some difficulty in finding a new king for them, but at length he pitched upon Stanislaus Leczinski, who was crowned at Warsaw in the same year. Augustus afterwards marched into Poland, and gained possession of his capital; but a defeat which his troops received from the Swedes took from him all he had gained, and made him tremble for his paternal dominions. He was remaining in Poland while Charles overran Saxony, and then felt the neces-

sity of making a peace on any conditions. He sent, accordingly, ambassadors to Charles, with no other instructions, than to obtain one on reasonable and christian terms. Charles granted it on very severe ones, among which was his renunciation of the crown of Poland; and the treaty was signed in 1706. Augustus returned to Dresden; and was soon after astonished by a visit from the formidable Charles himself, who in his march against Russia had come there incognito. He had, however, the generosity not to take advantage of the rashness of the adventurous prince. In 1709, after the defeat of Charles XII. at Pultowa, he was recalled to the throne of Poland, which he had given up with so much regret; and was well received in that country. His first wish was to revenge himself on Sweden. That country, however, made a good resistance, and Augustus and his allies could not agree together, so that no great progress was made; and on the death of Charles in 1718, all parties were glad of a peace. Augustus then turned his thoughts to the governing Poland absolutely, by means of his Saxon troops. A league, however, being formed among the palatins, who showed him the danger and inconvenience of such an attempt, he readily relinquished it. The rest of his life was spent in pleasures, feasts, and magnificent displays, in the midst of which he died in 1733. He had only one legitimate son, Frederic Augustus, who succeeded him, but he had many natural sons. Among the latter was the famous marshal Saxe, whom his mistress, the countess of Königsmarc, bore him. (Biog. Univ. Bayle. Dict. Hist.)

AUGUSTUS III. (Frederic,) elector of Saxony, and king of Poland, succeeded his father in 1733, in the electorate of Saxony. After the death of the last king of Poland, Louis XV. wished to place on the throne Stanislaus Leczinski, who had been king on the dethronement of Augustus II. and whose daughter he had married. Augustus III., however, was elected by a party of the Polish nobility, who assembled at the place of election, supported by a Russian army, and the election was confirmed by a diet held at Warsaw, in 1736. The only passion of this king was hunting, and the cares of government were committed by him to his favourite, the count de Brulh. The only system of politics adopted was an entire dependence on Russia.

Augustus, as elector, had joined the queen of Hungary in a league against the king of Prussia; and they, by the aid of England and Holland, had provided an army of 30,000 men. This force, joined by the Austrian troops, received a total defeat from that king. Frederic soon afterwards entered Dresden, driving Augustus before him, who retired to Poland; but the year following he recovered Saxony on humiliating terms. In 1756 he was drawn into the seven years' war; and again his old enemy, Frederic II. of Prussia, penetrated into Saxony: again Augustus was driven away, and Dresden taken. Saxony for six years remained in the possession of Prussia; but at the peace of 1763, it was restored to him. He then abandoned Poland for ever; delighted to retire to Dresden, and to give himself up to the idleness and inaction that best suited his character. He had not, however, been there long, when he was carried off by the gout in his stomach. He died on the 5th of October, 1763. His son, Frederic Christian Leopold, succeeded him in Saxony, and Stanislaus Poniatowski in Poland. (Biog. Univ.)

AUGUSTUS, (William,) second son of Frederic William I. king of Prussia, and brother of Frederic the Great, was born at Berlin in 1722. He was a distinguished general, and acquired great reputation in his brother's service. Frederic gave him the command of the army which had been beaten at Kollin; but angry at the retreat that this prince made at Zitau, he wrote him a very severe letter. This so affected him that he quitted the army in despair, fell sick, and died in 1758. Frederic II. displayed no emotion on the occasion; and their other brother, Henry, never fully forgave him the cruel part he had taken. (Biog. Univ.)

AUGUSTUS of Udina, an Italian Latin poet of the sixteenth century. He took the name of Grazianus. The only work of his extant is a volume, entitled, Augusti vatis Odæ. Venice, 1529.

AULA, (Salvatore, 1718—1784,) an Italian antiquary. He was a member of the Academy of Herculaneum, and produced some memoirs connected with that subject, and published an Epitome Antiquitatum Romanarum. He was also professor in the Neapolitan Ecclesiastical School. (Tipaldo, iv. 386.)

AULAN, (Denis François Marie de Suarez, marquis d',) was born at Avignon, about 1725. He was the nephew and the heir of the celebrated Madame du Def fand. He was seized by the populace,

under the suspicion of being religious and loyal, and hanged in 1790. (Suppl. Biog. Univ.)

AULANIUS, (Evander,) a sculptor and worker of metals, a native of Athens, who lived in the time of Octavius Cæsar. (Plin. xxxvi. 5, 4.)

AULBER, or ALBER, (Erasmus,) doctor in theology, and general superintendent at Güstrau, was born at the end of the fifteenth century. He studied under Luther at Wittenberg, and was first pastor at several minor churches. At the beginning of the sixteenth century, he was professor of music at the university of Tübingen. At Reutlingen, where he became subsequently a preacher, he acquired such an ascendency, that at his instigation, the whole town signed in 1530 the Augsburg Confession; on which account he was called, in those manly and plain-speaking times—"Der grosse Herr Gott von Reutlingen." He died at Güstrau in 1553. Amongst his many works, one of the most curious is the Buch von der Neiligen himmlischen und holdseligen Musika. He made also the words to the songs entitled, Gott hat das Evangelium; Nun freut euch Gottes Kinder all. (Töcher. Gerber.)

AULBER, (Johann Christophorus,) a clergyman of Wirtemburg, and lineal descendant of the last named, who wrote a Record of the Reformation begun by Martin Luther two hundred years ago. He died in 1743.

AULISIO, (Domenico, 1649—1717,) a native of Naples, and an antiquary of much diligence. He was for many years an instructor in the Pizzofalcone institution. After holding different professorships, he ultimately became, in 1695, first professor of civil law. His first work was entitled, De Gymnasii Constructione; de Mausolei Architectura; de Harmonia Timaica; de Numeris Medicis Dissertatio Pythagorica, &c. 4to; Naples, 1694. He wrote also commentaries on Civil Law, &c.; and some verses of his are found in the collection of Neapolitan poets, published at Florence, in 1723. (Tipaldo, iii. 382.)

AULNAYE, (François Henry Stanislaus de l',) born in Madrid in 1739, died in Paris in very reduced circumstances in 1830. His essay, De la Saltation Théâtrale, ou Recherches sur l'Origine etc. de la Pantomime chez les Anciens, obtained a prize of the French Academy, in 1789; and is still considered one of the text books on an art which the ancients held in such high estimation. Afterwards he plunged into the history of religious notions, mysticism and free-masonry, of which latter he became one of the most esteemed authors. His works are numerous; but among them we may mention, N. A. ou la Conspiration de tous les Siècles. Upsal, 1791, 8vo; Pax Vobis, ou l'Anti-Maçon. Philadelphie, 1791, 8vo; Thuileur des 33 Degrés de l'Ecossisme du Rit ancien, dit accepté, Paris, 1813, 8vo. In conjunction with M. Leblond of the Institute, he published a Histoire générale et particulière des Religions et du Culte de toutes les Nations du Monde, Paris, 1791, 4to, (translated into German, by J. F. Breyer, Erlang. 1792.) The plates of this work were reprinted in an amplification, which was edited by M. Lenoir, entitled, La Franche Maçonnerie rendue à sa véritable Origine, Paris, 1817, 8vo. Aulnaye was also one of the contributors to the Biographie Universelle. One of the most remarkable of his articles in that work is that of Gluck. (Dessesart. Ersch. Biog. des Hommes Vivans.)

AULTANNE, (Joseph Augustin de Fournier, marquis d', 1759—1828,) a distinguished officer in the French army. In 1790, he was a captain of grenadiers, and continued to serve with great credit under the revolution and the empire. In 1806, he was raised to the rank of general of division, after having fought at Austerlitz and Jena. After the first restoration, he joined the party of the Bourbons, and, remaining faithful to it, was treated with suspicion, and even rigour, during the hundred days. Soon after the second restoration, he retired to his estates, and entered no more into public life. (Suppl. Biog. Univ.)

AULUS GELLIUS, (incorrectly Agellius. See Fabric. Bib. Lat. iii. 413. Lion. præf. ad. Gell. cap. i. p. x. ff.) a native of Rome, born about the commencement of Trajan's reign, died during that of Antoninus. His death was certainly after 145, and probably before 164, B.C. He received his education, and passed his youth and early manhood at Rome, where his instructors were, in grammar, which comprehended logic and philology, Sulpitius Apollinaris; in rhetoric and dialectics, Titus Castritius, Antonius Julianus, and others. Cornelius Fronto and the philosopher Favorinus were his intimate associates throughout life. Upon assuming the manly-gown he repaired with many noble Roman youth to Athens, where he pursued diligently his philosophical studies, under the directions of

Calvisius Taurus, and the celebrated Peregrinus Proteus, and acquired the friendship of Herodes Atticus. At a country seat of the latter, probably, he compiled the greater part of his Noctes Atticæ. He accompanied Taurus to Delphi, to witness the general assemblage of the Greek states at the Pythian games. Upon his return to Rome he applied to legal studies, and was frequently appointed by the city prætor, to settle causes of equity and arbitration. Aulus Gellius gave to his collection of remarks and annotations the name of Attic Nights, since they were chiefly drawn up in the leisure of winter evenings, while he resided near Athens; and the title he considered less affected than those of Musæ, Sylvæ, Πεπλον, Κερας Αμαλθειας, and others, in his age usually appended to such Collectanea. They are in twenty books, of which the eighth is entirely lost, and the beginning of the sixth is wanting. They arose from the remarks and extracts he made in a wide course of miscellaneous reading both in Greek and Roman literature, put together as he had entered them in his place-book, with little method or selection. They contain many curious anecdotes; but their principal value consists in the numerous fragments they have preserved of ancient works, on law and jurisprudence, of annals, and philosophical writers, and general philology, otherwise irreparably lost. Gellius, however, was a mere book-worm, and sometimes in his observations upon what was passing before him in daily life betrays a credulity and ignorance hardly credible. His admiration for the ancient comic writers of Rome sometimes leads him to employ an obsolete phraseology; but his style, although unworthy of the commendations Augustine (De Civitate Dei, ix. c. 4) has given it, is generally smooth and perspicuous. The preface to the Noctes Atticæ relates in a lively and interesting manner the occasion and progress of the work; and the twenty books are full of incidental traits of character and manners, illustrative of the society of the age.

AUMALE, (Claude de Lorraine, duke of,) son of René II., duke of Lorraine, whom he succeeded in the possessions of Aumale, settled in France, where he obtained letters of naturalization, and had the office of grand huntsman conferred upon him. He commanded the troops of his uncle, the duke of Gueldres, at the battle of Marignan, in 1515; and in 1522, defeated the English before Hesdin, and the Germans before Neufchâteau, in Lorraine. He was also actively employed in putting down the insurrection of the peasants in Misnia, Swabia, and Alsace. Francis I., to whom he had rendered considerable services, made the territory of Guise into a duchy in his favour, and appointed him governor of Champagne. In 1542, he made a conquest of the duchy of Luxembourg; and two years after, provided for the safety of Paris, which was then in a state of great alarm. It is from this time that the affection of the Parisians to this house is dated. He died April 12th, 1550. There were many distinguished members of this family and name:

Claude II. of Lorraine, duke of Aumale, the third son of the preceding, was born in 1523: he had for his share the territory of Aumale, and the office of grand huntsman, and obtained in 1550 the government of Burgundy. He fought on the royal side at the battles of Dreux, St. Denis, and Moncontour. Conceiving that Coligni had a share in the death of the duke of Guise, his brother, he determined to revenge it on him, and was one of the principal movers in the project of the massacre of St. Bartholomew. He was killed at the siege of Rochelle in 1573.

Charles of Lorraine, duke of Aumale, son of the preceding, succeeded him in the duchy of Lorraine, and the office of grand huntsman. He was one of the most ardent defenders of the league. Jealous of the popularity of the duke and cardinal of Guise, he informed the king that they were getting every thing in readiness to seize his person. After the death of the duke and cardinal, d'Aumale and the duke of Mayenne were placed at the head of the league. The defence of Paris was entrusted to him in 1589. On the 21st of September in that year, he and the duke of Mayenne lost the battles of Arques, and afterwards that of Ivry. D'Aumale afterwards defended Paris successfully against Henry IV. After the success of Henry, not choosing to submit himself to his government, he entered the service of Spain, whereupon the parliament ordered him to be executed in effigy. He died at Brussels in 1631.

AUMONT, (Jean d',) was born in 1522. He fought on the royal side in the battles of Dreux, St. Denis, and Moncontour. In 1579, Henry III. rewarded his services by making him a knight of different orders, and finally making

him a marshal of France. On the death of Henry III. he was the first to acknowledge Henry IV. as king, and to join his cause. He distinguished himself at the battles of Arques and Ivry. He was afterwards nominated to the government of Champagne; and was killed while besieging Camper in 1595.

Louis Marie Victor d'Aumount et de Rochebaran, duke of Aumont, (1632—1704,) a distinguished officer in the army of Louis XIV.

Jaques, duke of Aumont, of the same family as the preceding. He had the offer of the command of the national guard in 1789; he hesitated, however, and it was given to the marquis de la Salle, who was soon afterwards replaced by M. de la Fayette. In 1791, he took the oath of fidelity to the constitution. He died in 1799.

Louis Marie Alexander, duke of Aumont, was born the 14th August, 1736. He bore the title of the duke of Villequier, until 1799, when, on the death of his elder brother, that of duke of Aumont came to him. He was first gentleman of the chamber to the king, and a staunch loyalist. It was from his apartments that the royal family set out, in their flight to Varennes. The duke afterwards emigrated. He died in 1814. He had two daughters, who were united by a friendship so tender, that they made a vow that they would never separate, and would marry only upon the condition of finding two brothers who had the same views as themselves. This was accomplished in 1806, by their marriage with the MM. de Sainte Aldegonde.

Louis Marie Céleste, duke of Aumont, was duke of Piennes, until the death of his uncle, the duke of Villequier in 1799, whose title he took, and kept till the death of his father in 1814. The duke of Piennes, before the revolution, was one of the most remarkable persons in the world of fashion in Paris. He was a staunch loyalist; and, after that period, emigrated, and served with gallantry in different campaigns, until the restoration. He made an adventurous descent from England into Normandy during the hundred days. It would probably have been unsuccessful, as he was exposed to a force superior to his own; but the news of the defeat of Napoleon removed the danger he was in. He died in 1831. (Biographie Universelle and Supplement.)

AUNAIRE, (Bishop of Auxerre in 581, died in 605. He presided at a council in 581, in which some canons were made, prohibiting several pagan rites and sports that then prevailed. (Biog. Univ.)

AUNGERVILE. See Bury, Richard de.

AUNILLON, (Pierre Charles Fabiot, 1684—1760,) canon and grand vicar of Evreux. He pronounced the funeral oration of Louis XIV. in the cathedral of Evreux. He wrote a comedy, entitled, Les Amants Déguisés, and at a later period of his life, he published two romances. (Biog. Univ. Suppl.)

AUNOY, (Marie Catharine Jumelle de Berneville, countess d',) the niece of the celebrated Madame Desloges, died in 1705. She published, Fairy Tales, in 4 vols, and Adventures of Hippolytus, earl of Douglas, which latter work had some readers many years ago. She also published Memoirs relating to the History of Europe, from 1672 to 1679; Memoirs of the Court of Spain; and the History of John de Bourbon. (Biog. Univ.)

AURBACH, (Johannes Von,) a German jurist, who flourished in the latter half of the fifteenth century. Nothing further is known of him than that he was a doctor of canon law, and, it would seem, *vicarius* of Bamberg. Judging by the number of editions which the Summa, as it is generally called, passed through, Von Aurbach was very highly esteemed by his contemporaries. His works, so far as we know, are, 1. Libellus dans Modum legendi Abbreviat. in utroque Jure, 4to, s. l. et a. 2. Processus Judiciarius, Argentini, 1494. 3. Summa de Septem Sacramentis, Aug. Vind. 1469, fol. This is the title generally given to this work, but we are inclined to think, that its proper title is, Directorium Curatorum, for these reasons: 1. It is so called in an edition to be found in the royal collection at the British Museum, which is apparently the first, and prior to that by Zeiner, abovementioned, but which seems to have been unknown to the different writers on the early productions of the press. 2. In a MS. in the Imperial Library at Vienna, described by Lambecius, Comment. ii. p. 630, there is a treatise, Magistri Johannis Aurbach Directorium Sacerdotum, which seems to be the same work. Lastly, the introduction, which is too long to quote, shows that the proposed title is best suited to the whole work; whilst, that of De septem Sacramentis is applicable to the second part only. There is also another writer of the

same name, who is sometimes confounded with the preceding. All that is known of him is, that he was a Bavarian by birth, and lived probably in the latter half of the sixteenth century; and that after having travelled through France and Italy, he returned to his native country, and resided at Munich till his death. His writings are, 1. Poematum, lib. ii. Patav. 1557, 8vo. 2. Anacreonticæ Odæ, Monac. 1570, 8vo. 3. Singularum Allegationum Lib. ii. Colon. 1571, 8vo. 4. Epist. Juridic. Lib. iv. Colon. 1566, 8vo. In Frisius (Biblioth. Un.) it is said to be uncertain to which of the two authors this last work is to be ascribed.

AURELIA, the wife of C. Julius Cæsar, who died suddenly at Pisa, in 84 B. C. the year of his prætorship, and mother of the more celebrated C. Julius Cæsar, the dictator. She was probably the daughter of M. Aurelius Cotta and Rutilia, see Cic. ad Attic. xii. 20; and M. C. and L. Cotta were her brothers. The nobility of her birth is, however, less deserving of commemoration than her virtues as a wife and mother. The author of the Dialogue, De Causs. Corrupt. Eloquent. mentions her with Atia, the mother of Octavianus, and Cornelia of the Gracchi, as having promoted, by their early instructions, the future greatness of their sons. Caius, whose genius was remarkable even in childhood, was the favourite son of Aurelia. She engaged the celebrated Gallic rhetorician, M. Antonius Gnipho, (Sueton. de ill. Gramm. 7, and see Gnipho,) as his tutor, and amid the dangers and excesses of his early political life, she was his confidential friend. Her vigilance, however, was not sufficient to keep within her duty, Pompeia, her son's volatile wife. (See Clodius.) Aurelia had the satisfaction of witnessing the first consulship of her son, and to hear of his first brilliant victories in Gaul. But death removed her in 54, shortly before the decease of her grandaughter Julia, the wife of Cneius Pompey, from the proud or melancholy spectacle of his dictatorship.

AURELIANUS, (Lucius Claudius Domitius, 207 to 275, A. D.,) was born at Sirmium, in Pannonia, the modern district Sirmia, in the angle between the rivers Save and Drave, about the year of Rome 960, A. D. 207. The father of Aurelian occupied a small farm on the estate of Aurelius, a rich senator in that district. His mother, according to Callicrates of Tyre, as cited by Vopiscus in Aurelian. c. 4, was the priestess of a chapel dedicated to the sun, in Aurelian's native village. She is said to have been skilled in divination, and frequently in quarrels with her husband, a dull and sordid boor, used to exclaim ironically, "A proper father of an emperor!" This story is indeed accompanied by a series of omens, which were invented, at a later period, to conceal or excuse the humble origin of Aurelian. Throughout his life, however, Aurelian paid particular reverence to the deity of the sun, and besides founding, or enriching other shrines, endowed the temple of Elagabal, at Emesus; restored, at his own cost, the temple of Belus, which had perished in the sack of Palmyra; and erected at Rome a magnificent temple to the same god, where he deposited the spoils of his eastern war. His devotion appears also in his letters, on his medals, and is mentioned in the Cæsars of Julian. (The Palmyrene god was probably Malach-Bel, or Agli-Bel. See van Capelle. Disput. de Zenobia, p. 8. ff.) Aurelian, who was equally remarkable for the grace and dignity of his person, and his strength and dexterity in military exercises, enlisted in the troops as a common soldier, rose successively to the rank of a centurion, a tribune, the prefect of a legion, the inspector of the camp, the general, or, in the language of the third century, the duke of a frontier, and at length in the Gothic war of Claudius (see Claudius II.) to the important office of general-in-chief of the cavalry. In every station he distinguished himself by his valour, his rigid discipline, his temperate habits, and successful conduct. His active courage procured him the familiar surname of "Sword-in-hand" Aurelianus. His personal prowess is attested in the military chaunt, "Mille, mille, mille, occidit" (see the very learned and instructive note of Salmasius on Vopiscus. Aurelian. c. 6); and his rigorous discipline is recorded in a despatch preserved by the same biographer. It is addressed to one of his inferior officers, and displays equal care for the morals of the soldiers, and the rights of the provincials. Gaming, drinking, and the arts of divination, are strictly forbidden. The soldiers are enjoined to have their armour constantly bright, their weapons sharp, their horses and accoutrements ready; and what is more important to remark, they are commanded to live in quarters chastely and soberly; neither to damage the crops, nor to steal sheep, a fowl, or even a

bunch of grapes; nor to exact, where they were billeted, salt, oil, or wood. "The public allowance," he writes, "is sufficient for their support; their wealth should be collected from the spoils of the enemy, not from the tears of the provincials." Two instances will illustrate the strictness of Aurelian. 1. A soldier had seduced the wife of his host. The culprit was fastened to the extremities of two trees, drawn forcibly towards each other, and by their sudden separation his limbs were torn asunder. 2. The emperor Valerian, when his son Gallienus was sent to the camp for his military education, refused to entrust him to the care of Aurelian, although his legions were the best disciplined, and himself the first captain of his age. And he assigns as his reason, his dread of the severity of Aurelian, who would know no difference between the heir of the Cæsar, and the son of a centurion, under his command. Valerian, however, was aware that in Aurelian he possessed an officer worthy to be the contemporary of the Corvini and the Scipios. At Rome, he directed the prefect of the city to allow him, and his train, public maintenance; on another occasion, when he conferred on Aurelian the consulate, 257 A. D., the means of celebrating the games of the circus; and at Byzantium, the emperor in a solemn assembly returned him thanks for his services on the Illyrian frontier, bestowed upon him extraordinary privileges, and relieved his honourable poverty by causing Ulpius Crinitus, a wealthy senator of the family of Trajan, whose *vicarius*, or deputy on the southern Danube, Aurelian had been, to adopt him, and bestow upon him the hand of his daughter Ulpia Severina. The wife of Aurelian is not noticed by any historian; but, from her Greek coins struck at Alexandria, she appears to have survived her husband. The ceremony of Aurelian's adoption is described, Vopisc. Aurelian. c. 13, in the words of Acholius, who was one of the chamberlains of Valerian. In the reign of Gallienus, there is no mention of Aurelian; but Claudius entrusted him with the principal command in the Gothic war. What share he had in the death of Aureolus is doubtful. On his death-bed at Sirmium, Claudius recommended to the principal officers of the state and army, Aurelian as his successor. The army of the Danube invested him with the purple; nor did his election meet with any opposition, except a brief and fruitless attempt on the part of Quintilius, the late emperor's brother, to place himself on the throne. The reign of Aurelian lasted only four years and nine months; for Vopiscus has assigned too long a period; but it was a continued and successful campaign, first against the barbarians who invaded, and then against the usurpers who occupied the western and eastern provinces of the empire. He concluded the Gothic war, which had broken out afresh on the death of Claudius, by a lasting and beneficial treaty. The most remarkable articles of which were, the engagement of the Goths to supply the armies of Rome with a body of 2,000 cavalry; and the cession of the province beyond the Danube to the Goths and Vandals. From this time, 270 A. D., the Roman Dacia was distinguished by the name of Dacia Cis-Danubiana, or Dacia Aureliani. He preferred the solid advantages of such an arrangement, by which the Romans acquired a strong natural barrier, and recruited the exhausted population of Thrace and Illyricum, to the seeming disgrace of contracting the frontiers of an empire they were no longer able to defend. The retreat of the Goths was immediately followed by the Alemannic war. They had penetrated from the Rætian frontier to the banks of the Po. On their return, however, the barbarians were intercepted at the passage of the Danube by Aurelian, defeated, and enclosed between the river, the Roman camp, and a wasted country. The embassy of the Alemanni was dismissed with a stern and contemptuous reply. The only terms allowed them were unconditional submission, or starvation within the lines by which they were surrounded. In the temporary absence of Aurelian in Pannonia, however, the barbarians eluded the vigilance of his lieutenants, broke through the posts in their rear, and returned, by rapid marches, to Italy. They approached Rome as near as Fano, in Umbria, having previously inflicted on Aurelian, near Placentia, so severe a defeat, that, according to Vopiscus, the immediate dissolution of the empire was apprehended. Even Aurelian shared in the universal alarm; and he upbraided the senate for their tardiness in having recourse to the Sibylline books, and offered to supply whatever expense, whatever animals, or captives, those mysterious oracles might prescribe. The ceremonies they directed were indeed of a harmless nature, processions,

lustrations, and sacrifices of fruits and domestic cattle; yet either the Romans or the Alemanni believed them to have a magical influence, and that the victory on the Metaurus (Fano) was won by supernatural aid. A third and last battle near Pavia, delivered Italy from the presence of the Alemanni. The next campaign of Aurelian was against Tetricus, the usurper of Gaul, who, weary of his dangerous position, surrendered himself, and betrayed his army to his more powerful rival. Tetricus was reserved for the triumph of Aurelian, but afterwards allowed to end his days in peace, in his magnificent palace, on the Cœlian hill, having received, besides his original rank and fortune as a senator, the titular dignity of prefect of Lucania.

The war with Zenobia, A.D. 272, (see ZENOBIA,) was more arduous, from the nature of the country, the strength and resources of Palmyra, and the military genius of the queen of the East. In his march through Asia, Aurelian reduced to obedience the province of Bithynia, refrained from the sack of Tyana from reverence for the birth-place of the celebrated Apollonius, or according to another account, in consequence of a warning he received from the shade of the great theosophist, and won Antioch by mildness and timely conciliation. In two engagements, one near Antioch, at a place called Immae, and the second near Emesa, which, however, was of doubtful result, since Aurelian attributed his victory to his peculiar patron the Sun, Zenobia was defeated and driven back to Palmyra. On his march from Emesa (Hems) to the capital of Odenathus, Aurelian was reduced to the greatest difficulties by the Arabs; and it is more than probable, that had the Persians been able to support her, Zenobia would have retained her title and her empire. Palmyra surrendered in A.D. 273, and Zenobia was arrested in her flight to the Euphrates, and according to one account, was reserved for the triumph of Aurelian; to another, she died on her way to Italy. Her capital was at first leniently treated; but having risen upon, and murdered the Roman garrison, the Palmyrenes were given up to the most inhuman severities by the conqueror, who had retraced his march from the Hellespont, upon the news of their revolt. Vopiscus has preserved a letter from Aurelian, in which he acknowledges that the slaughter extended to age and infancy, to unarmed peasants and women. A brief campaign reduced Egypt to obedience, but it required the presence of Aurelian himself, since that province was the principal granary of Rome. The triumph of Aurelian lasted an entire day, from sunrise to sunset; but the detail of it must be read in Vopiscus, c. 33, or in the more picturesque and animated narrative of Gibbon, D. & F. ch. xi. pp. 44—46. The repose of the conqueror was disturbed by a formidable insurrection, in which seven thousand of his veteran soldiers perished, in Rome itself. The reason assigned is an attempted restoration of the integrity of the coin: the reputed author of the revolt was Felicissimus, a clerk of the mint; but the true origin of the disturbance was, more probably, a conspiracy, which already manifested itself before Aurelian's return from Egypt, of the senate, the equestrian order, and the prætorian guards, against an emperor who always distrusted, and latterly had treated them with rigour. Aurelian used his victory with unrelenting severity. The noblest families mourned the loss of their most distinguished members, or their most valuable estates. One of the emperor's nephews was among the victims; and the slightest whisper of an informer filled the prisons with inmates, or the islands with exiles. The conduct of Aurelian justified the censure of Diocletian, that he was better suited to the command of an army than the government of an empire; and the remark of Vopiscus, that he was rather a necessary than a good emperor. Within a few months after this triumph, Aurelian was on his march to his first offensive war, the war with Persia; for his former campaigns were undertaken for the recovery and restoration of the empire. He was assassinated by the principal officers of his army, whom the emperor's secretary, having reason to dread the anger of his master, and knowing he never threatened in vain, had drawn into a conspiracy, by a forged list of their names marked out for execution. Between Byzantium and Heraclea he fell by the hands of Mucapor, a general whom he had always loved and trusted. The conspirators discovered the fraud, and its contriver was given up to wild beasts. For the style and titles of Aurelian, see Akerman's Roman Coins, vol. ii. p. 90. Antiquaries are not agreed as to the increase made in the circuit of the walls of Rome by Aurelian. Vopiscus estimates the new circumference at fifty miles; but we know (Olympiod. ap. Phot 197) that the com-

pass of the walls, by actual measurement, was reckoned, in the time of Honorius, at twenty-one miles. Even this account is supposed to be exaggerated; and if it be true, as Eutropius says, that Aurelian's object was to add to the fortifications of the city, the emperor's work probably coincided nearly with the line of the present walls of Rome. He enclosed the Campus Martius, and gave a greater extent to the walls of Rome, between the *Porta Salara* and the Porta S. Lorenzo, and between the Porta Maggiore and the church of St. Croce in Gierusalemme. He probably took into his line of fortification the Amphitheatrum Castrense and Castrum Prætorium, and, on the other side of the Tiber, enclosed somewhat more of the Janiculum, from the Porta Portuensis to the Porta Septimiana. Aurelian added considerably to the burdensome poor-law of Rome by his distributions of corn, salted provision, and clothing to the populace. He soon meditated an allowance of wine, but the prudence of one of his prefects checked his profusion, by hinting that the people would next look to have fowls. His favourite residence in Rome was either the Horti Domitiæ, in the regio Transtiberana, where he also projected the erection of warm baths, or the Horti Sallustii in the sixth region. Aurelian left an only daughter. Aurelianus, who had been pro-consul of Cilicia, and in Diocletian's reign had retired to his estates in Sicily, was the emperor's grandson. Vopiscus has detailed the civil administration of Aurelian, which was searching and severe, but useful to the state. His sumptuary laws offer some curious facts for the statistics of the empire in the third century. See Vopisc. in Aurelian. The materials for the life of Aurelianus are some of his official despatches, preserved by Vopiscus; the lives of Aurelian, Tacitus, Tetricus, and Zenobia, in the Augustan History; Zosimus I., Eutropius, Sextus Rufus, and the two Victors, with Dexippus, ap. Excerpt. Legat.

AURELIANUS, a monk of Reomé, in the bishopric of Langres, in France, lived about the middle of the ninth century, and exerted himself in the sterile fields of the Semiatic and Canonic doctrines. His penchant for music might have been fostered by his expulsion from the monastery, on account of some juvenile faults. He wrote, Tonarius regularis, seu de regulis Modulationum, quas Tonos sive Tenores appellant, et de earum Vocabulis, — a work which he dedicated to the abbot Bernhard, a skilful singer, and lover of music. It contains some good notices; and the abbé Gerbert has printed it under the title, Musica Disciplina, in his Collection of Ancient Musical Authors, vol. i. p. 27, from a MS. of the Laurentine Library in Florence. (Gerber, Lex. d. Tonk. Schilling.)

AURELIO, (768—774,) successor of his cousin, Fruela, in the kingdom of the Asturians. Of his reign nothing certain is known; but that he repressed an insurrection of the servile class.

AURELIO, (Lodovico,) a native of Pérouse, who lived in the earlier part of the seventeenth century. He entered at an early age into the order of the Jesuits, studied, with great ardour, philosophy, theology, and jurisprudence, and was made librarian of his native town. At his death, at Rome, in 1637, he was a canon of St. John of Latran. His works are chiefly historical, of which the principal are—an Abridgement of Baronius, and a History of the Rebellion of the Bohemians against Matthias and the emperor Ferdinand. He also wrote two tragedies in Latin verse (Pompey and Germanicus), which he afterwards translated into Italian. (Biog. Univ.)

AURELIO, (Aurelio,) a Venetian poet, who lived at the end of the seventeenth and beginning of the eighteenth centuries, and was attached to the court of the duke of Parma. He is principally known by his musical dramas. (Biog. Univ.)

AURELIO, (Giovanni Muzio — in Latin, Johannes Mutius Aurelius,) a modern Latin poet, born at Mantua, who flourished at the beginning of the sixteenth century, two of whose poems are printed in the Carmina Illustrium Poetarum Italorum of Mat. Toscanus. He enjoyed the favour of pope Leo. X. who in 1520 made him governor of a town; but his misgovernment was so vexatious to the inhabitants, that they murdered him. (Biog. Univ.)

AURELIUS COTTA, (C.) a person distinguished in Roman history. He was consul with P. Servilius Geminus, A.U.C. 502, during the first Punic war, and took Himera and Messina in Sicily, and was rewarded with the honours of a triumph. At the termination of the war, he was named censor, with M. Fabius Buteo.

AURELIUS, (Marcus Antoninus, A.D. 121—180,) Marcus Annius Verus Catilius Severus, the son of Annius Verus

and Domitia Calvilla, was born at Rome on the 27th of April, 121 A.D. in the house of his paternal grandfather, on the Cœlian hill, close to the palace of Lateranus. Annius Verus, his paternal grandfather, who was twice consul, and prefect of the city, was raised to the rank of patrician by Vespasian, in 74 A.D. when that emperor held the office of censor with his son Titus. Genealogists, however, traced the family of M. Aurelius, on the father's side, from Numa, on the mother's, from an ancient king of the Sallentines. But the later Annii, a distinct race from the republican house of that name, were of Spanish origin, and in the fourth generation from Marcus were settled at Succubo, (Plin. N. H. iii. 3,) a municipal town of Bœtica (Andalusia). The father of Marcus died in the year of his prætorate. His mother was the grand-daughter of Catilius Severus, (see Plin. Epp. i. 22, not.) twice consul and city prefect, and the daughter of Calvisius Tullus, who also had twice held the chief-magistracy. His aunt, Galeria Faustina, was married to Antoninus Pius: and his only sister, Anna Cornificia, to whom, after his adoption, Marcus resigned his mother's dowry and his patrimonial estate, to Numidius Quadratus, a wealthy and noble senator. The name of M. Aurelius, before his adoption by Pius, was Annius Verus Catilius Severus — the appellation *Verissimus* was probably a playful allusion of Adrian's to his character—and after his accession to the empire, A. D. 161, M. Aurelius Antoninus. For the style, titles, &c. of Marcus, see Akerman's Roman Coins, vol. i. p. 278. From a very early age, Marcus evinced a grave, laborious, and truth-loving disposition. In his twelfth year, he forsook the common pursuits and amusements of childhood, and assumed the habit, and the strict rule of life of a Stoic philosopher. A single garment, and the plainest food sufficed him; nor was it without earnest solicitations from his mother that he consented to exchange for the bare ground a leathern couch. The infirm health of his manhood was in some measure owing to his early and excessive asceticism; but his asceticism enabled him to eradicate or subdue those vices of the mind to which an exalted station is most exposed, pride and impatience, and jealousy of superior worth and wisdom. He was educated in the house of his grandfather, and the ablest professors of the age initiated him in eloquence, philosophy, and the liberal arts. The first book of his Meditations commemorates his intellectual obligations to all who by their example or their instructions had helped to form and educe in him a manly, temperate, and self-relying character, and the love of justice, intelligence, and virtue. Junius Rusticus, Sextus of Chæronea, his adoptive father Antoninus Pius, and, at a later period of life, Apollonius of Chalcis, were his favourite instructors. He gratefully remembered their services, rewarded them according to their several tempers with honours or wealth, filled the walls and niches of his Lararium with pictures or busts of them, and dedicated to them after death anniversary festivals, when their tombs were strewed with flowers, and visited by solemn processions. The remarkable talents and disposition of Marcus attracted the notice of Adrian, an excellent judge of merit, where neither love nor jealousy blinded him. In his sixth year he was admitted into the equestrian order—a not uncommon privilege, but in his case made distinctive by the early age at which it was conferred; in his eighth, he was chosen into the Salian college, where he performed, without assistance, the various offices of the choir, the procession, and inauguration; and in his eighteenth year, was adopted, with Lucius Verus, into the Aurelian house, and the succession of the empire. (See Antoninus Pius.) Marcus expressed sorrow rather than exultation at the prospects which now opened upon him; and reproved the joy of his attendants on his removal from the residence of Annius Verus to the imperial palace, by setting before them the trials and temptations of his new dignity, rather than its splendour and opportunities for self-indulgence and power. In his fifteenth year, when he assumed the manly-gown, Marcus had been betrothed, by the command of Adrian, to the daughter of L. Cejonius Commodus; but after the accession of Pius, these espousals were broken off, and Faustina, the first cousin of Marcus, whom Adrian had designed for L. Verus, was given to Aurelius. Marcus was repeatedly the colleague of Pius in the titulary dignity of the consulate: he received the title of Cæsar; the more substantial privileges of the tribunate, which rendered his person inviolable; and of the "jus quintæ relationis," or the right of introducing in the senate five separate bills, or resolutions, in one day; and he was chosen into the college of the Pontifices, and invested with proconsular

authority without the gates. He observed a prudent distinction between his personal friends and those who were candidates for official employments. The former he enriched from his own purse, but never advanced them to posts of trust and emolument, merely on account of his predilections for them, although his recommendations were always received by Pius. To the latter, for three and twenty years of active employment in the most important functions of the administration, he paid the cheerful obedience of a son; and to his natural parents he displayed the same respect, and the same deference to their advice and authority, as when he was a member of the Annian family. Nor did his new engagements divert him from his philosophical studies, or the severe simplicity of his private life. After his adoption to the empire he was the scholar of Apollonius in ethics, and of Volusius Mæcianus in jurisprudence. To Cornelius Fronto and Junius Rusticus, his preceptors in Latin eloquence and philosophy, he erected statues, and advanced Julius Proculus to the consulship. To the latter he gave precedence in public over the prætorian prefects; and enabled him, from his private purse, to meet the expenditure of his office. The long intercourse of Pius and his adopted son, was never interrupted or embittered by the jealousy of power. Valerius Omulus, who united the opposite qualities of a courtier and a cynic, asked the elder Antoninus "for what he thought Calvilla, the mother of Marcus, was supplicating the statue of Apollo so earnestly yonder in the *viridarium.*" "Probably," he insinuated, "your speedy decease and his succession." But the conduct and disposition of Marcus rendered pointless the malice of the sophist. From the death of Antoninus Pius, A.D. 161 (see ANTONINUS PIUS), the biography of Marcus naturally falls under three heads:—1. The military; 2. The civil affairs of the empire; and 3. The philosophical character and works of the emperor. Immediately on his accession, Marcus confirmed the adoption of Lucius Verus, admitted him as equal colleague in the empire, and bestowed upon him the hand of his daughter Lucilla. The reign of the two Cæsars, and subsequently that of Marcus alone, was marked by an unwonted succession of foreign wars, of epidemic disease, and of natural calamities and convulsion. The birth of Commodus, in the first year of Marcus, was followed by a serious inundation of the Tiber, by the Parthian war, an irruption of the Catti beyond the left bank of the Rhine, and of the Pictish tribes into the Roman province of Britain. Of the Parthian war little is known; and as Marcus deputed it to his colleague, and Avidius Cassius was the real author of the successes obtained, it will be sufficient to add that it terminated in a triumph, which on the return of L. Verus was solemnized by both emperors. The war on the Danube next required the presence of the emperors: they travelled together to Aquileia, and joined the legions on the other side of the Alps. Marcus, however, was soon left alone in command; since Verus, impatient of the rigour of the climate, the discipline of the camp, and the presence of his colleague, recrossed the mountains, and died on his journey to Rome. A pestilence, which the soldiers of Verus had probably brought with them from the east, thinned the ranks of the legions in Pannonia, Noricum, Dacia, and Mæsia. The campaign, after some partial successes on the side of Rome, was ended by a treaty with the Quadi. But the faith of barbarians yields to the first temptation; and the Quadi aided the Jazyges, a Sarmatian people, and the great confederation of the Marcomanni (Mark-mannen, March-men) in fresh inroads upon the empire from the Black Sea to the Pyrenees. Marcus was obliged to sanction the dangerous precedent of admitting barbarians into the legions, and repeopling with them the desolate provinces on the frontier. Before setting forth for his second campaign, he put up to sale the costly furniture of the imperial palace, all that had been amassed by the prodigality of Domitian and Verus, or during the long and peaceful reign of the elder Antoninus, who had received costly gifts from every part of the world. The auction lasted two months: if it were not indeed rather a politic method of obtaining voluntary loans by the deposit of pledges. For when the treasury was replenished at the close of the war in Africa and on the Danube, the buyers were allowed to return the articles purchased, and to receive back the purchase-money. Nor, it is added, did the emperor take it ill, if any one preferred retaining the pledge itself. This singular transaction led to a novel sumptuary law; for, in order that the purchasers might make use of their bargains, it was necessary to publish a rescript, by which senatorian families were permitted to have liveries

of white and gold, like those of the imperial household, and to be served at their own tables from gold and silver plate. The second war with the nations on the Danube had much the same event as the former. The Quadi were chastized for their faithlessness; and some tribes, whom Marcus had settled within the Roman lines, but who had subsequently joined the invaders, were extirpated. The revolt of Avidius Cassius, in Syria, obliged Marcus again to trust to the barbarians. Cassius was, however, murdered by his own partizans, as soon as the intelligence of the emperor's death was known to be false; and the insurrection did not even require the presence of Marcus. (See Avidius Cassius.) Marcus, some of whose correspondence with Faustina on the occasion is extant, regretted that the violent death of Cassius had deprived him of the pleasure of converting an enemy into a friend. He wrote to the senate, who urged the execution of the partizans of Cassius, in these words:—"I entreat and beseech you to preserve my reign unstained by senatorian blood. None of your order must perish, either by your desire or mine." (See Mai. Fragm. Vatic. ii. p. 224.) After the death of Cassius, Marcus proceeded to Syria. On this journey he passed through Judæa to Egypt, and thence through Asia Minor to Athens. He assisted and encouraged in every province, without betraying the irritable vanity of Adrian, the professors of learning, philosophy, and the liberal arts. Public teachers, with fixed salaries, were appointed to the philosophical chairs of Athens; and the religious pride of his Greek subjects was gratified by the initiation of Marcus at Eleusis. He was recalled, however, to the Danube. The Quadi and Marcomanni violated the recent treaty; and leagued themselves with the Hermunduric and the Sarmatic tribes. In 179 A.D. the confederates were defeated, without, however, being subdued. But eight winter campaigns among the woods and morasses of the North-Danubian provinces, were at last fatal to the weakness of his constitution. History has, perhaps, been scarcely just to the military fame of Marcus. Dion is imperfect, Capitolinus vague and obscure, in his accounts of these wars. But to judge from the lasting impression they made on both the Parthians and the Germans, his victories on the Euphrates and the Danube were neither few nor unimportant. During the Parthian war, A. D. 162, Marcus superintended the civil administration at Rome. In the life-time of Verus, the temperate and active policy of the elder of the imperial colleagues was perpetually crossed by the careless and dissolute conduct of the younger. But Marcus, from his fifteenth year, when he was temporary prefect of the city during the absence of the regular magistrates at the Latin holidays, had served a strict apprenticeship to office. He improved, and extended to the provinces, the civic registration;—prohibited any inquiries to be made into the title of estates after the last proprietor had been dead five years;—added to the number of days on which business might be transacted;—altered the law of guardians, and appointed a prætor, especially for wards—Prætor Tutelaris;—abridged the expenditure of the public games, particularly of the gladiatorial exhibitions; and the donations to favourite fencers and actors;—added to or modified the laws of "dowry," of per centage on "legacies," of "banking," and "public sales;"—and improved the public roads and the streets of Rome. He emulated the policy of Augustus in veiling the imperial power behind the dignity of the senate; in doing honour to that body on all occasions, by frequent attendance at its meetings; by multiplying offices of police and jurisdiction, in which senators might be employed; and in supplying from his private purse the deficient fortunes of individual members. The pestilence which afflicted the empire in this reign, made it necessary to impose severe laws of quarantine and sepulture; and the excesses and superstitious temper of the age, to restrain private expense, and the practice of the arts of astrology and divination. Lastly, he selected with the utmost care the provincial prefects; and introduced some salutary reforms in the general administration of the empire. It has been said in reproach of Marcus, that he was wont to immerse himself in philosophic contemplations, when every thing went wrong around him. But the meagre details we have of his life, show him rather practically active than philosophically absorbed; and the evils of his reign are more justly attributed to the various and unprecedented calamities that visited all parts of the Roman world in the latter half of the second century A. D. Faustina died at a village at the foot of Mount Taurus, A. D. 175. Without giving credence altogether to the rumours which Capitolinus indifferently

adopted, we may believe she was as ill-suited to Marcus as a wife, as Lucius Verus as a colleague. Her letters, and the few facts recorded of her, indicate both energy and intelligence, and her influence over Marcus is unquestioned. In his Meditations, I. 17, he thanks the gods, who had bestowed on him a wife so faithful, so gentle, and of such a wonderful simplicity of manners. Perhaps he was partly ignorant of her excesses, partly passive under them, and contented himself with the remark, that "if he put her away, he must restore her portion;" *i. e.* the empire he inherited from the elder Antoninus. Before he departed on his second campaign against the Marcomanni, Marcus read lectures of philosophy to the Roman people during three days: he had already done the same in the cities of Greece and Asia. Since the audience were certain to applaud, there was perhaps more ostentation in this display, than was quite consistent with the modesty of a sage, or the dignity of an emperor. His philosophical commentaries, Τῶν εἰς ἑαυτόν—addressed to himself, are meditations or soliloquies, written for his own use. They were composed in the tumult of a camp, and amid the distractions of business. They do not contain a regular system of philosophy; nor are they merely detached moral aphorisms and reflections. They are rather the resonance of his feelings, the journal of his studies, and the rule of life which, under the guidance of later Stoicism, Marcus conceived most likely to establish in his mind the habit of virtuous fortitude. Their proper title, their authenticity, their style and contents, and their general relation to the principles of Stoicism, are fully treated in Nicholas Bachs' Scriptio Philologica de M. Aurelio Antonino, and in L. Ripault's Marc Aurèle, ou Histoire Philosophique de l'Empereur Marc-Antonine, in which an attempt is made to illustrate the Meditations by the light of the public and domestic history of their author. (Paris, 4 vols, 8vo, 1820.) The Epistles of Marcus Antoninus and Fronto, discovered by Mai, and, more recently, edited by Niebuhr, confirm the former impressions of the moral and intellectual character of Antoninus, such as history represents it. The observation of Eutropius is correct, that it is easier to admre than to commend him. Plato's idea of a philosophic monarch seemed realized: and the panegyric of Aurelius Victor is hardly excessive, that "what was scarcely credited of Romulus, was believed by all of Marcus, that he was received into heaven when his appointed work on earth was accomplished." On his way to Italy, from his third expedition against the Germans, A. D. 180, Marcus was seized at Vienna with a mortal disease. He expired with the same equanimity and constancy that he had preserved through his life. In ecclesiastical history, the reign of Marcus is noted as a season of persecution to the Christians. Not that the philosophic emperor, like Decius or Diocletian, issued against the new communities furious and sanguinary edicts, but he enforced the existing laws, and subscribed to the sentences of his provincial prefects, whom their own zeal, or the reclamations of the multitude, incited against the Christians. Under such circumstances took place the remarkable martyrdom of Polycarp. Earnest, sincere, and self-denying, and deeply impressed with reverence for the names of Zeno and Epictetus, of Plato and Speusippus, and for the truths they announced, Marcus could not regard with complacency doctrines which reached him by report only, and which he was accustomed to associate with the creed and practice of the most obscure and obstinate portion of the Roman world. The motives of his hostility to Christianity were equally distinct from those which actuated Nero or Diocletian. He punished offenders against the public peace as his prefects represented them, whose doctrines, if not timely restrained, would subvert the domestic life and the public security of the empire. The Apologies of Justin and Athenagoras, the fragments of Melito in Eusebius, H. E. iv. c. 26, and the Epistle of the Lyonnese Churches to the Brethren in Asia, with the Acts of the Martyrs, in Ruinart's Acta Martyrum sincera et selecta, p. 325, contain the principal circumstances of the *Antonine* persecution.

AURELIUS VICTOR, (Sextus,) lived from about the latter years of Constantine I., to about the middle of the reign of Theodosius I. The time of his birth and his death are, however, uncertain. He was of humble origin; but that his native country was Africa, is rather a lax conjecture of Vossius, (De Hist. Lat. c. viii. p. 195,) founded upon the mention of a "Victor Afer," in the preface to the Origo Gentis Romanæ. The principal notes of time in the works of Victor are, De Cæsaribus, xv., where he speaks of the destruction of Nicomedia by an earthquake, in the consulship of Neratius Cerealis, 358 A. D. the twenty-first year

of the reign of Constantius. In 28 De Cæsar. under the 1100th year, U. C., he mentions the omission of the secular games, which the emperor Philip, the Arabian, had celebrated with such magnificence in the year 1000, as an instance of the increasing disregard for Rome, after the seat of the government was transferred to the Bosphorus. (See the references in the viith chapter of the Decline and Fall, p. 326, and Gibbon's eloquent description); also, compare ch. xii. p. 99, for the games of Carinus. Aurelius speaks of Constantine as his contemporary, in ch. 40, De Cæsar. In 360 (I.) Aurelius was appointed prefect of the Second Pannonia, by Constantius, then at Sirmium, and was honoured by him with a statue of brass (see Ammianus, xxi. c. 18); and seventeen years afterward, Theodosius made him prefect of Rome, (377 A.D.) The Fasti Consulares make mention of —— Victor as the colleague of Valentinian, in the consulship, 370 A. D.; but there is no other reason for identifying him with Aurelius. Victor was probably a pagan, (see De Cæsar. xiv. Adrian.) The works of Aurelius Victor are the following: 1. De Viris Illustribus Urbis Romæ. Borghesi and Niebuhr believe that this work was compiled from the inscriptions at the base of the statues in the forum of Augustus. And if their conjecture be correct, it may be supposed to contain the prevailing opinions which the Romans, in the Augustan age, entertained of their earlier and republican history. This treatise is a series of short biographies of illustrious Romans, from the kingly age to that of the Dictator Cæsar. It contains also the lives of some distinguished opponents of Rome, *e. g.* Pyrrhus, Antiochus, Hannibal, Hasdrubal, Viriarathus, and others. It is attributed in the manuscripts, and by the editors of Aurelius, sometimes to Cornelius Nepos, sometimes to Suetonius, and sometimes to the younger Pliny. It is, perhaps, an abstract from the longer work, Libri Virorum Illustrium of Cornelius Nepos. The style, however, of the compendium of Aurelius shows it to belong to a declining age. 2. De Cæsaribus, a continuation of the De Viris Illustribus, from the close of Livy's historical books, to the tenth consulate of Constantius, *i. e.* A. D. 312. The style of this compendium is somewhat more compressed; the authorities are better, and the characters generally drawn with impartiality. 3. De Vita et Moribus Imperatorum Romanorum, excerpta ex Libris Sexti Aurelii Victoris, from the accession of Augustus to the death of Theodosius the Great. Its compiler is denominated Victor Junior, or Victorinus, and was contemporary with Orosius. It is not entirely an abridgement, but contains some insertions and some alterations. 4. Origo Gentis Romanæ. According to its title, an epitome of Roman history, from the mythical period of Janus and Saturn, to the tenth consulship, digested from the earliest annals and historians. Orellius and Niebuhr consider it as a forgery of the fifteenth century, and probably the work of Pomponius Lætus. In any case, the compiler of the Origo cannot be placed earlier than the fifth, or the beginning of the sixth century, A. D. It is chiefly made up of antiquarian passages from the Æneid; and if it were the work of an ancient grammarian, was probably intended as an introduction to the compendia of the genuine Victor. The Aurelius Victor noticed by Capitolinus in his life of Macrinus, 4, is a different person.

AURELIUS, (Cornelius,) a friend of the celebrated Erasmus, and a monk in the Augustine convent of Stein, near Schoonhoven, was author of a great many productions, both in verse and prose. Among the latter is his work, De Situ et Laudibus Bataviæ, said to have been occasioned by a dispute between him and Neomagus, or Geldenhauer, whether Gelderland or Holland was the country of the ancient Batavi. He ranked so high as a poet among his contemporaries, that the emperor Maximilian sent him a laurel crown. An edition of his Latin poems was printed at Paris, 1497; and his discourse on the Saviour's Passion was printed first at Antwerp in 1562; and several times afterwards. According to Allard, he was the instructor of Erasmus; but this is somewhat doubtful. For a time he corresponded with the latter; but their epistolary intercourse appears to have suddenly dropped altogether, probably on account of the great freedom with which Erasmus animadverted on the religious orders. (Van Kampen.)

AURENHAMMER, (Josepha,) one of the most celebrated pupils of Mozart, in Vienna. After having distinguished herself as a concert player on the piano, she was employed in passing through the press most of Mozart's Sonates and Ariettes. She published subsequently many works of her own, (in all 63,) which, as well as her play, especially the

extempore phantasias, were distinguished by much delicate feeling and a vivid imagination. She held also an appointment at the imperial opera. Many of her works passed through several editions; as the VI. Variaz. per il Clav. upon the air, Nel cuor piu non mi sento; X. Variat. comp. et dedié à Mad. de Braun, &c. This was her last work. She died a few years ago.

AUREOLUS, (Marcus Acilius,) of an obscure family in Dacia, and originally a shepherd. He was one of the officers whose personal merit recommended them to the emperor Valerian, by whom they were promoted to the most important commands in the empire. Aureolus was governor of Illyria under Gallienus. Until the vices and effeminacy of that emperor had lost all restraint, Aureolus served him faithfully and effectively against Ingenuus, in A.D. 261; in the revolt of the Macriani, in 262; and against Posthumus, in 267. Aureolus was proclaimed emperor in the same year, by the legions he commanded on the Upper Danube. He then passed the Alps, and occupied Milan. But his approach aroused Gallienus from his pleasures; and Pons Aureoli, now Pontiruolo, on the Adda, preserves the memory of the defeat of the rebel, and of the victory of Gallienus. Aureolus was besieged in Milan, and reduced to extremity. He found means, by scattering libels in the camp of the besiegers, to excite a conspiracy among the principal officers of Gallienus; and that emperor was slain in a nocturnal tumult by his own staff, headed by his chamberlain and prætorian-prefect. The accession of Claudius was, however, fatal to Aureolus. The siege was pressed with increased vigour; his attempts at negotiation were rejected; and Aureolus was obliged to yield the city and himself to the discretion of the conqueror. Claudius was at first inclined to leniency; but the army demanded his execution. There are, however, some slight differences in the historians of Aureolus. He is classed by the Augustan historian, Trebellius Pollio, among the "thirty tyrants;" but apparently, like many of the military emperors of that age, was a man of considerable merit and abilities.

AURIA, (Joseph,) a Bavarian mathematician of the sixteenth century. He translated into Latin the well-known treatise of Hero Alexandrinus, Spiritualium Liber, the original manuscript of which is in the library of Trinity college, Cambridge, (MS. Gale, O. 4, 9.) He also edited the treatise of Autolycus, On the Sphere, and that of Theodosius, De Habitationibus; both of which were published at Rome in the year 1587.

AURIA, (Vincent,) a poet and historian, was born at Palermo, in 1625. He was chancellor of the kingdom of Sicily, and died in 1710. He was the author of a great many works, many of which relate to the history and antiquities of Sicily. Most of them are enumerated in the Biographie Universelle, Suppl.

AURIFABER, (Johann,) a divine of the German reformed church, in its commencement, was born, as far as can be discovered, in the countship of Mannsfeld, about the year 1519, though both place and date are uncertain. His family name was Goldschmid, which he translated into Latin, according to the custom then prevailing among men of learning. In 1537 he entered the university of Wittenberg, under the auspices of Count Albert of Mannsfeld, where he attended the lectures of Luther, Melancthon, Jonas, Bugenhagen, and other distinguished reformers; was recalled in 1540, to take the place of tutor to the young count; and after four years' discharge of this office, was appointed, by his patron's influence, an army chaplain. In the following year he returned to Wittenberg, where he attached himself to Luther; accompanied him on his last journey to Eisleben, in 1546; and was with him at his death there. He shared the imprisonment of the elector John Frederic for half a year; was appointed court chaplain at Weimar in 1551; and there assisted in preparing the edition of Luther's works printing at Jena. He also subscribed the petition of the Lutheran theologians for a free synod, which was afterwards printed. He was dismissed from his pastoral office at Weimar, for what reason is not known, in 1562; and employed his leisure in editing those writings of Luther which had been omitted in the editions of Wittenberg and Jena. During this labour he was allowed a free maintenance by the counts of Mannsfeld, till, in 1566, he received a call as pastor to the church at Erfurt. Here, however, he was involved in long disputes with his clerical brethren, four of whom went so far as to read from their pulpits—borrowing the language of our Saviour to St. Peter—a declaration that they regarded their adversary as a "heathen man and a publican." This was followed by the deposition of all four by the municipal council, and Aurifaber enjoyed a freedom

from further persecution till his death, shortly after, in 1575. Besides the part which he took in the edition of Luther's works at Jena, he edited the two volumes of letters; the first in 1556, the second in 1565; the Tomi Islebienses in 1564 and 1565; and the Table-Talk, first printed in 1569.

AURIFABER, (Johannes,) was born at Breslau in 1517, studied at Wittenberg, and was appointed, in 1550, at Melancthon's recommendation, professor of theology, and pastor of the church of St. Nicholas at Rostock. He was chiefly instrumental in settling the religious differences in Lubeck, and thereby gained the goodwill of the inhabitants of that city, as well as of the duke John Albert of Mecklenberg, by whose father-in-law, the margrave Albert of Brandenburg, he was sent, in company with some of the Wirtemberg divines, to allay the theological dissensions in Prussia. There he for some time held the bishopric of Pomerania; but his efforts to promote religious unity were unavailing, and brought the suspicion of heterodoxy on himself. He was afterwards church and school inspector at Breslau, and died there in 1588.

AURIFABER, (Andreas,) the elder brother of the last-mentioned, was born at Breslau in 1512; studied at Wittenberg; and after holding the office of rector in the schools of Dantzig and Elbirgen, travelled, in 1544, into Italy, at the cost of the margrave Albert of Brandenburg, to follow there the profession of medicine. In 1546 he was chosen court physician to the margrave, and held the professorships of medicine and natural philosophy in the academy of Königsberg. His relationship to Osiander, (whose daughter he married,) involved him in the disputes consequent upon that divine's doctrine of justification; and he was sent to several of the German courts, to collect the judgments of the divines there upon the subject. He died in 1559, on the day before that fixed for his embassy to the court of Poland. He wrote Historia Succini, which was incorporated by Scholtzius with the fourth book of the Consilia et Epistolæ Cratonis; and edited Phæmo de Cura Canum. (Ersch und Grüber. Jöcher.)

AURIFERI, (Bernardino,) an eminent botanist, was born in Sicily in 1739. He took the habit of the order of the friar minors in 1766, but devoted his life to botany. He died at Palermo, in 1796. (Biog. Univ. Suppl.)

AURIGNY, (Gilles d',) a French poet and lawyer of the sixteenth century. He was born at Beauvais, and died in 1553. He published the first edition of the well-known Songe du Vergier, Paris, 1516, 4to; and was himself the author of various books which belong to the popular literature of that period, and which are now chiefly known as rarities in bibliography. (Biog. Univ.)

AURIOL, (Blaise d',) a French writer of the beginning of the sixteenth century, the author of two or three small books, which are sought chiefly as rarities. He was born at Castelnaudary, and was canon of the church of that town. He was afterwards professor of canon law at Toulouse, but resigned his chair in 1539, and died shortly after. Bodinus has perpetuated an anecdote of d'Auriol, which merits to be preserved. Certain astrologers had predicted a general deluge to happen in 1524, and his credulity in astrology was so great, that he built himself an ark, to be prepared for the impending danger. (Biog. Univ.)

AURISPA, (Giovanni, 1369—1459,) one of the most distinguished men who contributed to the revival of the study of Grecian literature in Italy. In 1418 he went to Constantinople, for the purpose of learning Greek and collecting manuscripts. He staid there for several years, and on his return brought with him 238 manuscripts of the chief Greek classical authors, besides a great many of the Scriptures. He was for some time secretary to pope Eugenius IV., and to his successor, Nicholas V. He translated the Commentary of Hierocles on the Golden Verses of Pythagoras, and his translation went through many editions. He was the author of several other translations from Greek into Latin. (Biog. Univ.)

AURIVILLIUS, the name of various Swedish scholars.

Eric Aurivillius, a Swedish jurisconsult, born at Knutby, in 1643, and educated at the university of Upsal, which he entered in 1656, where he enjoyed the instructions of his brother, Petrus Aurivillius, and where, in 1684, he was elected to the professorship extraordinary of Roman law, a post which he held till his death in 1702. He wrote De Jactu et Naufragio; De Actionibus Bonæ Fidei et Stricti Juris; Specimen Commentationis cui Titulum Legum Provincialium de Successione ab Intestato; Specimen Conciliationis Legum quarundam Εναντοφανων Juris Patrii; Epigrammata Græca;

and Oratio Funebris in Obitum illustrissimi Dom. Simonis Gründel.

Petrus Aurivillius, brother of the last mentioned, was professor of logic and metaphysics, subsequently of the Greek language, and finally of theology, at Upsal. He wrote Elementa Logicæ Peripateticæ; Elementa Metaphysicæ; ὑποπτωσιν Doctrinæ Papisticæ de Merito Operum ejusque Speciebus, Congruo et Condigno; Disputatio Græca, περι της αρετης, with other disputations; and Oratio Græca Carmine Heroico, super Obitum duorum illustrissimorum Regni Sueciæ Cancellarii de la Gardie Filiorum.

Christophorus Aurivillius, adjunct of the theological faculty at Upsal, during the latter half of the seventeenth century. He wrote chiefly papers of ephemeral interest.

Claus Christophori Aurivillius, of Upland, adjunct of the faculty of philosophy, and vice-pastor at the university of Upsal, and pastor of several parishes in Sweden. His works consist of philosophical disputations and theses.

AUROGALLUS, (Matthæus,) a native of Bohemia in the sixteenth century. He assisted Luther in the translation of the Bible, and wrote a Hebrew and Chaldee grammar. He died in 1543, at Wittenberg. (Biog. Univ.)

AUROUX, (Nicholas,) an engraver, a native of Lyons, but who worked at Turin. M. Heinecken mentions by him four portraits, and a folio print of the Virgin Mary holding the infant Saviour, with St. John kissing his foot, inscribed, Sancta Maria Mater, &c., published at Lyons by Robert Pigout. The frontispiece to the second volume of Daniel Sennertus, dated 1650, is also by him. (Strutt's Dict. Heinecken, Dict. des Artistes.)

AUROUX DES POMMIERS, (Mathieu,) a theologician at the commencement of the eighteenth century. He wrote Coutumes générales et locales du Pays et Duché de Bourbonnais, avec des Commentaires, 1732. This was reprinted, with improvements, in 1780. (Biog. Univ. Suppl.)

AURUNG-ZEB, (Ornament of the Throne,) the name by which one of the most celebrated emperors of India is generally known, though on attaining supreme power, he assumed the lofty title of Alem-Gheer, or Conqueror of the World. He was the fourth and youngest son of Khurrem-Shah, or Shahjehan, the fifth sovereign of the dynasty of Timur; and was born in 1614. In common with his brothers, he held the vice-royalty of various provinces under his father, and acquired considerable military experience, early in life, in the wars which Shahjehan waged against the independent kingdoms of the Dekkan. He differed, however, widely from his father and brothers—who, like most of the princes of their family since Akbar, were avowed Sooffees, or free-thinkers—in the rigid observance which he imposed on himself of all the tenets and duties of the Moslem faith, in which he aspired to the reputation of a fakir, or saint; and though he has been almost universally reproached by historians, for assuming the garb of sanctity as a cloak to conceal and further his ambitious designs, the zeal with which he continued throughout his reign to promote, even beyond the bounds prescribed by policy, the interests of Islam, proves that his bigotry may at least be allowed the merit of sincerity. When the illness and reported death of Shahjehan prematurely kindled the flames of civil war among his sons, Aurung-zeb, then at the head of a powerful army in the Dekkan, at first disclaimed all intention of becoming personally a competitor for the throne; declaring himself in favour of his brother, Moorad, viceroy of Guzerat, a prince of a frank and martial character, in conjunction with whom he defeated Dara, the eldest son and destined successor of Shahjehan, entered Agra, and deposed his father, who remained in confinement within the palace during the remaining eight years of his life, tended with affectionate care by his daughter, Jehan-Ara, one of the few amiable characters whom the house of Timur has produced. Aurung-zeb's next care was to rid himself of Moorad, which he effected by treacherously seizing his person at a banquet; after which he openly proclaimed himself emperor (A.D. 1658, A.H. 1069), and marching against his brother Shoojah, viceroy of Bengal, whose power yet remained unbroken, overthrew him in a great battle; while Dara, after being again routed near Ajmeer, was betrayed into the hands of the victor, and put to death by his orders; and the native historians relate, that Aurung-zeb satisfied himself that the head presented to him was truly that of his ill-fated brother, by cleansing it with his own hands from the blood which disfigured the features. A second defeat sustained by Shoojah, (whose party had been reinforced by the desertion of Aurung-zeb's own son, Mohammed,) drove

that prince into Arracan, where he perished, leaving Aurung-zeb without a competitor.

The power thus obtained by bloodshed and guilt, was, however, swayed with a degree of moderation, ability, and good fortune, which has rendered this reign the most brilliant era of the domination of the race of Timur in India, and thrown into the shade the preceding glories of Akbar and Shahjehan. The splendour of the imperial court, as described by Bernier and other travellers, equalled all that the imagination can picture of oriental magnificence; but amid all this pomp, Aurung-zeb preserved in his own person the ascetic simplicity which had marked his early career—daily administering justice in person to his subjects, and fulfilling with scrupulous exactitude the precepts of the Koran. His religious intolerance, however, caused numerous revolts among the Hindoos, whose faith had been tolerated and protected by former emperors. An insurrection, in 1665, of the Yogis, or Hindoo fanatics, headed by a female saint, was suppressed with some difficulty by the emperor in person. But a more serious misfortune was the rise of the Mahratta power, under Seeva-Jee, who, issuing every year from his mountain territory, ravaged the plains of Hindostan, and though sometimes worsted, never conquered, continued till his death, in 1680, to defy the efforts of both Aurung-zeb and the kings of the Dekkan to crush him. Opposition, however, only inflamed the bigotry of the emperor, who continued to wage an unceasing warfare against the symbols and ceremonies of Hindooism. The idol-temples were everywhere thrown down, and the shrines defaced; and on the death, in 1681, of the great Rajpoot chief, Jesswant Singh, an attempt was even made forcibly to impose Mohammedanism on that martial and haughty race; a rash experiment, which produced long and bloody, but indecisive wars. It was not till 1686 that these religious dissensions, and the continual revolts of the Patans and Rohillas in the northern provinces, left Aurung-zeb at leisure to attempt the completion of the scheme which had been commenced by his father, of reducing the Moslem kingdoms of the Dekkan, and uniting all India under one common sway. The kingdom of Bejapore, or Visiapour, was overrun in a single campaign; its capital taken; and its sovereign, Sekunder, the last of a long line of once powerful princes, distinguished by the title of Adil Shah, fell into the power of the victor, and ended his days in captivity—a fate which was soon shared by the king of Golconda, whose metropolis, after a siege of eight months, fell by treachery. A dispute with the English, about the same period, terminated in their expulsion from their factories, both at Bombay and in Bengal; and it was not till after humble submission, that they were allowed, in 1689, to resume their trade on the former footing. A war with the Seiks, who, after having subsisted as peaceful sectaries in the provinces at the foot of the Himalaya for a century and a half, had been converted by the persecution of Aurung-zeb into fierce and armed fanatics, was suppressed for a time by the capture and death of their leader and patriarch, Gooroo Govind; and the Mahratta power received a severe blow in 1690, by the death of Samba-Jee, the son and successor of Seeva-Jee, who was surprised in a hunting excursion, and put to death in the emperor's presence. But the depression of neither of these sects was permanent; and even before the death of Aurung-zeb, they had again resumed the offensive. The subjugation of the Carnatic (1692—1700) completed the measure of the Mogul conquests, and made the rule of the descendants of Timur paramount throughout the whole of India, including Cabul and Assam—an empire exceeded in extent by few, and in population and wealth probably by none of those which the world had hitherto seen ruled by a single monarch. The annual revenue has been estimated at thirty-three millions sterling. But this vast power, containing in its incongruous component parts the seeds of division and decay, could only be sustained by the hand which had reared it; and the way to its downfal was prepared by the violent measures which were still more rigorously enforced against Hindooism, and which not only kept the Seiks and Rajpoots in constant revolt, but strengthened, by the accession of numerous malcontents, the predatory armies of the Mahrattas. Though no diminution of prosperity clouded the last years of Aurung-zeb, they were embittered by his anticipation of the storms which threatened at no distant period to shake the Mogul dominion, as well as of the domestic warfare, for which he foresaw that his death would be the signal, among his numerous sons. This latter evil he endeavoured to obviate by the partition of his dominions—leaving Hin-

dostan and the empire to his eldest surviving son; and assigning Bejapore and the Dekkan as appanages to the two younger. But these precautions proved afterwards unavailing. (See AZIM and BAHADUR SHAH.) Amid all these doubts and forebodings, Aurung-zeb at length expired in his camp, on his march from the Dekkan to Delhi, Feb. 13, 1707, A.H. 1118, in the ninety-fourth year of his age, and the forty-ninth of his reign.

The character of this extraordinary prince is portrayed in his life and actions. When no considerations of ambition intervened, his government was mild and clement almost to a fault; his beneficence was almost boundless; his justice unimpeached; and none of the acts of cruelty or wanton tyranny, which stain the annals of most former sovereigns of India, are laid by historians to the charge of Aurung-zeb. But the insatiable ambition, which led him to mount the throne through the blood of his brothers and the deposition of his father, predominated through his whole life; and every feeling of justice, honour, or mercy, was postponed to its gratification. Yet the crimes which marked his early career appear to have been to him a constant subject of deep remorse; and in his impolitic persecution of the Brahminical religion, he was not improbably influenced by the desire to expiate, by blind zeal for his own faith, the offences of which he had been guilty against its moral precepts. He was succeeded, after a short contest, by his eldest son, Shah-Alim, who assumed the title of Bahadur Shah. (See that name.)

AURUSS, or ORUSS-KHAN, (Lord of Russia,) fifth in descent from Toushi, son of Jenghiz-Khan, the founder of the empire of Kipchak, was placed on the throne as tenth khan, A.D. 1361, A.H. 762, on the presumed failure of the direct line, by the death of Berdi-Beg; but his claim was contested by Tocatmish, (mis-spelt Toctamish by Gibbon,) a prince descended from their common ancestor in a different line. This competitor, being defeated, fled into Mawarelnahar, to the court of Tamerlane, who furnished him with a force to assert his claims. But his efforts were still unsuccessful; and Auruss, after vainly attempting by negotiation to detach Tamerlane from the interests of his rival, marched against him with all his forces. A bloody but indecisive campaign ensued; but before the renewal of the war the next year, Auruss died, A.D. 1376, A.H. 778, nearly at the same time with his eldest son, Tokta-Kaya. Another son, Timur-melik-aglen, mounted the throne, from which he was speedily driven by Tocatmish and Tamerlane. Two other sons of Auruss appear as reigning for brief periods in the revolutions which subsequently distracted the empire of Kipchak. (Arabshah. Sherif-ed-deen. De Guignes. Gibbon, ch. 65.)

AUSIUS, (Henricus,) was born in 1603, at As in Smaland, where his father, Magnus Henrici, was pastor. He studied at Stockholm and Upsal, at which latter university he was chosen professor of the Greek language in 1640, and professor of law in 1646. He died in 1659, leaving behind him the reputation of having been one of the most zealous and successful promoters of the study of the Greek language in Sweden. As proofs of his own proficiency in this language, he left behind him several occasional Greek poems, and five disputations in the same language. He also wrote several Latin disputations on legal and moral subjects.

AUSONIUS, (Decimus Magnus, 309—392-3 A.D.) a native of Bordeaux (Burdigala.) His father, Julius Ausonius, was probably court physician to the emperor Valentinian I. His mother was Æmilia Æonia, daughter of Cæcilius Argicius Arborius, whose estates in Burgundy were confiscated during the usurpation of Tetricus, and who subsequently established himself in the city of Acqs on the Adour—civitatemTarbellorum Aquas. The poet Ausonius, and his sister Dryadia, were the survivors of four children. His early education was entrusted to his maternal grandmother, Æmilia Corinthia Maura, and his aunts, Hilaria and Julia Cataphronia. We are more than usually, and perhaps more than necessarily, acquainted with the poet's family and domestic circumstances, from his having recorded them in his Parentalia, a poem which perhaps resembled the verses in more remote times engraved below the images in the atria of a Roman household, and in which he celebrates the virtues and the lives of his immediate progenitors, and of his nearest relatives; and in his Epicedion ad Patrem Julium Ausonium. His uncle, Æmilius Magnus Arborius, professor of rhetoric at Toulouse, took particular care of the poet's education. The youthful talents of Ausonius were of high promise, and more attention was paid to their cultivation from his maternal grandfather, who was an adept in astrology, having cast the scheme of his grandson's nativity; he had con-

cealed it, indeed, but it was ultimately discovered by his mother. The astrologer was so firmly persuaded of the accuracy of his researches, that they are said to have consoled him for his many misfortunes, and for the loss of his only son at the age of thirty. At the age of thirty Ausonius was appointed lecturer on grammar, which, in those times, comprised the arts of composition and criticism also; and, subsequently, on rhetoric at Bordeaux. But the station of his father at the court of Valentinian opened better prospects to him, and he was appointed, about A.D. 366, to the office of preceptor to the emperor's sons Gratian and Valentinian. He was quæstor, whether of the treasury, the exchequer, or the privy-purse, is not stated; and, five months after the death of Valentinian, advanced to the prefecture of the prætorium of Italy, A. D. 376. His son Hesperius was his colleague; Antonius was made prefect of the prætorium in Gaul about the same time; and in 377, Ausonius executed the office in Italy, and Antonius in Gaul. In 378 Antonius acted in Italy, Ausonius and his son in Gaul, and they did not resign until 380. Ausonius was consul in 379. J. J. Scaliger, in his account of the poet, has confounded him with an Auxonius; but Bayle (Dict. Hist. et Crit. art. "Ausonius") is incorrect in saying that he never held office in the province of Africa. (See the 36th verse of the poem addressed to Siagrius, "Præfectus Gallis, et Libyæ et Latio." Ausonius died between 392—394. Corsini (De Burdigal. Ausonii Consulatu. Pis. 1764) has assumed, on insufficient grounds, that Ausonius was invested with the consulate, first at Bordeaux in 366 A.D., and afterwards at Rome, 379. (See Ausonii, Mosell. v. 451.) The Paganism, or Christianity, of Ausonius has been a fertile subject of literary controversy. The arguments are fairly stated in Bayle, Ausonius, note *d*, and in Malkin's Classical Disquisitions and Curiosities, 8vo, 1825, pp. 308—311, who determines in favour of his Christianity. His faith, however, sometimes slumbers, as in i. 39—42 of his Commemoratio Professorum; his orthodoxy is occasionally suspicious; and in his Epistolæ ad Paulinum he appears to dislike monachism. The elder Scaliger thought nothing but the fire was capable of purging some of his epigrams; and Rittershusius acknowledges he was a Christian, but denounces him as a monster. But the situation of Ausonius at court is the most admissible excuse for his most serious offence—the Cento Nuptialis; and the emperor Valentinian, who ordered him to compose it, is described by Ammianus, lib. xxx. c. 10, as a person, in his general habits, of strictness and gravity, of modesty and chastity. In epigram ix. Ausonius excuses the license of his muse on the same grounds as Catullus, xvi. Ovid, and Martial before him. It would be impossible, within our limits, to give any but the most general account of the poetry of Ausonius. Its chief value consists in its minute and lively representation of contemporary manners; it is also curious in certain passages, particularly in the poem entitled Mosella, as indicating a transition from strictly classical and ethnic to Gothic and Christian forms of sentiment and imagery. His poems were probably composed, in great measure, late in life, after he had retired from the court of Theodosius to his estates in the neighbourhood of Bordeaux. All imaginable tricks, and devices in metre, are to be found in the works of Ausonius, *e. g.* his Technopægnion. The most instructive of his verses are, the Parentalia, the Epicedion, Ephemeris, the Journal of a Day, and the Commemoratio Professorum; the most poetical, his Idyllia. His epigrams are principally free, or close translations from the Greek Anthology. Some of his epistolary poems are hybrid, *i. e.* alternately Greek and Latin verses, and sometimes, even hemistichs—*e. g.*

> "Dum res et ætas et Sororum,
> Νημιατα πορφυρεα πλεκουται."

Ausonius composed, in verse, Fasti from the Foundation of Rome to his own Consulship; and, in prose, Chronica Cornelii Nepotis, and Apologi Æsopi, all of which are lost. His prose style, like that of Boethius, is more vitiated than his poetic diction. His Gratiarum Actio ad Gratianum Augustum, upon his nomination to the consulship, is a servile and insipid piece of adulation, which has survived more worthy productions.

For further accounts of the life and writings of Ausonius, see Mém. de l'Académie des Inscriptions, tom. xv. pp. 125—128. Heyne, Opuscul. Acad. vol. vi. p. 33. Funcc. de Vegeta Lat. Ling. senect. c. iii. § 30, H.; and, Jos. Scaliger, Ausonian. Lectt. ii. cap. 33.

AUSONIUS, (St.) the first bishop of Angoulême, and the instrument of converting the inhabitants of that diocese to Christianity. In this duty, however, he was killed either by the people

themselves, or a barbarous tribe that had made an attack upon them. The French church commemorated the martyrdom of Ausonius on the 11th of June. (Biog. Univ.)

AUSPICIUS, (St.) bishop of Toul, about the middle of the fifth century. He was recommended by Sidonius Apollinaris to Count Arbogastes, to teach him the best way of performing the duties of his office. His epistle in verse on this subject is preserved. He died about 488. (Biog. Univ. Suppl.)

AUSSERRE, or AUXERRE, (Pierre d',) was born at Lyons about 1530, and was an advocate there. During the time of the massacre of St. Bartholomew, the governor of Lyons put the protestants in prison to save them from the violence of the mob. At this time Ausserre arrived from Paris, and gave orders that all should be executed immediately. The mob were forthwith set loose to murder and pillage at pleasure. This is the account of the president de Thou. The day that this took place was Sunday. This horrible butchery is called in history, "Les Vêpres Lyonnaises," or the Lyonese Vespers. His conduct was highly approved at court; he was loaded with favours, and selected to perform important offices. He died in 1595. (Biog. Univ. Suppl.)

AUSTEN, (Ralph,) a writer on the Art of Gardening, in the seventeenth century, was the author of a Treatise of Fruit Trees, showing the manner of grafting, planting, pruning, and ordering of them, &c., 4to, 1657, dedicated to Samuel Hartlib, Esq. It was much commended by the Hon. Robert Boyle, and has been several times reprinted, sometimes with the addition of a Spiritualization of the Art of Gardening. There is also, by him, a Dialogue, or Familiar Discourse and Conference between the Husbandman and Fruit Trees in his Nurseries, Orchards, and Gardens, 8vo, 1676, in which year he died, having been a practical gardener for fifty years, great part of which was spent at Oxford.

In the History of English Gardening, 8vo, 1829, p. 93, there is mention of a Francis Austen, author of a treatise in the same art, entitled Observations on Sir Francis Bacon's Natural History, so far as it concerns Fruit Trees, 4to, 1631.

AUSTEN, (Jane,) one of the best of the English novelists, was born on the 16th of December, 1795, at Steventon in Hampshire of which place her father was rector for upwards of forty years. At her father's death, she was residing with him at Bath; and, after that event, she removed with her mother and sister to Southampton. In 1809 they settled at Chawton in the same county, and it is from this place that Miss Austen sent her novels into the world. At the commencement of 1816 Miss Austen fell into a decline, of which she died on the 18th of July, 1817, and was buried in the cathedral of Winchester. All the details of the life of Miss Austen are contained in a short memoir prefixed to her last novel, which did not appear until after her death. She is represented to have possessed considerable personal attractions, and also a temper and disposition almost perfectly sweet and amiable. She wrote neither for fame nor profit, but from taste and inclination, and was with difficulty prevailed upon to publish her first novel. She had much distrust of their merit, and could scarcely believe what she called her great good fortune, when her novel of Sense and Sensibility produced the sum of 150*l*. Miss Austen's novels have risen in reputation almost every year since their publication. There is a good critique on them in the 24th volume of the Quarterly Review, which is published by mistake in the prose works of Sir Walter Scott, for he was not the author of it. Sir Walter Scott, however, had a high opinion of Miss Austen's novels, and as what he says of them is short, it may be here inserted. In one part of his diary he says—"The women do this better; Ferriar and Austen have given portraits of real society, far superior to any thing vain man has produced of the like nature." In another—"I read again, and for the third time, Miss Austen's very finely written novel of Pride and Prejudice. That young lady had a talent for describing the involvements, feelings, and characters of ordinary life, which is to me the most wonderful I ever met with. The big bow-wow I can do myself like any one going; but the exquisite touch, which renders commonplace things and characters interesting from the truth of the description and the sentiment, is denied to me. What a pity so gifted a creature died so early!" Miss Austen's novels are, Sense and Sensibility, Northanger Abbey, Pride and Prejudice, Mansfield Park, Emma, and Persuasion. (Quarterly Review, vol. xxiv. Lockhart's Life of Scott.)

AUSTIN, (John,) a distinguished writer, of the time of the commonwealth,

born at Walpole in Norfolk, and died at London, in 1669. In 1652 he published, under the name of William Berkley, a work against religious persecution, entitled, the Christian Moderator. He was also the author of Reflexions on the Oaths of Supremacy and Allegiance, 1661; an Answer to Tillotson's Rule of Faith; and several other books.

AUSTIN, (Samuel,) the elder, a divine and sacred poet of the seventeenth century, was the son of Thomas Austin, of Lostwithiel in Cornwall, in which town he was born. He entered Exeter college, Oxford, at the age of seventeen, in 1623; took the degree of M.A., and settled as a clergyman on a benefice in his own county. While a young man, residing at Exeter college, he had contracted an acquaintance with Drayton and Browne, two eminent poets of the time; and while there, he published a poem of no small merit, which he entitled, Austin's Urania, or the Heavenly Muse, in a poem, full of most feeling meditations, for the comfort of all souls at all times, 8vo, 1629. The first portion is dedicated to Dr. Prideaux, the rector of Exeter college, and the second to Mr. John Roberts, son to Lord Roberts, baron of Truro. There is a poem addressed to his three poetical friends, Drayton, Browne, and Pollexfen, exhorting them to turn their thoughts to sacred subjects, as most proper for the Muse, from which the few following lines are extracted as a specimen of this almost forgotten poet—

"And thou, dear Drayton, let thy aged muse
Turn now divine; let her forget the use
Of thy erst-pleasing tunes of love (which were
But fruits of witty youth): let her forbear
These toys, I say, and let her now break forth,
Thy latest gasp, in heavenly sighs, more worth
Than is a world of all the rest; for this
Will usher thee to heaven's eternal bliss.

AUSTIN, (Samuel,) the younger, a writer of verse, said, by Wood, to be the son of the Samuel Austin (of whom in the preceding article,) vol. i. col. 472; but this fact is not stated in the article concerning this person himself, in vol. ii. col. 282, where it is only said that he was a Cornishman born, and entered a commoner of Wadham college, at the age of sixteen, in 1652. Like his father, he was a writer of verse, but without his father's taste and power; and, valuing himself too highly on his poetical talent, he became exposed to the ridicule of his contemporary poets, some of whom having collected sundry pieces of his writing, printed them under the titles of, Naps upon Parnassus; a Sleepy Muse nip't and pinched, though not awakened, &c. 8vo, 1658; to which were prefixed various mock-commendatory verses. In 1661 he published a Panegyric on King Charles the Second, intending to publish more verse, which intention seems not to have been executed. Wood says he died about 1665, when he was about thirty years of age.

AUSTIN, (William,) of Lincoln's Inn, Esq., a gentleman remarkable for the devotional turn of his mind, of which we have proof in a volume printed by his widow, entitled, Devotionis Augustinianæ Flamma, or Devout, Godly, and learned Meditations. This was published in 1635, and in 1637 appeared another treatise of his, entitled Hæc Homo, or the Excellency of Woman. He is probably the William Austin whose name appears in the title-page, as the translator of Cicero's treatise on Old Age, published in 1648. He was a friend of James Howell, to whom he communicated a poem which he had written on the Passion of Christ, and other poems, which Howell strongly urged him to publish in a letter written in 1628. He died on the 16th of January, 1633, and was buried in St. Mary Overie's church, Southwark.

AUSTIN, (William,) of Gray's Inn, probably the son of the person just named, was the author of two poems; namely, Atlas under Olympus, 8vo, 1664; and Anatomy of the Pestilence, 1666.

AUSTIN, (William,) an English engraver, born in London about 1740. He was instructed in the art by George Bickham, and has engraved some plates of landscapes after Vanderneer, Ruysdael, and Zuccarelli. His principal work is a set of ten plates of Views of Ancient Rome, and the Ruins of Palmyra. Not succeeding as an engraver, he became a drawing-master and printseller. (Bryan's Dict. Heinecken, Dict. des Artistes.)

AUSTIN, (Benjamin,) a violent American political writer, whose works are scarcely known by name in this country. He was born about the year 1750, and during the administration of John Adams, distinguished himself by the zeal with which he supported the extreme radical, or democratic, side. Uncompromising, and ever ready to assail a political opponent, he was, as might fairly be expected, himself traduced and calumniated. His son, Charles, in endeavouring to chastise a person, for having abused his father, was shot by him in the streets of Boston. The murderer was tried and acquitted. Ben-

jamin Austin died on the 4th of May, 1820, leaving a brother, Jonathan Loring, who was successively secretary and treasurer of Massachusetts, and who died in 1826. The political writings of the subject of this memoir, were published in a newspaper, under the signature of Old South, and republished in an octavo volume, under the title of Constitutional Republicanism, 1803.

AUSTIN, (Moses,) an enterprising American, who was born at Durham, Connecticut, and after residing at Philadelphia and Richmond, obtained from the Spanish government in 1798 a grant of land at Mine au Breton, where he commenced the business of mining on a very large scale. He became, however, embarrassed in his speculations, and sold his estate; and purchased in lieu of it, a large tract of land in Mexico, near the mouth of Colorado; but in 1821, ere he had finally completed his arrangements for removal, he died.

AUSTIN, (Samuel,) an American divine, was born in 1760, and graduated at Yale college in 1783. He was ordained as the successor of Allyn Mather, at Fairhaven, Connecticut, on the 9th Nov. 1786, but was dismissed on the 19th January, 1790. He was for many years afterwards pastor of a church in Worcester, Massachusetts. He filled, for a few years, the chair of president of the university of Vermont, and died at Glastonbury, Connecticut, on the 4th December, 1830. He is stated to have been of an exceedingly religious character. He published some tracts on Baptism, and some sermons.

AUSTOR, the name of two troubadours of the thirteenth century.

1. *Austor d'Orlac*, of whose history nothing is known, wrote a bitter satire against the pope and the clergy, on the occasion of the death of St. Louis, and the calamities of the Christians in Palestine, printed in part by Raynouard. (Hist. Lit. de Fr. xix. 605. Raynouard, v. 55.)

2. *Austor Segret*, a contemporary with the preceding, who also wrote a sirvente on the death of St. Louis, and on the state in which Europe was left by that event. (Hist. Lit. *ib.* 606.)

AUSTREGILDE, was an attendant on Marcatrude, the wife of Gontran, king of Burgundy. From this humble condition, she was taken by the king to be his wife; he having for this purpose divorced her mistress. Soon after she was placed on the throne, she so excited the wrath of her husband against the two brothers of the late queen, that he poignarded them with his own hand. She died soon after, but with her last breath she prevailed upon her husband to promise to immolate her two physicians on her tomb, for not curing her; a promise that he faithfully performed. (Biog. Univ.)

AUSTREMOINE, (St.,) in Latin, Stremonius, or Strymonius, one of the seven missionaries, who about the third century preached Christianity among the Gauls. He founded a cathedral at Auvergne, the name which the principal city of the province of Auvergne then bore. He is commemorated on the 1st November. (Biog. Univ.)

AUTELLI, (Jacobo,) Mosaic painter to the grand duke of Tuscany, lived in the year 1649. He, with numerous assistants, executed an exquisite octagonal table, in the ducal gallery at Florence; the round central piece of which was designed by Poccetti, and the ornamental border by Ligozzi. It was finished in 1649, and occupied sixteen years in completion. (Lanzi, Stor. Pitt. i. 225.)

AUTELZ, (Guillaume des,) was born in 1529, and died in 1580. He wrote a great deal of Latin and French poetry, which, however, is of little value, except to the bibliographer; and he took part in a controversy about French orthography. In his poetry he was an imitator of Ronsard. (Biog. Univ.)

AUTHARICH, king of the Lombards, the son and successor of Clephis, who became odious by his tyranny, and was slain by one of his pages. After his death, thirty of the principal nobles seized upon the kingdom, which they governed jointly for ten years; but finding that it was becoming rapidly a prey to internal disorders, and was likely to be invaded by the Greek emperor, they unanimously agreed on the election of Autharich to the throne. His first cares were to restore order in his own dominions, and to reduce Droctulf, a Lombard general, who had seized on the district of Brescello, in the name of the Byzantine emperor. After expelling him from his conquest, he made a truce of three years with him, and took advantage of the interval of quiet, to remedy the disorders and improve the institutions of his own kingdom; an undertaking which was interrupted by two invasions of the Franks; the first, however, was averted by a pacification, and the second by a dissension between the Franks and Alle-

manni. On a third invasion, Autharich routed the Frankish army, and pursuing his success, marched through Southern Italy, stormed Beneventum, and advanced as far as Rhegium, where he rode through the sea, to a tower surrounded by water, and striking it with his lance, cried, "Thus far rules the Lombard." In this expedition, (in 589,) he founded the dukedom of Beneventum, and left the brave Zotto in the government of it, who afterwards subdued the whole of Southern Italy, as far as Naples. On his return, he sent to Garibald, prince of Bavaria, to ask his daughter in marriage, and receiving a favourable answer to his suit, accompanied his second embassy in person, *incognito*. The Franks invaded the territories of Garibald to hinder or disturb this union, when the bride hastened to Italy to complete her marriage. The Franks made a fourth invasion of Italy, but were repelled rather by sickness and famine, than by the swords of their adversaries, and consented to terms of peace, which Autharich did not live to see finally settled, dying in 590. (Ersch und Grüber.)

AUTHENRIETH, (J. H. F. von,) chancellor of the university of Tübingen, and one of the most distinguished philosophical physicians and naturalists of the present century, born in 1772; he developed at an early age extraordinary talents, which were assisted by a lively imagination, and an extremely faithful memory. After the completion of his studies, he made a journey to the United States, when, seized by the yellow fever, alone, and without any attendance, he saved his life by a bold venesection performed upon himself. After his return, he became, in 1797, professor of medicine at Tübingen, and was finally elevated to the highest dignities of the university, in the late organization of which he took a prominent part. His principal work is his Manual of the Empiric Physiology of Man, Tübingen, 1801, 1802, 3 vols, 8vo. With Reil he edited the Archiv für Physiologie, and with Bohnenberger the Tübinger Blätter für Naturwissenschaft und Arznei Kunde. A list of his works is given in Christ. Gottlieb Kayser Bücher Lexicon, which however is not complete. Authenrieth was also a strong advocate of and believer in animal magnetism. He died at Tübingen in 1836.

AUTHVILLE DES AMOURETTES, (Charles Louis d',) a tactician, was born at Paris in 1716. He wrote some treatises on military tactics. (Biog. Univ. Suppl.)

AUTICHAMP, (the Marquis Jean Thérèse Louis de Beaumont d',) was born in 1738, at Angers. He entered the army at an early age, and became aide-de-camp of his relative, the Marshal de Broglie. He served with distinction in the French wars before the revolution. He was with the troops that were at Paris in 1789, and had a warm contestion with Besenval, as to the course to be then adopted by the military. He soon afterwards emigrated, and was denounced as an aristocrat and contra-revolutionist. He had a share in many of the subsequent attempts made upon France. In 1797 he entered the Russian service. He returned to France in 1815, and was nominated, by Louis XVIII., governor of the Louvre, and in the three days of July, 1830, he undertook the defence of it with great gallantry. He died in 1831, at the age of ninety-two. (Biog. Univ. Suppl.)

AUTOBULUS, a painter, of uncertain date and country, the pupil of Olympias, a lady who exercised the art of painting. (Plin. 35, 11, s. 40.)

AUTOCRATES, of Athens, according to Suidas, was a writer of tragedy and comedy; but though he says there were many of the former, yet of the latter he quotes only the title of a single play. Fabricius distinguishes him from the historian of Achæa, quoted by Athenæus.

AUTOLYCUS, a philosopher and astronomer, who flourished about 340 years before the Christian era. He was the preceptor of Arcesilas. He wrote several treatises on astronomy, but the only ones now extant are two, one on the Sphere and the other on the Stars. He is principally known by the former of these, which has passed through several editions, both in Greek and Latin. From this work Proclus, in his treatise on the same subject, has borrowed largely without acknowledgment.

AUTOMEDON, an epigrammatist, twelve of whose pieces are found in the Greek Anthology. Brunck conceives that he lived and wrote in Italy about the commencement of the second century.

AUTOMNE, (Bernard, 1587—1666,) an eminent advocate in the parliament of Bordeaux, the author of several works on subjects connected with jurisprudence. He published an edition of Juvenal and Persius, with a copious commentary, before he had completed his twentieth year. (Biog. Univ.)

AUTREAU, (Jacques d',) a painter and poet, was born at Paris, in the Hospital of Incurables, in which city he died in 1745. He followed the art of painting from necessity, but poetry was his favourite pursuit. At the age of sixty he turned his attention to the drama. The Italian theatre has preserved his Port à l'Anglois, in prose; and Démocrite prétendu fou, in three acts, and in verse. The theatres of France have represented Clorinda, a tragedy in five acts; the Chevalier Bayard, in five acts; and Magie de l'Amour, a pastoral, in one act, in verse. He gave, at the Opera, Platée, ou la Naissance de la Comédie, the music by the celebrated Rameau. Le Port à l'Anglois is the first piece in which the Italian players spoke French. The plots of his plays are too simple, the catastrophe is immediately discovered, and all surprise is therefore lost. Still his dialogue is natural, his style easy, and some of his scenes evince high comic excellence. His works were collected in 1749, in 4 vols, 12mo, with a preface by Pesselier. As a painter, he was most known by a picture of Diogenes with a lantern seeking an honest man, whom he discovers in the Cardinal de Fleury.

AUTREY, (Henri Jean Baptiste Fabry de Moncault, comte d',) was born in 1723. He entered the army, in which he attained some reputation, but he devoted his leisure to study. He wrote, anonymously, some works in defence of the Catholic religion, against the attacks of the philosophers of the eighteenth century. He died in 1777. (Biog. Univ.)

AUTROCHE, (Claude de Loynes d',) was born at Orleans in 1744, and died in 1823. After travelling through Italy, and paying a visit to Voltaire, he fixed himself on his estates near Orleans, and employed himself in translating Horace, Virgil, Milton, and Tasso, in such a manner as to afford abundant amusement to the wits of Paris. He proposed a new edition of Virgil, which should be such a one as Virgil would have finally sent into the world, if he had had time; and undertook to remove the defects, and add the beauties that the great Roman would have supplied (*sans doute*) if he had lived. (Biog. Univ. Suppl.)

AUTUN, or AUTHON, (Jéhan d',) a French Augustine monk, born at Saintonge in 1466. Louis XII. appointed him his historiographer, and made him always travel in his company, in his journeys and campaigns, and gave orders to his ministers and generals to conceal nothing from him worthy of being narrated. On the death of Louis he retired to one of the abbeys that the king had given him, where he ended his days. He is the author of Les Annales du Roi Louis XII., depuis 1499 jusqu'au 1508, which remained in manuscript until 1615, when Godefroy published the annals of the first four years. Garnier, in his History of France, says that Autun was a cold writer, who luxuriated in petty details, but was incapable of explaining the causes of great events, &c. Notwithstanding this criticism, Autun has been much praised. He had great advantages, for he was an eye witness, and had faithful narratives of what he had not seen from the best authorities. He has the character of being clear in his style, and correct in his facts. He wrote other pieces, some of which are poetical. (Biog. Univ.)

AUVER, (Christopher,) an Italian arithmetician of the sixteenth century, who was patronized and encouraged by Peter Danes, a celebrated French prelate. He was the author of a treatise on arithmetical progression, the original manuscript of which is preserved in the Bodleian Library at Oxford. He also translated from the German, at the command of Danes, the Arithmetic of Christopher Rodolph, published in 1522, which remains in manuscript in the Royal Library at Paris, (MS. Latin, 7365,) under the title of Arithmetica Christophori Rodolphi ab Jamer, è Germanicâ linguâ in Latinam à Christophoro Auvero, Petri Danesii mandato, Romæ anno Christi 1540 conversa. (See Chasles, Aperçu, p. 540.)

AUVERGNE, (Pierre d',) a troubadour of the thirteenth century, who was born at Clermont, and probably from thence took the name of his native province. There are extant twenty-four pieces of his, which turn upon politics, devotion, and gallantry. (Biog. Univ.)

AUVERGNE, (Antoine d',) a French musician, who was born in 1713 at Clermont, and died at Lyons in 1797. He was for some time director of the opera at Paris. In 1753 he composed the music of the first comic opera that was exhibited in France, the title of which was Les Troqueurs. His principal compositions are Eneé et Lavinie, Les Amours de Tempe, and Les Fêtes d'Euterpe. He also composed some pieces for the Concert Spirituel, of which he was the conductor. (Biog. Univ. Dict. Hist.)

AUVERGNE, (Theophile Malo Corret de la Tour d',) a man of a thorough

antique stamp, whom, however, our age had to call *original*. He was descended from an illegitimate branch of the family of the duke of Bouillon, and was born in Carhaix in 1743. Having entered the military service in 1767, he became a captain in 1779, and served in the American war as a volunteer. He declined the offer of the command of the corps in which he served. Having adopted enthusiastically the ideas of liberty which characterised the first years of the French revolution, Auvergne, although fifty years of age, commanded, in 1793, a corps of 8000 men in Spain; but when offered the rank of a general, he again refused it. He introduced more generally among the infantry the use of the bayonet, which hitherto was considered but of secondary importance. He distinguished himself especially at the battle of the Bidassoa. After the battle of Basle, he embarked in Bretagne, and was made a prisoner by an English corsair, on which occasion he pushed the national *cocarde* down the length of his sword, and defended it in that manner. He remained one year on the Pontons, and after having returned to France, resumed his military career as soon as the peace was at an end. He went to the army in Switzerland, and replaced a simple conscript, the son of a friend. In 1800 Bonaparte offered him a higher grade, but he refused. It was on that occasion that he received the distinguished appellation of premier grenadier de la république Française, and had a sword of honour given to him. At the battle of Neubourg, 27th June, 1800, he marched in the first rank, with his sword in the air, when an Austrian soldier pierced him to the heart with a lance. His funeral was celebrated with every military honour, and a cenotaph erected on the spot where he fell. His place remained open in the rolls of his regiment, and whenever the "appel" was made, at the mention of his name the answer given was, "Mort au champ d'honneur." During his residence at Paris he composed a Glossaire de Quarante-cinq Langues, Dictionnaire Français-Celtique, and Traité des Origines Gauloises. The latter only has been printed, and is a respectable work, though abounding in bold hypotheses. He supported his self-imposed poverty with dignity, and his habits were most simple, yet generous. (Biog. des Contemp. Moniteur.)

AUVIGNY, (Jean du Castre d',) was born in Hainault in 1712, and was killed at the battle of Dettingen in 1743. Though but young when he died, he had published several works, historical and biographical, and had written a romance, entitled Les Mémoires de Madame de Barnevelt. He was seized with the desire of writing his own adventures; but at the same time not having achieved any sufficiently great and numerous for that purpose, he joined the army to seek them, where he met with his fate. (Biog. Univ.)

AUVRAY, (Jean,) a French poet, was born in Normandy about 1590, and died in 1633. His books are remarkable chiefly for their rarity. (Biog. Univ.)

AUVRAY, (Louis Marie,) was born in Paris in 1762, and died in 1833. He published, in 1802, a Statistique du Département de la Sarthe. (Biog. Univ. Suppl.)

AUVRAY, a French engraver, who flourished in the year 1760. He learned the art at Paris, and resided at Basle, and produced some portraits of the French comedians. (Heinecken, Dict. des Artistes.)

AUXILIUS, a monk of the beginning of the tenth century, supposed to be a native of France, who visited Rome, and was there ordained by Pope Formosus, in defence of whom and his ordinances Auxilius wrote two tracts still extant, and of which a further account will be found in the Hist. Lit. de Fr. vi. 122.

AUXIRON, (Jean Baptiste d', about 1680—1760.) He was bred a physician, but neglected his profession for mathematics, and published Démonstration d'un Secret utile à la Marine, and Nouvelle Manière de diriger la Bombe. His brother Claude published a treatise on the education of a prince. (Biog. Univ.)

AUXIRON, (Claude François Joseph d',) son of the preceding, was born at Besançon in 1728, and died in 1778. He published a treatise on the method of supplying Paris with wholesome water, and another on the principles of government. (Biog. Univ.)

AUXIRON, (Jean Baptiste d',) born at Besançon in 1736, was professor of law in the university of that city, and died there in 1800. He published some works relating to the antiquities and the present state of Besançon. (Biog. Univ.)

AUZANET, (Barthélemi,) was born about the beginning of the seventeenth century. He was one of the most celebrated advocates of the Parliament of Paris. In his works, which were published in one volume in 1708, the most remarkable tracts are his Notes sur la Coutume de Paris, and his Observations sur l'Etude de la Jurisprudence. (Biog. Univ.)

AUZOLES, (Jaques d', Sieur de la Peyre,) was born in Auvergne in 1571. He was a whimsical man, if not more than whimsical, as may be judged by his works, among which was a book entitled Melchizedec, in which he asserted that that priest was still living. He published also a Genealogy of Job. He proposed that the year should consist of 364 days, in order that it might begin with a Sunday and end with a Saturday; and when it was hinted to him that by this arrangement the order of the seasons would be displaced, so that the summer time would fall in January, he flew into a great rage. He died in 1642.

AUZOUT, or AZOUT, (Adrian,) a French mathematician of the seventeenth century, and, according to Saverien, a native of Rouen, but neither the place nor the time of his birth is mentioned by any other author, save Biot, in the Biog. Univ., and those who have taken their information from that source. He was one of the original members of the Academy of Sciences, which was founded in the year 1666. He is celebrated as having been concerned with M. Picard in the important discovery of the method of applying the telescope to the mural quadrant, an adaptation which has proved so highly valuable to the astronomer. This, however, rests on the authority of Lahire, quoted by Montucla, and apparently is not anywhere admitted by Picard himself in his printed works. (See, on this subject, Montucla, ii. 569; Mém. Acad. 1719; Monnier, Hist. Céleste, p. 2.) The English claim this invention for Gascoigne, but there is not anything in that writer's printed papers that would warrant this, and his MSS. have unfortunately disappeared. Auzout is also a candidate with Gascoigne for the invention of the micrometer, and has the prior claim in respect of publication, but certainly not in point of the time at which the invention was made; for the documentary evidence brought forward by Towneley on this subject, before the Royal Society, and which was published in the Transactions of that body, is quite decisive of the question. Huygens, also, is stated by some to be its inventor, but the instrument on which his claim is grounded is of a different and inferior nature to that of Auzout. Gascoigne's account of the micrometer was drawn up in a letter to Mr. Oughtred, as early as the commencement of the year 1641; it consisted of two pieces of brass, ground to a very fine edge, and their edges were made to approach to, or recede from, each other, by an ingenious mechanical contrivance; the micrometer of Huygens was a fixed instrument, with an *invariable* scale. Auzout published an Ephemeris of the Comet of 1665-6; also a Letter on the Observations of Campani in 1665; some Remarks on a Machine invented by Dr. Robert Hooke; a Treatise on the Micrometer, 4to, 1667; an Account of some very interesting Experiments on the Light and Heat of the Different Planets, published in the Mém. Acad. vol. vi.; and a Letter to Oldenburgh, published, in 1667, at Paris. The date of his death has been variously stated, at the years 1691 and 1693, but the former is doubtless the correct one, having been adopted in the Eloge of the Academy. Some original letters of Auzout, almost entirely on scientific subjects, are preserved in the archives of the Royal Society, and a few others among Smith's manuscripts at Oxford; a manuscript of his, on optics, was sold at the auction of the library of M. de S. L. at Paris, in 1827.

AVAK, an Armenian prince, who in 1238 commanded a Georgian army sent by queen Rouzoutan against the Tartars. He obtained a treaty, by which he was left master of Armenia, on condition of paying a tribute, and sending auxiliaries; and he obtained the same terms for Georgia. He died in 1249. (Biog. Univ.)

AVALOS, (de Avalos; Latin, Davalus,) a celebrated Spanish family, many of whose members have acted a distinguished part in the history of their native country, and of Italy.

Lopez de Avalos, in the beginning of the fourteenth century, fought under Ferdinand IV. and Alfonso XI. of Castile, against the Moors in Southern Spain; shared in the conquest of Gibraltar, and the defeat of the combined armies of the kingdoms of Morocco and Granada; and was afterwards chief commander of the fortress of Ubeda.

* *Rodrigo Lopez de Avalos*, the great great grandson of the preceding, towards the close of the fourteenth century, was esteemed the most accomplished cavalier of Spain. Enrique III. gave him, in recompense of his brilliant military deserts, the posts of constable of Castile and governor of Murcia; but these honours, with the rich possessions which he also received from his sovereign, were lost during the rebellions of the Spanish nobles against the feeble monarchs, Juan II. and Enrique IV. He died in 1427.

Inigo de Avalos, the youngest and most celebrated son of the foregoing, was a steady adherent to the fortunes of Alfonso V. of Arragon; aided him in his contests for the kingdom of Naples against the house of Anjou; and being taken prisoner with him at the unsuccessful sea-fight of Gaeta, spent some time at the court of Philip of Milan. Indeed this prince conceived so great an esteem for him, that he would not suffer him to leave him. After the death of Philip, he returned to his master, Alfonso, at Naples; and here, by his marriage with Antonia di Aquino, sister and heiress of the marquis of Pescara, he laid the foundation of the brilliant fortunes of his family in Italy. In his old age, he accompanied Ferdinand, the son of Alfonso, against the Turks, on the expedition in which they were repelled from Otranto; and closed his long and varied life three years after, in 1484.

Alfonso, his eldest son, followed Ferdinand with the same fidelity that his father had exhibited towards the father of that prince; defended the breach in the fortifications of Naples against the fleet of Charles of France; and was on the point of setting fire with his own hand to the French fleet, when he was stabbed by a Moorish slave (1495).

Fernando, or *Ferrando d'Avalos*, marquis of Pescara, the most celebrated individual of this family, was the son of Alfonso, just mentioned. His love for martial exercises, and his proficiency in them was such, that Ferdinand the Catholic, whose attention was first attracted to him by his skill in dancing, prophesied that he would one day be a great commander. This speech incited the young hero to a redoubled diligence in all studies connected with the science and practice of war; and in his twentieth year, in 1510, he had an opportunity of devoting himself to the profession of his choice, on the occasion of the war declared against France, by the pope, and the combined powers of Spain, England, Venice, and Switzerland; when he was appointed general of the light cavalry. He embroidered on his banner the words, "Con questo o sopra questo," *With* this, or *on* it—the speech of the Spartan mother to her son, when giving him his shield for the battle; and he proved his right to use this heroic device, by his conduct at the battle of Ravenna, where he defended himself against a circle of French knights, and was taken for dead from under his horse, which had been killed upon him. He was taken prisoner to Milan; and here he soothed the hours of captivity by the composition of the Dialogo d'Amore, addressed to his wife, the beautiful and accomplished Vittoria Colonna. By the good offices of a relative on the French side, he was released during the course of the following year, on payment of a ransom to the men at arms, by whom he had been taken prisoner; his relative alleging that he was a young and beardless soldier, and one who had suffered so severe a chastisement of fortune, that he would not lightly take up arms again. The supposition proved false, however; for shortly after his release, he was at the head of the Spanish troops in Italy, with whom he besieged and took Genoa; and then turning eastwards, joined the allied army, which was laying waste the Adriatic coast, in the sight of Venice, to draw out the Venetian commander, Alviano, into the open plain. They were so far successful, that he left the fortress of Padua, and took possession of the banks of the Brenta and Bachiglione, which form two sides of a triangle, having its angle at Padua; a manœuvre which brought the allied army into danger of being starved into a surrender. The marquis of Pescara, however, occupied with his cavalry a neglected spot of the river, and thus broke the force of the current for the infantry, who waded over below. Meantime Alviano had beset the road to Vicenza, through which the allies must pass in their way to Verona. The army, under favour of night, passed the troops of Alviano, and when he pursued them, the marquis led the Spanish and German foot so rapidly against the infantry of the Venetian general, that these were thrown into confusion among the cavalry, and both were driven back, with frightful slaughter, within the walls of Padua. Shortly after, he drove Alviano from the town of Cittadella, whence he had made incursions into the imperial territories; and by this feat, in which his personal courage was as distinguished as his generalship, he opened the way for the rest of the allied army into the Venetian dominions. In 1515 Francis I. had taken Genoa and Milan, and threatened the rest of Italy; and Pescara commanded the infantry in the combined army of the pope and the emperor Charles V. It was chiefly by his rapid and masterly movements, that Lautrec, the French general, was driven back upon Milan; and in a battle near the citadel of Bicoca, he dis-

persed the Swiss vanguard by the artifice (introduced by himself) of making each rank kneel after firing, that the one behind might fire over their heads. The cavalry were obliged to follow the infantry, to protect them in the pursuit; and these advantages were followed up so closely, that the French were driven from all their Italian conquests. At the reduction of Genoa, their last possession, Pescara set fire with his own hand to the gate allotted to him, amidst a rain of bullets; and only saved the city from utter destruction by his own infuriated soldiery, by venturing his own life to oppose their ravages. Some discontent at the preference shown by the emperor to Colonna, to whom he gave the command of the whole army, withdrew him for a time from public life; but at the earnest entreaty of Charles, he again took the command of the army, in conjunction with the viceroy Launoy; repulsed Bonnivet in a series of battles; drove his army over the Sepia, and took prisoner the chevalier Bayard. By the advice of the rebel Bourbon, the emperor was persuaded to make an invasion of France; the counsels of Pescara, who sought to dissuade him from this step, were unheeded; but he at length succeeded in persuading his fellow-commanders to relinquish the siege of Marseilles, and to hasten back to the defence of Italy, which Francis had already invaded by the passage of Mount Cenis. Pavia was defended by the allies, and besieged by Francis. On the night of the 24th of February, 1525, Pescara attacked a position of Francis, and in the combat which ensued, he came to the help of Launoy and Bourbon, with his light cavalry, having 800 musketeers *en croupe*, and poured so murderous a fire on the iron mass of Francis's troops, that they were routed, and he himself taken prisoner. Discontented at the preference shown by the emperor to the Netherlanders, over the Spaniards and Italians, it was hoped by the latter that he would join them in their conspiracy against Charles, and the crown of Naples was offered him, as a bribe for this betrayal of his duty. But he steadfastly refused this, discovered the conspiracy to the emperor, and assisted him with his advice and personal efforts in quelling it. This was the last act of a life full of extraordinary incidents, which he closed at the early age of thirty-five, (1525.) He left his title and possessions to his cousin—

Alfonso Avalos Marchese del Vasto (or *Guasto*), who had been his faithful companion throughout the course of his military life, and led the foot lancers against the Swiss at the battle of Bicoca; broke into Genoa at his cousin's side; and clove the skull of a gigantic Swiss, who threatened his life, when the army of Bonnivet was driven across the Sepia. He covered the retreat of the army from Marseilles; distinguished himself at the battle of Pavia; and after the death of the marquis of Pescara, helped to disarm the Italian conspirators. He shared in the expedition to Tunis, in 1535; intercepted the messengers of Francis to the Turkish sultan; and drove the besieging army of Francis, and the Turks, from Nizza, in 1543. He died in 1546; and his death is said to have been caused by chagrin for the loss of the battle of Cerisoles, in Piedmont, two years before. (Ersch und Grüber. Paulo Giovio.)

AVANCINUS, (Nicolas,) a Jesuit, originally from the Tyrol, professor of philosophy at Gratz, and afterwards of theology at Vienna, in the seventeenth century. He is the author of a great many works on divinity and poetry. (Biog. Univ.)

AVANIZI, (Pietro Antonio,) a painter of the school of Parma, who flourished at Piacenza, and was a pupil of Franceschini, at Bologna. He is said to have been deficient in imagination, which led him generally to copy from designs by his master. He died in 1733. (Lanzi, Stor. Pitt. iv. 94.)

AVANZI, (Giovanni Maria,) an Italian lawyer, was born in 1549. He practised his profession at Rovigo, and died at Padua in 1622. He is the author of a poem, entitled Il Satiro favola Pastorale, Venice, 1587; and some other pieces. (Biog. Univ.)

AVANZI. The name of several Italian painters.

1. *Jacopo*, a Bolognese who flourished in 1370, was the disciple of Franco de Bologna, and is considered one of the most distinguished painters of that early period. He produced many of the histories at the church of Mezzaratta, most of them in conjunction with Simone, and a few alone. One of the latter is the Miracle of the Probation, at the bottom of which he wrote—*Jacobus pinxit.* Lanzi gives the following further account of him:—"He appears to have employed himself with most success in the chapel of S. Jacopo al Santo, at Padua, where, in some very spirited figures representing some feat of arms, he may be said to

have conformed his style pretty nearly to the Giottesque, and even, in some measure, to have surpassed Giotto, who was not skilful in heroic subjects. His master-piece seems to have been the Triumphs painted in a saloon at Verona, a work commended by Mantegna himself as an excellent production. He subscribed his name sometimes *Jacobus Pauli;* which has led me to doubt whether he was not originally from Venice, and the same artist who, together with Paolo his father, and his brother Giovanni, painted the ancient altar-piece of San Marco at that place." (Lanzi, Stor. Pitt. v. 14, 15.)

2 and 3. *Jacopo* appears to have been the father of two painters; one, who on an altar-piece at S. Michele in Bosco signs himself Petrus Jacobi, and is mentioned by Malvasia as Orazio di Jacopo; and one who has left at Venice a painting of S. Cristoforo, in the school of the merchants at S. Maria dell' Orto, to which he adds his name, but no date. (Id. 15.)

4. *Giuseppe*, (1645—1718,) a native of Ferrara, and a painter of that school, is well known by his very numerous works, for the most part confused, and many of them said to be painted at a sitting. He is described as being more like an artisan than an artist. But his picture of the Beheading of St. John, at the Certosa, is very like the style of Guercino; and some others, on canvass and copper, are more carefully finished. Several of these are landscapes, and some of them compositions of fruit and of flowers. In the church of Madonna della Pietà are four pictures by him, of subjects from the life of S. Gaetano; and in the church of S. Domenico, is the Marriage of St. Catherine, which is considered as his best work. (Bryan's Dict. Lanzi, Stor. Pitt. v. 223, 229.)

AVANZINI, (Giuseppe, 1753—1827,) professor of mathematics at Padua, and author of several treatises on hydrostatics and hydraulics. He was a native of Gaino, in the territory of Brescia, and having distinguished himself at the school of Brescia, he entered into the ecclesiastical condition, and became a friend of count Carlo Bettoni, then a great patron of scientific studies. He published, in Bettoni, a treatise, Sul Governo de' Fiumi, some observations on the irrigation of the country, by means of the Lago di Garda; and also added something to his Uomo Volante per Aria, per Aqua, e per Terra. On the death of Bettoni, in 1786, his employments were suspended, and he subsequently became professor of mathematics at Padua; and after being deprived of his office during the troubles in Italy, in 1801, he was restored in 1806 to the university. His chief attention was turned to hydraulic questions, especially the resistance of fluids, on the subject of which he was engaged in a sharp controversy with Brunacci. He maintains, on these subjects, some peculiar views. His publications are enumerated in Tipaldo, iv. 27—31.

AVANZINO, (Giuseppe Maria,) a professor of medicine at Florence, in the eighteenth century. (Biog. Univ.)

AVARAY, (Claude Theophile de Besiade, Marquis d',) was born in 1655. He entered the French army in 1672, and fought under the great Condé, and, afterwards, in the war of the succession. In 1706 he served under the duke of Berwick in Spain, and, in 1707, highly distinguished himself at the battle of Almanza. The duke of Berwick made no mention of his services, which, though it disappointed him, did not make him the less zealous. He served afterwards under Villars, in 1710, 1711, and 1712. St. Simon, in his Mémoires, does justice to his military and diplomatic talents. He died in 1745, at the age of ninety. (Biog. Univ. Suppl.)

AVARAY, (Claude Antoine de Besiade, Duke d',) grandson of the preceding, was born in 1740. He also followed the profession of arms, and was wounded at the battle of Minden. He was nominated a deputy, by the noblesse of Orleans, to the states-general in 1789, being preferred by them to the duke of Orleans, who was also a candidate. He warmly opposed the progress of the revolution, and when the declaration of the rights of man was produced, he proposed that there should be also a declaration of the duties of man. He was prevented, by a severe malady, from emigrating in 1791, and escaped death, almost by miracle, during the reign of terror. On the return of Louis XVIII., in 1815, he was called to the peerage, and in 1817 was created a duke. He died in 1829. (Biog. Univ. Suppl.)

AVARAY, (Antoine Louis François de Besiade, Count, and afterwards Duke d',) the son of the preceding, was born in 1759. He entered the army at an early age, and was at the siege of Gibraltar in 1782. On the breaking out of the revolution he attached himself particularly to Monsieur, afterwards Louis XVIII. Monsieur, knowing of the plan formed by Louis XVI. to retire to the north, and collect around him his true sup-

porters, determined to join him. He was then at Luxemburg, closely watched, but by means almost entirely of the judicious measures and precautions of Avaray, he was enabled to escape from that town on the 21st of June, 1791. Avaray was from this time a close attendant on, and a most trustworthy and trusted servant and friend of, this prince. In 1799, on the marriage of the duke of Angoulême with the daughter of Louis XVI., the title of duke was conferred upon him by Louis XVIII. The marks of kindness bestowed by the king on him, however, awakened jealousies from which Avaray suffered considerably. Avaray followed the king in all his wanderings until 1801, when his health compelled him to spend the winter of that year, and of 1802, in the warmer climate of Italy. When Louis XVIII. retired to England, Avaray joined him, but in 1810 he was again obliged to have recourse to another climate, and set out for Madeira, where he died in 1811. Louis XVIII. himself composed the epitaph of his faithful servant. (Biog. Univ. Suppl.)

AVAS, (Moses Judah,) an Egyptian rabbi of the seventeenth century, who had considerable reputation in his day, as a jurist and as a poet. His poems, however, and his treatises on the Talmud, (mentioned by Conforti,) and a volume of Legal Consultations, (seen by Wolf, and wrongly attributed to another writer,) do not appear to have been published. He died at Rashid (*i. e.* Rosetta). (De Rossi. Delitzsch, Geschichte der Jüdischen Poësie, p. 57.)

AVAUX. See MESME.

AVAUX, (Claude de Mesme, comte d',) was sent, in 1627, as French ambassador to Venice, and his negotiations there so pleased Pope Urban VIII. that he desired he might be sent in that character to Rome. Louis XIII., however, sent him soon after to Denmark, and subsequently to Poland and Sweden, and he had the honour of concluding the famous truce of twenty-six years between those two last-named countries. On his return to France, in 1643, he was sent to the Hague, and to Munster, in the character of plenipotentiary, to arrange a general peace. In this office he met with much trouble and interference from his colleague, Servien, and from Mazarin, whose creature Servien was. The duke of Longueville was sent as first plenipotentiary to prevent disagreement, and Avaux continued in his duties, when he was suddenly recalled, just before the conclusion of the famous treaty of Munster, to which he had contributed so much. On his return to France, he was banished to his estates by Mazarin, but the troubles of Paris rendering the services of his brother, the president Mesme, necessary, he was recalled, and from this time consulted in all difficult matters of state. He died in 1650. He is considered to have been one of the most able negotiators that France has produced. He wrote,—Exemplum Litterarum ad Serenissimum Daniæ Regem Scriptarum, 1642; Lettres de d'Avaux et de Servien, 1650; Mémoires touchant les Négociations du Traité de Paix fait à Munster en 1648—1674. (Biog. Univ.)

AVAUX, (Jean Antoine,) grand-nephew of the preceding, was sent as plenipotentiary, by the French king, to the congress of Nimeguen, in 1672, where he brought the negotiations to a favourable conclusion. He went afterwards as ambassador to Holland in 1684, to James II. when in Ireland, and to Sweden in 1693, where he had a share in the preliminaries that led to the peace of Ryswick. He was also sent ambassador to the states-general in 1702. He died at Paris in 1709. The duke of St. Simon has spoken highly of him in his Memoirs. There were printed at the Hague in 1710, in 3 vols, Les Lettres et Négociations d'Estrades, de Colbert, de Croissy, et de d'Avaux, which related to the conferences of 1676 and 1677. D'Avaux wrote—1. Mémoire présenté aux Etats-Généraux le 5 Novembre, 1681; and, 2. Négociations du Comte d'Avaux en Holland, published by Mallet in 1752. (Biog. Univ.)

AVAUX, (M. d',) distinguished as a concert player, composer, and musical author. His work, Lettre sur un Instrument ou Pendule nouveau, qui a pour but de déterminer avec la plus grande exactitude les différents degrés de vitesse ou lenteur de temps dans une Pièce de Musique, printed in Paris, (see Journ. Encyclop. Juin 1784,) is not wanting in original thoughts. His musical compositions (in all twenty,) comprise the Opérettes Cecilia, Theodore, &c., and many concertos, quatours, &c. (Univ. Lex. der Tonk.)

AVED, (Jacques André Joseph, Jan. 12, 1702—March 4, 1766,) an eminent painter, born at Douay, was the son of a physician, but left an orphan in his infancy. One of his uncles, who was a captain in the Dutch guards, took him to Amsterdam, intending him for a military

life; but the works of Bernard Picart, an able designer and engraver, excited his admiration, and determined him to follow the fine arts. He travelled through the Low Countries to perfect himself by the study of the works of the great masters, and went to Paris in 1721, and became a pupil of the painter Lebel, at the same time that Carle Vanloo, Boucher, Dumain le Romain, were his scholars. Admitted to the academy in 1729, he became a member in 1734, and in a short time gained high reputation as a portrait painter. His works have been extravagantly praised; but they show a neat and agreeable touch, and harmonious colouring. A portrait of Mehemet Effendi, ambassador from the Porte, which was shown to Louis the Fifteenth, procured him the advantage of painting that monarch himself; as well as many persons about the court. He died of apoplexy. Many of his portraits are engraved, and there is a large folio plate called Temple de la Paix, engraved by G. Le Brun, with the motto *Paci perpetuæ*, after a picture by him. (Biog. Univ. Heinecken, Dict. des Artistes.)

AVEELE, or AVELEN, (John vander,) a Dutch engraver, who resided at Leyden, and flourished about the year 1696. He was chiefly employed by the booksellers, and among other plates engraved the frontispiece for the nineteenth volume of the work entitled Thesaurus Antiq. Rom. published in 1698, by Peter vander Aa. Several of the plates for Lilii Giraldi Opera, Lugd. Bat. 1696, folio, are by him; also the cabinet of the Fine Arts, copied from that which was engraved and published at Paris by Perault. Mr. Strutt gives two artists of this name, but they are evidently one. (Heinecken, Dict. des Artistes.)

AVEEN, (Adrian,) a Dutch engraver, born at Amsterdam, who flourished about the year 1700. He engraved many views of country houses of the gentry in Holland, executed in a neat, but formal style. (Bryan's Dict.)

AVEIRO, (the duke of, died 1759,) one of the alleged conspirators in the mysterious affair which led to his death, and that of the conde de Atougin, and others, in the reign of José, king of Portugal. (See Jose.) He was burnt alive, and his ashes thrown into the sea; some were strangled before they were burnt.

AVELAR, a Portuguese painter, who became so rich by the practice of his profession, that his name was made proverbial. No further information appears concerning him.

AVELINE. The name of five French engravers.

1. *Joseph*, (1638—1690,) an artist, whose works are but little known.

2. *Anthony*, (1662—1712,) who was also a designer, was born in Paris. He engraved a number of plates of landscapes, and views of the palaces and houses in France, and other parts of Europe, executed in a neat and agreeable style. His works, if marked, are thus: *Aveline in. et fec.* (Heinecken, Dict. des Artistes.)

3. *Peter*, (1711—1762,) son of the preceding, was also a designer. He was instructed in the art of engraving in the school of the Poillys, and his style partakes much of that of Jean Baptist Poilly. His drawing is stiff and formal, and his selection of subjects bad; but his engravings, though not highly finished, are many of them very clear. He executed some after his own designs, but by far the greater number after other artists. Mr. Heinecken gives a long list of his works. He is stated in the Biographie Universelle to have been born in 1710, and to have died in 1760; but Heinecken states those events as above. Peter Aveline was a member of the Academy of Painting in Paris. (Biog. Univ. Heinecken, Dict. des Artistes.)

4. *J. Francis Anthony*, the son, according to Mr. Heinecken, but Mr. Bryan says, the cousin, and scholar of Peter, was born in Paris in 1718, so that the former must be clearly wrong. After practising some years in France, he removed to England, and according to Bassan, died in indigence in London. Amongst his plates are portraits of some of the early kings of France; the Four Seasons, after Peter Aveline; the Flemish Musician after Teniers, marked *A. Aveline, sculp.*; a set of six large Chinese figures and subjects after J. Pillemont, London, published 1759, marked *F. A. Aveline, sc.* (Heinecken, Dict. des Artistes. Bryan's Dict.)

5. *John*, brother of the last, was born at Paris, and worked for the booksellers. Amongst his works is a view of the Chateau of Chenonceau, after a picture painted by M. Dupin de Franclieu. This chateau was built for Catherine de Medicis, by the most able architects of Italy. (Heinecken, Dict. des Artistes.)

AVELLENADA, (Alfonso Fernando d',) deserves notice for the egregious vanity which made him continue the

great work of Cervantes. La Segunde Parte del ingenioso Hidalgo Don Quixote de la Mancha, appeared at Tarragona in 1614, during the lifetime of Cervantes, who did not spare Avellenada.

Spain boasts of some other personages of this name.

1. *Diego* (died 1598,) a Jesuit of Grenada, who wrote on Confession.

2. Another of this name, a resident of Toledo, wrote a history of his family in 1613.

3. A third, a lawyer of Guadalaxara, wrote on the laws affecting agriculture, Madrid, 1606.

AVELLINO, the name of two painters.

1. *Giulio*, (about 1645—1700,) a Sicilian, born at Messina, and thence called Il Messinese, is said to have been the pupil of Salvator Rosa, and painted landscape in his grand style, though somewhat softened in effect, and ornamented with views of ruins and architecture, and with figures introduced, designed with spirit and boldly touched. He was one of those who revived the art of landscape painting in Ferrara, where he settled, which had been nearly disused since the time of Dossi. There is scarcely a collection in Ferrara or Romagna, which does not possess specimens of his works. (Lanzi, Stor. Pitt. v. 229.)

2. *Onofrio*, (1674—1741,) a Neapolitan, according to Domenici, who was brought up in the school of Francesco Solimene. He afterwards resided many years in Rome, executing commissions for private persons, and painting in the churches. The vault of S. Francesco di Paola, is considered his best performance; and in the church of S. Maria de Montesanto, is an altar-piece by him, representing a subject taken from the Life of S. Alberto. (Lanzi, Stor. Pitt. ii. 302. Bryan's Dict.)

AVELLINO, (Francesco,) an Italian physician of considerable reputation, who flourished about 1630. He was the author of two tracts. (Biog. Univ.)

AVELLONI, (Francesco,) born in Italy in 1756. He performed, first, at some of the theatres of his native country as a strolling player. Subsequently he betook himself to dramatic compositions, some of which partake of a rather sombre character, and exhibit the desire of the author to imitate Dante, or Shakespeare, as in his Julio Willenvel, or the Assassin. He also divided the subject of Henry IV. into three parts, and some of the pictures are said to be faithful. He wrote also comedies, as the Magic Lantern, &c. He lived latterly in rather indigent circumstances in Venice, and died some years ago.

AVEN. See D'Aven.

AVENARIUS, a family whose members were conspicuous for their exertions in church music.

Avenarius, Philippe A., born at Lichtenstein about 1553, died as chief pastor in Zeitz. He had exercised previously the occupation of an organist, and published in 1572, Cantiones sacræ 5 vocum. Nurembergæ, 4to. They were very much esteemed. (Draud. Bibl. Cl. p. 1616.)

Avenarius, Mathæus A., son of the preceding, born in Eisenach, 1625, died 1692, pastor in Schmalkalden, was possessed of extensive musical knowledge, and published a work under the title, Musica.

Avenarius, Johann, son of Mathæus, born in 1670, died in 1736, being then chief pastor and inspector of the Gymnasium at Gera. He wrote several theological, but more musical works. In his Sendschreiben an M. Gottf. Ludovici von den Hymno-poetis Hennebergensibus, 1704, 4to, he explained the hitherto unknown origin of many ancient German church songs. In 1718, he published Erbauliche Lieder-Predigten über 4 evangelische Stens und Trost Liedes. On this subject he published a still larger work in Gera, from 1729 to 1731, in 4to. All the above works (in fact, all ancient works on music) are rare. (Gerber. Univers. Lexic. der Tonkunst.)

AVENELLES, (Aubin d',) was born about 1480. He wrote some verses printed at the end of an old translation into French of Ovid's Art of Love. They are entitled, Le Chef d'Amour, et les Sept Arts Libéraux. (Biog. Univ.)

AVENELLES, (Pierre des,) an advocate of the parliament of Paris, 1560. Having become acquainted with the objects of those engaged in the conspiracy of Amboise, he caused the cardinal of Lorraine to be informed of them, by which means they were easily defeated. He published an abridgement of Plutarch's Lives. (Biog. Univ. Suppl.)

AVENTINUS (Johann,) the author of the Annales Boiorum, was born at Abensberg, in Upper Bavaria, and took his Latin appellation from the name of his birth place; his family name being Turmayr. At the university of Ingolstadt, which he entered in 1495, he devoted himself chiefly to the study of

classical literature, which he pursued at Paris and Vienna. He afterwards visited the university of Cracow, where he received instruction in mathematics, and taught Greek. In 1509 he returned to Ingolstadt, where his merits as a classical teacher were so conspicuous, that he was chosen as tutor to the princes Ludwig and Ernst, the younger brothers of Wilhelm, duke of Bavaria. The latter of these he accompanied on a journey into Italy, where he became acquainted with many of the great men then flourishing in that country. In 1517 he relinquished this post, to devote himself wholly to the composition of the history of his own country. This, under the title of Annales Boiorum, was finished in 1522; a work which, according to the judgment of Leibnitz, entitled him to the appellation of Father of the Bavarian history. The last ten years of his life were spent in preparing a German translation of this work, with additions and annotations. His latter years were embittered by religious persecution; and it is said, that his domestic peace was disturbed by his wife, whom he married in his fifty-third year. He died in 1534. The Annales Boiorum were first published at Ingoldstadt, in 1554, by Hieronymus Ziegler, who expunged all those passages which were likely to give offence to the Romish clergy; afterwards at Basle, in 1580, 1616; at Frankfort in 1627; and at Leipsic in 1710. The German translation was published first at Frankfort by Simon Schard, and afterwards more fully at Basle in 1580 and 1622. Besides this grand work, Aventinus was the author of several other works, historical, grammatical, &c. (Ersch und Grüber.)

AVENZOAR, the name commonly given to two Arabian physicians, father and son, who flourished in Spain during the eleventh and twelfth centuries. Great confusion exists in most modern books with respect both to their chronology and their names, which is occasioned by there having been no less than five physicians bearing the name of Ibn Zohir, ابن زهر, or ابن زوهر, all belonging in a direct line to the same family. The life of each is given by Ibn Abi Osaibia عيون الانبا في طبقات الاطبا, *Oioûn al-Ambá fi Tabacát al-Atebbá* "Fontes Relationum de Classibus Medicorum," cap. 13, § 59—63; but as the third and fourth in the series are the most eminent, only those two will be noticed here.

The father, who is the better known of the two, is named very differently even in books of authority.* He is commonly called ابو مروان ابن زوهر Abou Merwan Ibn Zohir; but in Nicoll and Pusey's Catalogue (p. 589) his numerous appellations are thus given—Abu Mervan Abdalmelik ben Abulala Zohir ben Abu Mervan Abdalmelik ben (Alfakih) Mohammed ben Mervan ben Zohir الاياذي Alishbili. He was born, as one of his names (*Al-Ishbili*) implies, at Seville, in Andalusia; the date of his birth is very uncertain; but it is probable that he was born either A. H. 472 (A. D. 1079-80,) or A. H. 465 (A. D. 1073.) It appears from his own work, that his grandfather was a physician (lib. i. tract. 2, cap. 2, p. 17, F), and also his father (lib. ii. tract. 6, cap. 1, p. 31, E); that he was a Jew (lib ii. tract. 6, cap. 1, p. 31, F), or at any rate *not* a Mohammedan (lib. i. tract. 2, cap. 2, p. 18, A); and that he began to practise as a physician early in life, *juvenis*, (lib. i. tract. 4, cap. i. p. 5, A.†) He was the tutor of the famous Averroës (Leo Afric.), who, in his work called كلية, *Kollyat*, "Systema Universale," (corrupted into the Latin word *Colliget*,) always mentions him with great respect, and calls him the greatest physician after Galen, and his work a treasure of science, (Coll., lib. v. cap. 31, p. 83, C; lib. vii. c. 39, p. 107,

* As few Arabic names have been more disguised and corrupted, it may be useful to mention that he is sometimes called, Aben-Zohar, Avenzohar, Avenzohar, Abumeron Avenzoar, Abumaruan Avenzohar, Abimeron Abynzoahar, Abhymeron Abinzohar, Abynmeron Abyçohar, Abimeron Abynzohar, Abimeron Avenzoar, Albumeron Avenzohar, Abhomeron Abynzohar, Abhumeron Abzuzoar, &c. In D'Herbelot's Bibl. Orient. he is to be found under *Zohr*; in the Index to Casiri's Bibl. Arabico-Hisp. Escur., under *Abdelmalekus ben Zohr*; in Wolf's Bibl. Hebr., under *Aben Zohar*; in De Rossi's Diz. Stor. degli Aut. Arabi, under *Zohar*; and in the Index to Nicoll and Pusey's Catal. Codd. MSS. Orient. Bibl. Bodl., under *Abdalmelik ben Zohir*.

One great cause of the corruption of this name, and others similarly compounded (as Avempace, Averroës, Avicenna, &c.), is the word ابن, *Ibn*, which the Spaniards, from the great similarity in their language between the sound of *b* and *v*, pronounced *Aven*, and which other European nations, getting their information about the Arabians chiefly from the Spaniards, have, till of late years, uniformly followed.

† Averroës says (Coll. lib. iv. cap. 40, p. 73, O.) that he did not commence practice till he was forty years old, which seems inconsistent with his calling himself *juvenis*.

M. ed. Ven. 1549.) He lived as physician at the court of the Almoravide sovereigns of Morocco and Cordova; and after the extinction of their dynasty, A. H. 542, (A.D. 1147), at that of Abdalmumen their successor. (Nicoll and Pusey, *loco cit.*) He seems to have been a person of great piety and excellence of character. He himself mentions his praying to God to direct and prosper his exertions (lib. i. tract. 13, cap. 6, p. 20, I); and Leo Africanus (De Med. et Philos. Arab. cap. 16) says, that he never would take any money except from the rich, and that he gave away large sums to his enemies, saying, that "those who hated him should do so from their own envy, and not from any fault of his." According to the same authority, he died at the age of ninety-two, A. H. 564 (A.D. 1168-9);* but according to Ibn Alabari (ap. Casiri, tom. ii. p. 132), A. H. 557, (A.D. 1161-2), at Seville.

His principal work is entitled, التيسير في المداواة والتدبير *Al-Teisír fí' l-Modawáti wa' l-Tadbír*, "Facilitatio Medicamentorum et Regiminis;" and is highly praised by Dr. Freind, in his History of Physic, who is more full in his account of Avenzoar than of any of the other Arabians, and thinks he comes more justly under the character of an original writer. His work, which consists of three books, is entirely of a practical nature, and is chiefly the result of his own experience; the following are a few of its most curious and interesting contents. He says, a physician ought to be able to practise in all the branches of the profession, to prepare his own medicines, and to perform all sorts of surgical operations, but not to do so unless forced by necessity, (lib. ii. tract 6, cap. 1, p. 31, E, F.) He, however, excepts lithotomy, which he considered to be forbidden by his religion, "quòd honesto viro non liceat nec conveniat secundùm legem videre pudenda." (This seems to show that there were in his time surgeons, who confined themselves to this particular operation, as indeed would appear to have been the case, when what is commonly called the Hippocratic Oath was drawn up, in which we find this passage, ου τεμεω δε ουδε μην λιθιωντας, εκχωρησω δε εργατησιν ανδρασι πρηξιος τησδε, "I will not cut any one for the stone, but will give up this operation to hired workmen.") He makes distinct mention of *hydrops pericardii*, (lib. i. tract. 12, cap. 4, p. 19, E,) a disease which Galen (De Locis Affect. lib. v. cap. 2) had detected in the body of a monkey, from which he was led to believe that it occurred also in the human subject. He describes certain tumours within the pericardium, resembling pellicles, (ibid. cap. 5,) and likewise abscesses of the same, (ibid. cap. 7.) He relates an experiment which he had performed on a goat, to prove the safety of *bronchotomy*, and speaks favourably of the operation in cases of cynanche, though, he says, he should not like to be the first person to perform it, (lib. i. tract. 10, cap. 14, p. 15, O.)* For dysphagia, arising from paralysis of the œsophagus, or any such cause, he proposes the following remedies:—1. The introducing liquid food into the stomach by a tube made of tin or silver, (compare Aretæus, De Cur. Morb. Acut. lib. i. cap. 4, p. 215, ed. Kühn, who makes a similar proposal, though the instrument may not have been exactly the same); 2. The placing the patient in a bath of milk, (which, by the way, is a proof that the ancients believed in absorption by the cuticle, see Simeon Sethus, De Aliment. Facult. in *Asparagus*, p. 9, ed. Lutet. Par. 8vo, 1658;) 3. The injection of nutritious fluids, by which, he says, some support will be conveyed to the body, (lib. i. tract. 10, cap. 18, p. 16, F, G.) He mentions an operation very like *lithotrity* (lib. ii. tract. 4, cap. 1, p. 29, F), but does not describe it so fully and exactly as Celsus (De Med. lib. vii. cap. 26, § 3.) In some instances his practice appears to have been bolder than that of most of the other authorities; thus, though Galen had for-

* Averroës (unless there is some mistake in our copies of his work) says he attained the age of a hundred and thirty-five, (Coll. lib. iv. cap. 40, p. 73, O); but as this would make the year of his birth either A. H. 422 (A.D. 1031), or A. H. 429 (A.D. 1037-8), it does not seem to agree with his calling himself "a young man," *juvenis*, when he was sent for to Cordova to attend Ali Ben Yussef (lib. i. tract. 4, cap. 1. p. 5, A), who reigned from A.H. 500 (A.D 1006-7) to A.H. 539 (A.D. 1144.)

* As it is said in the Biog. Univ., and repeated in Ersch and Grüber's Allgemeine Encyclopädie, that Avenzoar was the first person who thought of this operation, it may be useful to state that it had before his time been recommended by Asclepiades, Antyllus, and Paulus Ægineta, among the Greeks, (see ASCLEPIADES and ANTYLLUS,) and disapproved of by Aretæus (De Cur. Morb. Acut. lib. i. cap. 7, p. 227), and Cælius Aurelianus (De Morb. Acut. lib. iii. cap. 4, p. 193, ed. Amman. Among the Arabians, it had been recommended by Rhazes (Contin. lib. iii. cap. 7, p. 68, C, ed. Venet. 1506), Avicenna (Canon. lib. iii. Fen. 9, tract. 1. cap. 11, p. 610, ed. Venet, 1564), and Albucasis, (Chirurg. lib. ii. cap. 43, p. 226, ed. Oxon. 1778.) So that in fact (as far as the writer is aware) Avenzoar should rather be said to be the *last* of the ancient medical writers that mentions this operation, than the *first*.

bidden to bleed young persons before the age of fourteen, (De Cur. Rat. per Venæsect. cap. 13), he ventured to bleed a child only three years old, and with great success. (Averroës, Coll. lib. vii. cap. 3, p. 97, Q.) He mentions a case of pulmonary consumption, which, he says, his grandfather had cured by means of sugar of roses and olive oil; and another similar case, which he had himself cured by the same means, (lib. i. tract. 2, cap. 2, p. 17, P. Q.) * Upon the whole, the Theizir of Avenzoar, (says Mr. Adams, in the Appendix to Barker's ed. of Lempriere, 1838,) like the works of most writers more studious of originality than of collecting truth from the labours of their predecessors, though it contains many curious things, is by no means so full and accurate a guide to practice as the compositions of some of the other Arabian physicians, especially Avicenna, Rhazes, and Haly Abbas.

The original Arabic has never been published, but exists in MS. in several European libraries. A Latin translation first appeared, Venet. 1490, fol. with the Colliget of Averroës, with the following inscription:—"Incipit liber theicrisi dahalmodana vahaltadabir, cujus est interpretatio rectificatio medicationis et regiminis; editus in Arabica a perfecto viro Abumaruan Avenzohar, et translatus de Hebraico in Latinum Venetiis a Magistro Paravicio Physico ipso sibi vulgarizante magistro Jacobo Hebreo; anno Domini Jesu Xti 1281." It was frequently reprinted in the fifteenth and sixteenth centuries, together with Averroës; the last edition that the writer has seen quoted is that of 1553. Venet. fol. A little work of his, called Antidotarium, has been several times published with the above; and there are a few more treatises, either by him or by one of his family, which are still in MS. Haller mentions (Bibl. Med. Pract.) a treatise (which the writer of this article has never seen), entitled, De Curatione Lapidis, Venet. 1497, fol. dedicated to Alî ben Yussef, which, as Ali died A.H. 539, (A.D. 1144,) is, therefore, probably the work of this same Avenzoar. (See ALI BEN YUSSEF.) A sort of commentary on his works was published by J. Colle, entitled, De Cognitu Difficilibus in Praxi ex Libris Avenzoaris, &c. 4to. Venet. 1628.

* Joannitius (*Honain Ibn Ishak*) is said to have cured a consumptive patient, whose lungs had suppurated, by a milk diet (Rhazes, Contin. lib. xiv. cap. 3, p. 300, B. ed. Venet. 1506, fol.); and Avicenna is said to have done the same by means of sugar of roses (Vita Avic. ap Casiri, tom. i. p. 269.)

The first tract of the third book of the Theizir is inserted in Fernel's Collection of Writers de Febribus, Venet. 1594, fol. pp. 105—108; and there are a few extracts from it in the Collection de Balneis, Venet. 1553, fol. p. 434.

His son, who is named by Abulfeda (Annal. Moslem. tom. iv. p. 179) MOHAMMED BEN ABDALMELIK BEN ZOHIR AL-ANDALOUSI AL-ISHBILI, was born at Seville (as his name implies), either A.H. 520 or 521, (A.D. 1197-8, or 1198-9,) and was also a physician. He is the same person that Haller (Bibl. Med. Pract.) calls *Abu Ebn Hali Ibn Zor Razis*, and to whom he attributes a work in five books, De Sanitatis Regimine, Basil. 1618, 12mo, which neither he nor the writer of this article has been able to see. According to Leo Africanus (cap. 18), he died at Morocco, in the seventy-fourth year of his age, A.H. 594 (A.D. 1197-8); according to Abulfeda (*loco cit.*) A.H. 595, (A.D. 1198-9.) Leo also mentions two other works by him; one De Curâ Oculorum; the other called Provisio Peregrini; and relates an anecdote, showing the high esteem in which he was held by Yacoub ben Yussef (surnamed Almansor) the king of Morocco. The following epigram, composed on him by his grandfather, has been preserved by Abulfeda (*loco cit.*):—

"Say to the Plague and to Ibn Zohir,' Both of you transgress all bounds in doing mischief;
Be a little gentle with mankind, for in *one* of you there is [harm] enough.'"

(The best modern accounts of Avenzoar, the father, are to be found in Freind's Hist. of Physic, and Sprengel, Hist. de la Méd.)

AVERANI, (Benedetto,) one of the most extraordinary men who flourished during the seventeenth century. He was born of an ancient family at Florence, on the 19th of July, 1645, being the eldest of three brothers, all of whom distinguished themselves. Nicola, who died in 1727, was an eminent lawyer, the first editor of the works of Gassendi, and the author of a learned dissertation on the Egyptian Kalendar, published at Florence in 1737. Joseph, the youngest, (1662—1738,) was a philosopher, as well as an excellent lawyer, and tutor to Gastone, grand-duke of Tuscany. He took a very active part in the philosophical experiments which were made and published at Florence in 1695, upon the fusion of stones, metals, and other hard bodies, by the means of reflecting mirrors. His treatise De

Jurisprudentiâ, Medicinâ, et Theologiâ; another, De Calculorum seu Latrunculorum Ludo, his Lezioni Toscane, and, above all, his two books Interpretationum Juris; show a depth of knowledge of law and literature, which is very seldom met with in works of this kind.

Benedetto, the eldest brother, from an early age, showed the greatest inclination to study. Instead of joining the amusements of his companions, he preferred reading Ariosto and Tasso. He was sent to the school of the Jesuits; his compositions, both in prose and in verse, were models which the professor gave to the other scholars to imitate. He had scarcely ended the study of rhetoric, when he was persuaded to write a composition in honour of St. Thomas Aquinas, which he did in two days, though it contained more than three hundred verses, in which he explained the most abstruse mysteries of theology.

At that time the Italian scholars were divided; some following the philosophy of Aristotle, which was taught in all the schools, and the others that of Plato, which had been introduced in Italy by Gemistus Plato, under the protection of Cosimo I., who, for the sake of expanding it, had founded the Academia Fiorentina; and thus the necessity of well understanding the doctrine of Plato obliged all the academicians to read with the utmost attention the works of ancient authors, who might cast any light on the points which they wished to clear. It is almost incredible the number of compositions written on this subject, under the different titles of—Legende, Traduzioni, Lezioni, Parallelli, &c. which engrossed the time of the academicians, and exhausted the patience of some of them, who at last made a schism, and, leaving the academy, gave origin to that of La Crusca.

Averani, as it may be easily imagined, was soon affected by the general mania; he had already learnt, without the assistance of a master, geometry, astronomy, and all the branches of mathematics, and had gone to Pisa to learn jurisprudence, being there known by cardinal Leopoldo, who offered him the professorship of belles lettres in that university. Averani in six months learnt the Greek language, as he had done all the rest, without a master; and in 1676, being installed Greek professor, he gave public lectures, explaining the Anthologia, Euripides, and Thucydides,—and afterwards, as professor of humanity, Livy, Cicero, and Virgil. The success which attended his labours increased so much his reputation, that he was invited to accept a professorship at Padova, with great emoluments and privileges, which he refused, as he did all the offers of pope Innocent XI. who wished to draw him to Rome. He considered it a sort of moral obligation not to leave his native country, or quit the service of his natural sovereign. He died on the 28th December, 1707, at the age of fifty-two, and with great solemnity was buried in the Campo Santo. His bust was placed on his tomb over a long inscription, containing an eulogy of his learning, his virtues, and the services he had done.

Averani was a member of several academies. His genius was great; his memory prodigious. Although he had not taken any notes of the books he had read, he could quote any passage, and find it with a surprising facility, in the original books on which he gave his lectures. He was also a poet and an improvvisatore, both in Italian and Latin. Educated first in the philosophy of Aristotle, then a follower of that of Plato, he had formed for himself a system which tended to Stoicism. Of his works, the following are in existence:—1. Dissertationes habitæ in Pisanâ Academiâ, which have been mentioned, and were published after his death in Florence, in 3 vols, fol. with other Orationes, Carmina, &c. 2. Dieci Lezioni composte sopra il quarto Sonetto della prima Parte del Canzoniere del Petrarca. These were read at the meetings of the Accademia Fiorentina, but exhibit too much the bad taste of that age, containing many oddities and some extravagant sayings. 3. Sette Lezioni on the Prose Fiorentine, and Quattro altre sopra la Teologia de' Pagani, la Dottrina di Platone, le Antichita, &c. 4. Several compositions, in verse and in prose, which were left in manuscript, and have been published in different collections.

AVERARA, (Giovanni Battista, about 1508—1548,) a native of Bergamo, a painter of the Venetian school, who adopted the style of Titian; but it is not known who was his instructor. Lanzi speaks of him with commendation, and says, that "the beauty of his tints, the design of his infant figures, and the nature of his landscape, show that he aspired to the Titian manner. He painted in fresco, but possessed an universal genius, as has been pronounced by Muzio, in his Teatro di Bergamo. Ridolfi speaks of two of his

pictures, in the church of S. Francesco, at Bergamo. He died about the middle of the most flourishing period of the art. (Lanzi, Stor. Pitt. iii. 114. Bryan's Dict.)

AVERDY, (Clement Charles François de l',) was born at Paris in 1723. He was made controller-general in 1763. When in office, he set about rectifying the abuses in his department, and took a part in the improvements adopted with regard to the internal free trade of grain. He is said to have been honest, but to have had neither courage nor tact. He, accordingly, provoked the resentment of many, effected no good, and retired the same year, amid a shower of taunts and epigrams. He lived in retirement until the revolution. During the distresses for want of food, he was supposed, from his former proceedings on the subject of grain, to be concerned in some monopoly, by which the people were deprived of bread. This suspicion was sufficient to bring him to the guillotine in 1793. He wrote a few pamphlets of no great importance. (Biog. Univ.)

AVERELL, (William,) an English writer of the sixteenth century, of whom there are the following writings enumerated in that useful work, Lowndes's Bibliographer's Manual: viz. Wonderful and Strange News which happened in the County of Suffolk and Essex, 1583, which extraordinary news are, that it rained wheat in a tract of country of six or seven miles compass; A Marvellous Combat of Contrarieties, malignantly working in the Members of Human Creatures, 4to, 1588; and Four Notable Histories, 4to, 1590. We have not been able to obtain any information concerning the author.

AVEROLDI, (Giulio Antonio, 1651—1717,) a Venetian antiquary, eminent for his learning and taste. He took the degree of doctor in law at Padua, and ended his days at Brescia. He published a translation of Rainssant's Discourse on Twelve Medals; and Le Scelte Pitture di Brescia, Bresc. 1700, a book which has been much praised. (Biog. Univ.)

AVERROES. See Roschid, Ibn.

AVERSA, (Tomaso,) a Sicilian poet, who passed a great part of his life at Palermo, devoted to letters. He died there in 1663. He translated Virgil into Italian, and was the author of several comedies, idyls, songs, &c. (Biog. Univ.)

AVESANI, (Joachim,) was born at Verona in 1741, and was professor of rhetoric at the same place in 1775. He wrote, 1. Poesie Italiane e Latine. 2. Le Metamorfosi, in six cantos. 3. Scherzi Poetici. He died in 1818. (Biog. Univ. Suppl.)

AVESBURY, (Robert de,) an English historian, of whom little is known, except that he calls himself keeper of the registry of the court of Canterbury. His intention was to have composed a History of the reign of Edward III; but he brought it no farther down than 1356; in the latter part of which, or the beginning of the following year, he is supposed to have died. His work was printed by Hearne at Oxford, in 1720, from a MS. in the possession of Sir Thomas Seabright, under the title of, Roberti de Avesbury Historia de Mirabilibus gestis Edvardi III. 8vo. It consists of a plain narrative of facts, here and there interspersed with extracts from public records, and copies of letters, establishing the truth of its statements.

AVESGUND, a French monk, who was made abbot of the monastery of La Coulture, in one of the faubourgs of the city of Mans, soon after A. D. 1061. He died in 1079. A letter, addressed to him by St. Anselm, is printed in the Miscel. of Baluze. Another monk of the same name was abbot of St. Vincent in the same city, and was present at the coronation of king Philip, in 1059. A third died bishop of Mans, in 1036. (Hist. Lit. de Fr. viii. 76.)

AVEZAC, (D',) a French family, of which several members have distinguished themselves in literature and politics.

1. *Pierre Valentin D'Avezac de Castera*, born at Tarbe in 1719, died at St. Domingo in 1781, was descended from the ancient family of the lords of Avezac, in Nébousan, but of the younger branch, that of the lords of Castera, settled in Bigorre. Pierre Valentin was himself a younger son; and his father, who reserved for his only patrimony some ecclesiastical benefices, which he possessed in the diocese of Tarbe, destined him for the church, and sent him to Paris to study at the Sorbonne. When he was ready to enter orders, young d'Avezac showed inclinations little in conformity with his father's intentions, and to escape the ecclesiastic profession, he suddenly embarked, in 1748, for Martinico, and from thence went to St. Domingo; on his arrival at which place he might have said with Simonides, "Omnia mea mecum porto." By means of the title of advocate in parliament, which really belonged to his brother, he

was received as procureur au siège royal de St. Louis, and soon exhibited talents which raised him out of the embarrassing position in which he at first found himself. He then quitted this charge, and received the brevet of captain aide-major of the militia. Having become a planter, he exhibited in the cultivation of his lands a genius which very soon gave him a great influence: as proprietor of an indigo manufactory at Aquin, he showed much skill in conducting water to it; proprietor at the Grand' Anse and at the Cayes, he made a road across the mountains, from one of these parishes to the other. Finally, he persuaded his neighbours of the Cayes, to form a company for the construction of a canal to fertilize the beautiful plain of the Fond; and, in the absence of a professed engineer, he undertook himself, for the sum of 30,000*l.* sterling, to have the canal made in the space of five years by his own slaves; and it was completed within the term specified, at the beginning of 1765, and was looked upon as a wonderful work. In fact, alone, without any other guide than his enterprising genius, he had executed in five years, a canal three feet (French) deep, nine feet broad, and which, after running a full league before arriving at the basin for the distribution of the waters, was there continued in two branches to water more than nine thousand acres of land, and to give a powerful motion to nineteen great manufactories. He had still to contend with some embarrassments, caused by the tricks of some of the shareholders, but these were, to his own honour, repressed in a manner highly flattering to himself, by the intervention of the comte d'Argout, lieutenant-governor, and by the award in judgment of the prince de Rohan, governor-general. He had married in 1752 Marie Thérèse de Linois, a near relation of the vice-admiral of that name; and he had by her five children, of which the only one now alive is the duchess-dowager of Sorrentino, at Palermo.

2. *Jean Pierre Valentin Joseph d'Avezac de Castera*, born in 1756, and died in 1803, at St. Domingo, was the second son of the preceding. He was one of the deputies elected in 1790, by the great planters in St. Domingo, to form the famous *assemblée générale* of St. Marc, who undertook to resist the invasion of the revolutionary spirit of the mother country, and who, besieged by the partizans of the new ideas, embarked on board the *Leopard* to go to Paris, to encounter the storm. Every one knows with what enthusiasm the eighty-five deputies, among whom was d'Avezac, were received at Brest; but at Paris, the national assembly treated them as aristocrats, and took part with their adversaries. Nevertheless, on their return to St. Domingo, they were all re-elected deputies to the new colonial assembly, where they continued their mission of resistance; and in these troubles, in which the insurrections of the mulattos was encouraged by the party which then ruled in France, they were obliged to seal with their blood the cause which they had espoused. D'Avezac had two of his sons killed in expeditions in which they commanded detachments sent against the insurgents; his youngest brother, and his brother-in-law, made prisoners in another action, were shot at Léogane, by the mulatto general Rigaud; his mother-in-law was killed by a gun-shot at Port-au-Prince; himself, after having exhausted himself in vain efforts in the cause of order against that of anarchy, took refuge with the rest of his family in Jamaica, and from thence went to New Orleans. He returned to St. Domingo during the expedition of Leclerc, and died of grief at the Cayes, on the ruins of that flourishing colony, which he had not been able to save from irreparable destruction. By his marriage with Rose Geneviève Tallary de Maragou, sister by the mother's side to his own mother, there remain but four children, of whom the eldest, Auguste Geneviève Valentin d'Avezac, the friend of Jefferson and of Jackson, came to Europe in 1831, as envoy extraordinary and plenipotentiary of the United States, to the courts of Naples and the Hague, whilst Edward Livingston, the husband of his sister, was minister of the department of state under president Jackson, and afterwards ambassador to Paris.

3. *Pierre Valentin Dominique Julien d'Avezac de Castera*, sieur de Macaya, born at St. Domingo, Jan. 17, 1769, died in the United States, Feb. 7, 1831, was younger brother of the last mentioned. He received at Soreze a very distinguished education, but he was scarcely of age when the revolution of 1789 came to compromise, and soon after to swallow up his fortune. When, after the treaty of Amiens, France sent an expedition to St. Domingo, he went there himself in the hopes of gathering some fragments of his shipwrecked riches; but he was soon obliged to seek refuge

at the Havannah, from whence again he was compelled to fly in those times of troubles and massacres, to find a final asylum at New Orleans. The family of his brother was already established there, and he himself obtained a public employment. Adversity had in no respect changed his taste for letters; he read in their original languages the chefs-d'œuvres of the literature of all the nations of Europe, and he loved to translate into French verse the poets of other countries. He has left numerous manuscripts of this kind, and among others a version of the Marmion of Sir Walter Scott, preceded by an elegant and graceful letter, addressed to the celebrated romancer, who appeared very sensible of this compliment from a muse which repeated his songs in another hemisphere. Whilst he charmed his leisure hours with the cultivation of poetry, d'Avezac did not fear to enter upon more serious and drier subjects; to him we are indebted for the French official translation of the penal code of Louisiana, the English text of which had been composed by his nephew, Edward Livingston. D'Avezac had married, in 1793, Renée Lezée Potier, a lady universally respected for her many virtues, who had been educated by his aunt, Madame Saint-Augustin d'Avezac, prioress of the convent of Ursulines at Tarbe; he has left by her a son well known by various works in historical and geographical criticism.

AVIA, (Jacob,) a musical amateur of the seventeenth century, and most probably the father of burlesque songs in Germany. He published, in 1650, at Costnitz, Teutsche neue Kurzweilige Tafel Musik, von Gespraechen, Quodlibetten, und andern erbarn Schnitzen, und Schnacken, 4to, arranged for two, three, and four voices.

AVIANI, a native of Vicenza, flourished about the year 1630. He excelled in painting perspective and architectural views, principally of streets in Venice, which were frequently embellished with numerous figures by Giulio Carpioni. He occasionally painted landscapes and seaports, which are held in high estimation. "In the Foresteria, or Stranger's Lodge," says Lanzi, "of the Padri Serviti, are four of his views, exhibiting temples and other magnificent edifices; while several more are to be met with in possession of the marchesi Capra, in the celebrated rotunda of Palladio, as well as of other nobles in various palaces. He likewise decorated the ceilings, or cupolas, of several churches. (Lanzi, Stor. Pitt. iii. 212. Bryan's Dict.)

AVIANO, (Jeronimo,) a celebrated burlesque poet of Vicenza, who flourished about the year 1610. Some of his poems are found in the collections entitled, Rime Piacevoli. (Biog. Univ.)

AVIAU DU BOIS DE SANZAY, (Charles François d',) was born in 1736. He was a doctor of the faculty of theology at Angers, and pronounced the funeral oration of Louis XV. In 1789 he was made archbishop of Vienne by Louis XVI. He was obliged to quit France in 1792; and went to Rome, where he was kindly received by Pius VI., who gave him the title of the "saint archevêque," which was afterwards confirmed to him by Pius VII. In 1797 he returned secretly to France; and though exposed continually to the risk of being taken and executed, went from village to village in the disguise of a peasant, exercising the duties of his office, and administering the consolations of religion. After the Concordat had restored peace to the church, he was appointed archbishop of Bordeaux, and was installed in April, 1802. The manner in which he discharged his duties deserves the highest praise. In 1811 Bonaparte summoned the bishops to Paris, to obtain their sanction to his treatment of the pope, and though he imprisoned and persecuted most of those that protested against it—and the archbishop was as vehemently opposed as any—he did not venture to touch him. After the return of the Bourbons, he received the duke of Angoûleme at the door of the cathedral, with the warmest congratulations. In March, 1826, the curtains of his bed caught fire, and the archbishop was so severely burnt, that after lingering for some months, he died in the July following. He wrote, Melanie et Lucette, ou les Avantages de l'Education Religieuse; Poitiers, 1811. A life of this prelate, by J. Tournon, was published at Montpelier in 1829. (Biog. Univ. Suppl.)

AVIBUS, (Gaspar ab,) an engraver, born at Padua, about the year 1530, whose works are dated from 1560 to 1580. He is supposed to have learnt engraving under Giorgio Ghisi, called Mantouano, many of whose prints he professedly copied, and whose manner in them he entirely adopted. He often signed his prints with a monogram formed of the letters which compose the word Gaspar; at other times he put Gaspar only, or

GA. P. F., or Gaspar P. F., and sometimes Gaspar Osello Padovano. His principal work appears to have been a large folio volume, in five parts, containing portraits of the emperors, archdukes, princes, &c. of the Austrian family. It is engraved somewhat in the style of Sadelers. In this work he signs himself, Gaspar Patavinus, incisor, 1569; and at the bottom he has also added the word Citadelensis to his name. M. Heinecken also mentions Cæsar ab Avibus; but Mr. Strutt considers he is the same as Gaspar, and observes that Florent. le Comte, in attributing the Austrian portraits to him, has led many persons into error. He says that they are evidently the same artist. (Heinecken, Dict. des Artistes. Strutt's Dict. of Eng.)

AVICE, (le chevalier,) an amateur engraver, who flourished in the middle of the seventeenth century. He lived at Paris, and etched some slight plates after Nicholas Poussin and others, and among them the Adoration of the Magi, a middling-sized plate lengthways, after that master, which is in much esteem. (Strutt's Dict. of Eng.)

AVICENNA. See Sina, Ibn.

AVIDIUS, (Cassius,) was reputed, and professed himself a descendant of the republican Cassii, and especially of the notorious conspirator. But the family had fallen into decay, and Avidius Severus, his grandfather, was a centurion under Trajan and Adrian. Little more than the general history of Avidius Cassius is known. His revolt against the good emperor Marcus has alone made him memorable in the age of the Antonines. He served with distinction as the lieutenant of Lucius Verus, in the Parthian war; or, to speak more correctly, he gained the victories for which Verus and his colleague triumphed. He was employed in the insurrection of the Gætulian Moors, and against the armed peasants of Upper Egypt. (Bucolici Milites.) Early in the reign of Marcus, Avidius was sent to command the Syrian legions. They required his rigid discipline, his steady and judicious training. Yet without bringing on his own destruction, he can hardly have practised the severities which his Augustan biographer imputes to him. Upon his arrival at Antioch, he proclaimed that any soldier found at Daphne, the beautiful and licentious suburb of the capital of Syria, should be instantly discharged. Even success, if at the expense of discipline, was punished by him. According to the same biographer, Avidius in his own conduct displayed some inconsistency; being by turns temperate and dissolute, indulgent and severe, profane and superstitious. He emulated, (it was said by his contemporaries perhaps after his death,) the fame of a second Catilina or Marius. The brother emperors he affected to despise. Marcus he called a "philosophic dotard," "philosopham aniculam;" Verus, a "profligate buffoon," "luxuriosum morionem." The latter always suspected him, and imparted his suspicions to his colleague. But Marcus, in reply, quoted the pithy remark, that "no one ever put his successor to death;" and on another occasion observed, that he "had not so deported himself, either to men or the gods, as to be in dread of Avidius." The motives for the revolt of Avidius are various and doubtful. It is said that Faustina instigated him to rebel, and promised him her hand, on the death of Marcus. The weak health of the emperor, and the dangers to which Commodus would be exposed in his minority, made her desirous to have a protector for her children. Another cause was that Avidius was dissatisfied with Marcus's administration. And this is in some measure supported by a letter which Vulcatius has preserved. Avidius admits that the emperor was excellent as a man and a philosopher; but his contemplations made him blind or indifferent to the vices of his family and the conduct of his lieutenants. "The times," he said, "called for the ancient severity of morals and discipline, and not for lectures on mind, on justice, and clemency." A third reason was a false report of the emperor's death. The rebellion, however, was of short duration. As soon as the news reached the camp, that the legions of the Danube were marching on Syria, and that Marcus was alive, Avidius was dispatched by his own followers. Marcus resisted the entreaties of Faustina and the votes of the senate, to punish with severity the adherents and the family of Avidius. He regretted that his violent death had deprived him of the pleasure of converting an enemy into a friend. He allowed the children of Avidius to retain the greater part of his estates, and even advanced them to honours. Under Commodus, however, they became the objects of suspicion to the tyrant, and were involved in the common doom of the most respectable senators. (The materials for the life of Avidius Cassius are the biography of Vulcatius

Gallicanus, in the Augustan History, and Dio. Cassius, lxxi. cc. 22—28.)

AVIENUS, (Rufus Festus,) lived probably in the reigns of Valens, Valentinian, and Gratian, or possibly earlier, in those of Julian and Constantius. He was twice proconsul; once, probably, of Africa, and once, certainly, of Achaia. His Spanish origin, as well as his descent on the mother's side from the celebrated stoic, C. Musonius, are not certainly made out. The principal work of Avienus is his Metaphrasis Periegeseos Dionysii, or Situs, or Ambitus Orbis, now generally entitled, Descriptio Orbis Terrarum, in 1394 hexameter verses. As its name imports, it is not a literal translation of the Greek original, but a paraphrase, or imitation, with many changes and additions, which render parts of the work original, and display considerable powers of research and descriptive fancy in the author. There exists a fragment of a similar work of Avienus, in iambic metre, entitled, Ora Maritima. It contained a minute chorography of the principal features of the coasts of the Mediterranean, the Euxine, and the Mœotis. But of this poem only 703 verses—the first book—have been preserved. These delineate the coast from Cadiz to Marseilles. But the poet seems to have taken his account from the old geographers, rather than from actual observation, or from surveys extant in his time. Either his originals or himself had consulted Carthaginian charts and descriptions. (See Heeren's African Nations, Appendix II. English Translation, vol. ii.)

AVIGADOR. Two rabbinical writers of this name are mentioned by De Rossi.

1. *Abraham*, (born about 1350,) author of a Compendium of Logic, and a Hebrew Grammar, both of them still in MS.

2. *Solomon*, son of the preceding, who wrote a book of philosophy, called the Book of Degrees (still in MS.), and translated John de Sacro Bosco's Book of the Sphere. This translation was printed at Offenbach in 1720, in Abraham Ben Chaia's Tzurath Haaretz.

AVILA. Spain has produced many persons of this name.

1. *Luis d'Avila Zuniga*, a native of Placenza, commandador of the order of Alcantara, a general, diplomatist, and historian. He was high in favour with Charles V.; and having served that monarch in the field and the cabinet, against the Protestants of Germany, and in embassies to the Italian states, he took up the pen, and published what he had seen or heard from the report of eye-witnesses. His Commentary on the Wars of Germany, undertaken by Charles V. in 1546 and 1547, (Madrid, 1549,) is a well known work. Its prejudices too are well known; yet with all its defects it is a respectable performance. The style is very clear, the reflections judicious, the manner nervous. The author evidently imitated Cæsar. So much was he esteemed by Charles, that the monarch thought himself more fortunate than Alexander, in having such an historian. But what impartiality could be expected from the man who wrote to please his sovereign?

2. *Juan d'Avila*, (1500—1569,) of Almodovar del Campo, studied at Acala, took orders, and was preparing to go out as missionary to India, when the archbishop of Seville, thinking that missionaries were wanted in Spain as much as anywhere, detained him in Andalusia. During about forty years, this excellent man visited every corner of Andalusia, preaching repentance, and alluring to a virtuous life by his example more than by his precepts. Hence he has been called the Apostle of Andalusia. He had to preach to open or secret Mahommedans, (to the Moriscos,) no less than to those of his own communion. His life and works were published by Ruiz, Madrid, 1618, in 2 vols. 4to.

3. *Sancho d'*, (1546—1625,) who died bishop of Placenza, wrote some pious works, but calculated only to interest members of his own communion.

4. *Alfonso*, (1546—1618,) a jesuit of Belmonte, who having been for many years an eloquent preacher, left two volumes of Sermons in Latin.

4. *Sancho d'*, one of the officers who fought under the duke of Alva in the Low Countries, and whose atrocities during the civil wars equalled those of his superior. His name will always be execrated by the Belgians and Dutch.

5. *Alfonso*, wrote a life of St. Secundo, bishop of Avila, in 1583.

6. *Esteban*, (1549—1601,) a jesuit missionary to Peru, who died at Lima, wrote on ecclesiastical censures, and scholastic theology.

7. *Gil Gonsalvo d'*, (died 1658,) a Spaniard by birth, but educated in the house of a Roman cardinal, published, on his return to his native land, a history of the Antiquities of Salamanca. This work gave him a name, yet it has no great merit. In 1612 he was called to Madrid, as historiographer of Castile, in the place

of Tamajo. In that capacity, so favourable to his pursuits, he wrote a history of Enrique III. king of Castile; an account of the remarkable objects at Madrid; an historical view of Spanish and Spanish-American churches, &c.

AVILER, (Augustin Charles d',) architect, born at Paris 1653, deceased 1700. He commenced his architectural studies at an early age, and pursued them with such success, that at twenty he gained the grand prize, and was sent by the academy to Rome. He embarked at Marseilles, for the purpose of proceeding thither in company with Desgodets, who has since distinguished himself by his work on the Edifices of Rome, and with the celebrated antiquary Jean-Foi Vaillant. It is seldom that the life of an architect presents any striking occurrence, which offers general interest apart from his professional career; and the memoir of an artist rarely affords any other incident than the records of his various productions. To this, however, d'Aviler presents a striking exception: for his first entrance into life, beyond the mere routine of the studies of his closet, seemed to be destructive of all his future prospects. The vessel, in which he and his companions sailed, was taken by an Algerine corsair, and all on board became slaves. D'Aviler, with an elasticity of spirit which seems never to abandon his countrymen under any adverse circumstances however trying, still cultivated his art; and it is said that his masters were so captivated by his talents, that he was employed to design and superintend the erection of a mosque, built at Tunis, in the great street leading to Babaluk; and it is not improbable that it is worthy the reputation which it acquired, of being the handsomest building of the sort in that country. Louis XIV. at length obtained the liberty of the young travellers after a detention of sixteen months, and d'Aviler immediately proceeded to Rome, his ardour unchecked by his captivity, to pursue his studies among the monuments of ancient and modern art. At the end of five years he returned to Paris, and was employed by Mansard, the leading architect of the time, to superintend his various works. Becoming at length ambitious to distinguish himself by the erection of some monument of his own genius, he went to the south of France, to direct the construction of a city gate at Montpellier, designed by d'Orbay; hoping that his connexion with this flourishing town might afford him the opportunity of evincing his professional powers. He acquitted himself so much to the satisfaction of the chief officer of Languedoc, by the manner in which he superintended the work, that he became his protector and friend, and in consequence d'Aviler was extensively employed at Carcasoenne, Beziers, Nismes, and Toulouse, in which last city he erected the episcopal palace. His talents thus became fully appreciated, and he was appointed architect of Provence, a post created expressly for him.

The reputation of d'Aviler in foreign countries rests principally upon his very sensible work entitled, Cours d'Architecture. It consists of a republication of the orders of Vignola, to which he added fuller descriptions, and many judicious observations; to these he has appended illustrations of some of the buildings of Vignola and Michael Angelo. The more original matter consists of one or two designs for handsome French town houses, with the details of staircases, chimneys, and other parts of such buildings; so that he has not treated the art monumentally, but merely in its application to private dwellings of that class. The second volume contains a dictionary of architectural terms. Milizia remarks, that the success of this work only tended to induce d'Aviler to exert himself to improve it; and that its author evinced that he possessed the qualities of a superior mind, when instead of being satisfied with the reputation which it had acquired him, he examined its defects with critical severity, and sought only to render it more deserving the praises bestowed upon it. But a premature death cut off this distinguished and modest artist at the early age of forty-seven. Alexander Le Blond, and other editors, have successively augmented and improved the Cours d'Architecture, which has seen several editions. (Quatremère de Quincy, Dict. Historique d'Architect. Milizia, Memoire degli Architetti.)

AVILES, (Manoel Leitam de,) master of the orchestra at Granada in 1625, born in Pontalegre; a celebrated composer of church music, who enjoyed much celebrity in his time. Several masses for eight and twelve voices, composed by him, are carefully preserved in the royal musical library of Lisbon.

AVIS. See Loysel.

AVISON, (Charles,) an English composer of music, who was organist at Newcastle, and who is supposed to have been

born there about the year 1720. After having visited Italy in early life, he became, on his return, a pupil of Geminiani. In 1752 he produced an essay on musical expression. He also assisted in the publication of Marcello's music to the Psalms, adapted to English words. Of his own compositions there are extant five collections of concertos for violins, and two sets of sonatas for the harpsichord and two violins. His music is light and elegant, but it wants originality. In his essay on musical expression, he was the encomiast of Marcello and Geminiani, frequently to the prejudice of Handel. His work was answered by Dr. Hayes of Oxford, who proved Avison to have been by no means a profound contrapuntist. Soon afterwards, 1753, Avison republished his book, with a reply to Dr. Hayes, and a letter containing many detached particulars relative to music. To this last edition, which is very scarce, was added an ingenious and learned letter to the author, concerning the music of the ancients, since known to be written by Dr. Jortin. Mr. Avison died at Newcastle, May 10, 1770. (Dict. of Mus.)

AVISSÉ, (Étienne,) a French dramatist, who died in 1747, having obtained great reputation by his plays, entitled Le Divorce, La Réunion forcée, La Gouvernante, and Les Petits-Maitres. (Biog. Univ.)

AVISSE, born at Paris about 1772, was for some time secretary to a captain of a ship, but having lost his eyes returned to France, and gave himself up to study. He was a professor of grammar and logic in the Institution for the Blind founded by M. Haüy, and was the author of a few pieces in prose and verse. (Biog. Univ.)

AVITABILE. There were three Neapolitans of this name, in the seventeenth century, who obtained some reputation in literature. Pietro, a missionary in the East, who died at Goa, 1650. Corneille, a Dominican, and the author of Sermons, who died at Naples in the odour of sanctity in 1636. Blaise Majoli d'Avitabile, a lawyer, philosopher, theologian, and poet, who flourished about the same time.

AVITUS, (Marcus Mæcilius,) was descended from a wealthy and noble family in Aquitaine. He embraced both the profession of arms and the law, and blended literary pursuits with dexterity in the sports of the field. He held the office of prætorian prefect in Gaul, under Valentinianus the Third, and that of general of the horse under Petronius Maximus; upon whose death, in A. D. 455, he accepted from the delegates of the seven Gallic provinces, in their diet at Arles, the imperial dignity. Their election was confirmed by Theodoric and the Visigoths, and subsequently by the formal consent of Marcian, the emperor of the East. Their choice was, however, unwillingly submitted to by Rome and Italy, although recently humbled by the Vandals, and the pillage of the capital. Theodoric offered himself to Avitus as the friend and soldier of Rome; and his word was kept, although the king of the Visigoths claimed the absolute possession of his conquests, by the destruction of the Suevian kingdom of Gallicia. Avitus had gained the favour of Theodoric during a visit to Toulouse, while he was general of the horse under Maximus. After a reign of fourteen months Avitus was deposed by Ricimer, one of the principal commanders of the barbarian mercenaries in Italy. He had reluctantly obeyed Avitus, and availed himself of his popularity, after a defeat of the Vandals at sea, to procure his deposition. Avitus was allowed to descend from the throne to the episcopal chair of Placentia. But the senate was dissatisfied with the clemency of Ricimer, and sentence of death was pronounced against him. He fled towards the Alps, with the intention of securing his person and his treasures in the sanctuary of Julian, one of the tutelar saints of his native place, Auvergne. He died on the road, either from disease, or by the hand of the executioner; and his remains were interred at the feet of his patron saint at Brivas, or Brioude, in Aquitaine. Avitus left an only daughter, who was married to Sidonius Apollinaris. The tedious panegyric which Apollinaris addressed to his father-in-law upon his entrance on the consulship for 456 A. D. is our principal authority for the life of Avitus. (Sirmond's Sidonius, p. 330; see also Gregor. Turonensis, lib. ii. and Victor Tunnunensis in Chron. apud Scalig. Euseb.) The character of Avitus is as imperfectly recorded as the events of his reign. He is accused by Gregory of Tours, of dishonouring the wives and daughters of his subjects, and of adding insult to dishonour, by coarse and unseasonable raillery. Another chronicler calls him, "*vir totius simplicitatis.*"

AVITUS, (St. properly Alcimus Ecditius Avitus,) archbishop of Vienne, in France. He was born in Auvergne, of a

patrician and senatorial family, about the middle of the fifth century. He succeeded his father in the see of Vienne in 490, and was universally respected for his learning and piety. He was equally respected by the unconverted Clovis, and by the Arian king of the Burgundians, Gondebaud. At the request of the latter, he wrote against the Eutychians. He afterwards attacked the Arians themselves, and, after Gondebaud's death, succeeded in converting his son and successor to the catholic doctrines. He died in 525, on 5th February, according to the commonly received account; though another authority says on Aug. 20. His prose works, still preserved, consist chiefly of letters and homilies. He was much better known as a poet; and we have still various poems by him on religious subjects, such as the Creation of the World, the Praise of Virginity, and some parts of scripture. The different editions of his poems are enumerated by Polycarp Leyser, Hist. Poet. Med. Æv. pp. 85—92. His prose writings have also been printed several times, by Sirmond, and others.

AVOGADRO, (Nestor Denis,) an Italian minorite, flourished in the fifteenth century. He compiled a Latin dictionary, which had a great reputation for a long time, and went through several editions. (Biog. Univ.)

AVOGADRO, (Albert,) an Italian poet, was born at Vercelli, and flourished in the fifteenth century. He wrote a Latin poem in praise of Cosmo de Medici, which was first printed in 1742, in the Deliciæ Eruditorum of Lami, tom. xii. (Biog. Univ.)

AVOGADRO, (Lucia,) an Italian poetess, who flourished about the year 1560. She received great praise from contemporary poets, and particularly from Tasso. She died in 1568. She has left behind her but a very few poems. (Biog. Univ.)

AVOGADRO, (le Comte Louis,) flourished about 1500. In the war of the league of Cambray, he distinguished himself on the side of the Venetians. He fell in an attack on the town of Brescia, in 1512. (Biog. Univ.)

AVOGADRO, (Pietro,) a painter, a native of Brescia, who flourished about the year 1730. He was a scholar of Pompeo Ghiti, and adopted the models of Bologna, imitating them without affectation, but adding some mixture of Venetian colouring, especially in the carnations. The contours of his figures are correct and graceful, the fore-shortenings judicious; and the general effect of his pictures is harmonious and pleasing. His best work is in the church of San Giuseppe at Brescia, representing the martyrdom of the saints Crispino and Crispiniano. (Lanzi, Stor. Pitt. iii. 228. Bryan's Dict.)

AVOGADRO, (Giuseppe,) count of Casanova, was born at Vercelli in 1731. His family was one of the most ancient in Lombardy, and had been ever since the twelfth century employed in church disputes; having thus acquired the name of "Avogadro," that is, advocate. The count devoted his life to the improvement of his estates, and introduced many new plans of cultivation, by which he realized a considerable fortune. He wrote many tracts on agriculture. He died at Vercelli in 1813. (Biog. Univ. Suppl.)

AVOGARO, (Count Azzoni Rambaldo,) an Italian antiquary, born at Treviso in 1719, and died in 1790. (Biog. Univ. Suppl.)

AVOGRADO, (Jerome,) a native of Brescia, lived about 1486. He was a patron of men of literature, and also himself a man of letters; having at once the gifts of intellect and fortune. He is said to have been the first editor of Vitruvius, but his claim to this honour is involved in some doubt. (Biog. Univ.)

AVONDANO, (P. A.,) an Italian musician and composer in the last century. His operas, Berenice; Il Mondo della Luna; and the oratorio Gioas Re de Giuda; have had their day; as well as his Six Solos and Duetts on the Violoncello, which are, however, still very useful.

AVONT, (Peter van den,) a painter and engraver, born at Antwerp about the year 1619. He painted landscapes, enriched with figures, well-drawn, and touched with much spirit. He frequently decorated the landscapes of Vinckenboom. He was also an eminent engraver; and amongst his plates are three Madonnas, and a Magdalen ascending to Heaven, and two Bacchanalian subjects of Children; the latter, and the Magdalen, after designs of his own. He also executed twenty-four small plates of Children; on each plate a Child and an Angel, which were published in a set, called Pædopegnion, by W. Hollar. He signed himself, Pet. van Avont. (Bryan's Dict. Strutt's Dict. of Eng.)

AVOSANI, (Orfeo,) organ player at Viadana, in the Mantuese; one of the most fertile and genial composers of church music in the seventeenth century.

But few of his works have reached us, among which are a collection of Masses for three voices, Venice, 1645; a number of Psalms, and a Compieta concertata a cinque voci, of which perfect copies are to be found, as well in Sto. Marco in Venice, as in the Vatican.

AVOST, (Jerome d',) a French writer, born in 1558 or 1559. He was brought up in the household of Margaret, first wife of Henry IV. of France. He made many translations into French, among which was the Jerusalem Delivered, and published several poems. (Biog. Univ.)

AVRIGNY, (Charles Joseph Loeillard d', about 1760—1823,) was a man of letters at Paris, and wrote a number of pieces that had but a temporary interest. His tragedy, however, called Jeanne d'Arc à Rouen, which was performed for the first time in 1819, has been much admired. (Biog. Univ. Suppl.)

AVRIGNY, (Hyacinth Robillard d',) a French historian, born at Caen in 1675. He entered the order of Jesuits in 1691, and died in obscurity at the college at Alençon, in 1719. He left in manuscript — Mémoires Chronologiques et Dogmatiques pour servir à l'Histoire Ecclésiastique depuis 1600 jusqu'en 1716, printed at Paris in 1725; and Mémoires pour servir à l'Histoire Universelle de l'Europe depuis 1600 jusqu'en 1716. These works have given him a very distinguished place among the historians of the reign of Louis XIV. His superiors made great alteration, however, in his manuscript; and it is said that he died of mortification at the liberties taken with it. (Biog. Univ.)

AVRIL, (Jean, sieur de la Roche,) one of the older French minor poets, was born in Anjou, and lived about the end of the sixteenth century. (Biog. Univ.)

AVRIL, (le P. Philippe,) a French jesuit, who was professor of philosophy and mathematics at Paris, in 1684. It had been decided about this time, that missionaries should be sent to China by the way of Tartary; but as the route was little known, it was deemed advisable to send some travellers beforehand to mark it out. For this purpose Avril was selected. He set out in 1685, and made his way as far as Astracan, where the governor of the place stopped his further progress. He then went to Moscow, hoping from thence to accomplish the journey; but the difficulties thrown in his way by the Russian authorities, and his bad health, obliged him to return to France in 1670. He published his travels, under the title of Voyage en divers Etats d'Europe et d'Asie, Paris, 1672. The book contains much interesting matter. He died soon after its publication. (Biog. Univ. Suppl.)

AVRIL, (Jean Jacques d', 1744—Dec. 1832,) a modern engraver, was born at Paris, and studied under J. G. Wille. His works consist of five hundred and forty plates, amongst which may be enumerated the Family of Darius, and the Death of Meleager, after Lebrun; ten large subjects, from Greek and Roman history, after Le Barbier the elder; many engravings after pictures by Raffaelle, Albano, Le Sueur, J. Vernet, Rubens, Vandermeulen, Berghem, Vanderwerf, &c. His prints, collected, form two folio volumes. (Biog. Univ.)

AVRILLON, (Jean Baptiste Elie, 1652—1729,) a French Franciscan, celebrated for his fine preaching, who wrote many religious works, which were much admired in France. (Biog. Univ.)

AVRILLOT, (Barbe,) better known under the name of Madame Acarie, the name of her husband, or that of "la Sœur Marie de l'Incarnation," which she took on entering a religious order, was born at Paris in 1565. She fancied that she had a commission from heaven to reestablish the order of the Carmelites in France; and at her representations, and by her exertions, this was effected; so that she is regarded as, in a manner, the founder of that order in France. In 1613, she became a widow, and then entered a convent at Pontoise, where she died in 1618. It is pretended that many miracles have been wrought at her tomb. Pius VI. placed her, in 1791, among the number of the saints. Her life has been written three different times. Her daughter, Marguerite Acarie, entered the same religious order, and was also celebrated for her piety. (Biog. Univ.)

AVUDRAAM, (David,) a Spaniard, who, about the middle of the fourteenth century, wrote a celebrated work, which is called, from his name, Avudraam, and contains the Jewish prayers for all the year, &c. Several editions have been printed of it, but the most rare is the first, Lisbon, 1429. The second is that of Constantinople, 1514. (See De Rossi, Annali, &c. Secolo xv. and Dizionario Storico, *in voce*.)

AWDELAY, or AUDLEY, (John,) a canon of the monastery of Haghmond, in Shropshire, in 1426, who, in his old age, wrote some religious poetry in the

dialect of his own county. He tells us himself that he was chantry-priest to the lord Strange, and that he was deaf, sick, and blind, when he composed the book.

"John the blynde Awdelay,
The furst prest to the lord Straunge he was,
Of this chauntré here in this place,
That made this bok, by Goddus grace,
Deef, sick, blynd, as he lay."

The original MS. of this curious poetry was in the possession of Mr. Douce, and is now deposited with his books in the Bodleian library, at Oxford. (Ritson. Halliwell, Introduct. to Warkworth's Chron. xiv.)

AWDELEY, (John,) was a printer of some note, between the years 1559 and 1580. He also appears to have been himself an author of several productions, in verse, consisting of epitaphs, serious ballads, and short moral pieces. When Dr. Dibdin wrote his account of Awdeley, (Typogr. Antiq. iv. 563,) he was not aware of the printer's claim as a versemaker. He calls him "John Sampson, alias Awdeley;" but there seems to be some confusion in the books of the Stationers' Company at this date, respecting John Sampson and John Awdeley, as there is no other trace of our printer-poet having gone by two names: he always called himself upon the works, which came from his press or pen, John Awdeley. He was an original member of the Stationers' Company, when it received its charter; but the date of his birth, as well as of his death, are unknown. According to Herbert's MS. additions to his History of Printing, John Awdeley was still living in 1582; but his latest dated work is 1576. Dr. Dibdin informs us that Awdeley had a license to print The Epitaph of Mr. Veron, in 1562, not knowing that it had actually appeared under the title of An Epitaphe, upon the Death of Mayster John Viron, Preacher, and that the printer was himself the writer of it: at the end we read "Finis, quod John Awdeley." Another pious broadside poem from his pen was upon Ecclesiast. xx.—Remember death, and thou shalt never sinne, 1569; and a third, subscribed only "Telos quod J. A." and entitled, The cruel Assault of God's Fort, was printed by him without date. He has also some original stanzas before Gregory Scott's Brief Treatise against certayne Errors, 1574. This work was unknown to Ames, Herbert, and Dr. Dibdin. Awdeley carried on business, as appears by the colophon to many of his pieces, in "Little Britain Street, by Great St. Bartholomew's;" and sometimes it is called "Little Britain Street without Aldersgate."

AWEIS, AVIS, or WEISS SHAH, succeeded his father, Hassan, surnamed Buzurg, or *The Great*,* the founder of the Il-Khanian dynasty of Moguls, which ruled in Persia after the extinction of the line of Hulaku, A.D. 1356, A.H. 757. The dominions which he inherited from his father comprehended Bagdad and the greater part of Irak; but Aweis extended his realm by the reconquest of several of the provinces in which the governors had assumed independence during the convulsions preceding the fall of the last dynasty. In 1358, he subdued Azerbijan (the ancient Media), and secured its possession by the execution of the prince and forty of his emirs. The next ten years were occupied by the reduction of Moosul, and the remainder of Irak; and in 1370, he turned his arms against Ameer-Wali, the usurper of Mazanderan, whom he defeated in a great battle near Rei, and pursued into Khorassan. He died four years afterwards, A.D. 1374, A.H. 776, characterised by eastern writers as a just, religious, and valiant prince: his good qualities appear, however, to have been tarnished by cruelty. On his death-bed, he nominated Hussein, the second of his four sons, to succeed him, in preference to his elder brother Hassan, who was seized and put to death by the ministers, as soon as his father expired, to avoid the evils of a disputed succession. Hussein was a virtuous and beneficent ruler, but was dethroned in a few years by another brother, Ahmed, in whose reign the short-lived power of the Il-Khanians was destroyed by Timour. (Khondemir. Arabshah. D'Herbelot. De Guignes. Malcolm's Persia.)

AWEIS, or AHMED DJESAIR, after having killed his brother Hussein, who succeeded his father Aweis, caused himself to be proclaimed king in 1381. He was a detestable tyrant, and his people, weary of his oppressions, called in Tamerlane. He was twice driven from his capital, and twice regained it. He formed a league with Cara Yousouf, but at length the alliance was broken. Cara Yousouf attacked him, took him prisoner, and put him to death in 1410. Thus ended the dynasty of the Il-Khaniens. (Biog. Univ.)

AWEIS, or VAIS, called frequently Meer Vais, or Mirveis, a chief of the Ghilji Affghans of Candahar, in the early

* He was thus distinguished from Hassan "Kutchuk" (*The Little*) the chief of a rival family.

part of the last century. He had been early disaffected to the Persian yoke; and in 1709, irritated by an insult offered him by the governor Goorgeen-Khan, he treacherously assassinated him at a banquet, slaughtered the Persian garrison, and made himself independent ruler of Candahar. All the efforts of the court of Ispahan to reduce him proved ineffectual. Khosmo-Khan, the nephew of the murdered governor, was defeated and killed; and Aweis retained the sovereignty till his death, in 1715, A.H. 1127. His authority was inherited by his brother, Meer Abdullah, or, as Meerza Mahdi calls him, Abdulaziz; but the unwarlike character of this chief rendered him unpopular, and he was deposed and put to death by his nephew, the son of Aweis, Meer Mahmood, the Affghan conqueror of Persia. (See HUSSEIN SHAH, MAHMOOD, ASHRAF. Malcolm's History of Persia. Hanway's Travels. Meerza Mehdi, Life of Nadir.)

AWTIE, (Daniel,) a noted counterfeiter of the king's coin. He resided at Dannoty Hall, (so called from a corruption of his own name,) near Thirsk, in the latter part of the reign of William III. The fitting up of his house with recesses, concealed doors, and other secret contrivances, as well as with dangerous and difficult barricadoes, enabled him to carry on his base coinage, for a long time and to a great extent. A man named Busby married his daughter, and joined him in his wicked practices. Soon, however, a deadly quarrel arose between them, relating, it is supposed, to their illegal traffic; and Busby, determined to engross the whole, murdered his father-in-law; for which he was tried at York, and condemned, and hung in chains, about the year 1702, near the scene of the murder, and the place is called "Busby Stoop"* to this day.

AXAJACATI, (1464—1477,) seventh emperor of Mexico, was the second son of Montezuma I. He added many provinces to the empire of the Artequi, which became known as that of Mexico, from the name of the chief war-god whom these cruel barbarians worshipped. The captives whom he took were sacrificed to that deity. The greater part of his reign, however, was peaceful; and he was a great encourager of agriculture. He was succeeded by Ahuitzol.

AXARETO. See ASSERETO.

AXEHIELM, (Johan,) a Swedish antiquarian, was born at Norköping, in 1608; and studied antiquities at the college of Upsal, under the guidance of the royal Archivarius Buræi. In 1630 he received a commission from the university to travel through Sweden, and to seek out and examine such remains of antiquity as had been, up to his time, neglected or forgotten. His zeal and success in this pursuit were great. But his acquirements were not confined to a knowledge of antiquities. He was also an eminent jurist, and in this capacity was preferred to several important civil offices. In 1652 he was appointed royal antiquary, having been ennobled the year before. Axehielm was not less noted for his virtues, his integrity, and zeal in the service of his country, than for his learning. His works (left behind him in MS., and never published,) are—Leges Vestrogothiæ et Vestmanniæ; Monumenta Runica; a translation of the Vilkina Saga into Swedish; On the proper Sueo-Gothic Orthography; Varia Collectanea ad concinnandum absolutum Lexicon Svio-Gothicum; a Treatise on the Three Crowns; Dictionarium ex Legibus Islandicis; Barclaii Vita (Swedish). He died in 1692.

AXELSON, the name of a Danish family, whose members performed an important part in the dissensions between the kings Christian I. and John of Denmark, and John Canutson and Eric of Sweden. Several of these, though Danish subjects, and possessing rich estates in that kingdom, attached themselves to the interests of Sweden, and married princesses of that country—a circumstance arising chiefly from an ordinance of Christian I., by which, shortly after his accession, he claimed certain estates of the crown which had been pledged to individuals for sums of money, which sums, he asserted, had been repaid, in many cases fourfold, by the revenues of the mortgaged lands. Many of these lands were held by the family of Axelson, and the reclaiming of them excited a general hostility against the Danish government.

Iver Axelson fled from Denmark, for the reason just mentioned, to his brother Erich in Sweden, who had married the sister of the king, Charles, and held the post of superintendent of the kingdom. Here Iver made a formal renunciation of his allegiance to the crown of Denmark; married Magdalene, the Swedish king's daughter; and after the death of his brother Olaf, ruled the island of Goth-

* Stoop is a word provincially used in this part of the country for "post."

land with independent power, acknowledging allegiance neither to Denmark nor Sweden. He armed several ships for the defence of this claim; forced the Hollanders to a certain tribute; and embittered the government of Sweden, and especially the superintendent, Steen Sture, who considered this insolence of a subject as a humiliation for Sweden. Alarmed at the threat of a seizure of the island on the part of Sweden, Iver at length resolved to give up the possession of it to the then king of Denmark, John; and received, in return, the pardon of his rebellion and the restoration of his Danish possessions; but Oeland and Borkholm, his most important acquisitions in Sweden, fell into the power of his inveterate enemy, Steen Sture. Thus he was reduced from the power, if not the name of an independent king, to that of a private individual; and closed his life in obscurity, if not in want.

Erich Axelsön, already mentioned, who had the appointment of superintendent of the kingdom, as well as the government of Stockholm and other fortified towns of Sweden, had the merit of putting these into the hands of Charles Canutson, whose sister he had married; and thus materially assisting the restoration of that king to the throne, in 1468.

Aage Axelsön appeared as Danish counsellor in the treaty of peace between Denmark and Sweden, in 1450; made peace with Christian I., in 1453, by the restoration of the crown goods which he held in pledge, on condition of receiving the loan for which they were given as security, and was permitted to retain those which lay in the circle of Halmstad and the district of Falkenberg.

Olaf Axelsön was sent by Christian I. to take possession of the island of Stockholm—an enterprise in which he fully succeeded, and held the island till his death, when it was seized by his brother Iver. (See this name.) (Ersch und Grüber.)

AXEN, (Petrus,) a jurisconsult of some eminence, was born at Husum, in Holstein; and after completing his studies at Leipsic and Jena, he accompanied baron Friesen and the duke of Holstein, in the capacity of tutor and secretary, in a journey through France, Holland, England, and Italy. On his return, he settled in Sleswic, where he married in 1670, and had the reputation of a skilful and successful advocate. He died in 1707, after having been long so afflicted by the gout, as to be almost excluded from society. His printed works are, Historia de Vitâ et Obitu Helenæ a Kerssenberg; Elogium Sepulchrale Cath. Einsideliæ; Galeati Gualdi Historia Pacis inter Ludovicum XIV. et Philippum IV. (from the Italian); an edition of Phædrus's Fables, with notes; and epistles. He left behind him in MS., Notes on the last four books of Phædrus; Notes to Caii Institutiones; Tractatus de Assassinio; Diatribe de Expositione Infantum et Brephotrophiis; and Nova Versio Latina Historiæ Philippi Cominæi.

AXIONICUS, a comic writer, of whose plays the titles of four alone have been preserved, and a few fragments, by Athenæus.

AXIOTHEA, a female philosopher, said by Themistius to have come in man's attire from Arcadia to Athens, for the purpose of attending the lectures of Plato, where she remained some time without her sex being discovered. She was led to this step by having met with some of the philosopher's writings on the Republic.

AXT, (Frederic Samuel,) cantor at Frankenhausen, about 1719. He has left compositions on the organ.

AXTELL, (Henry,) an American doctor of divinity, was born at Mendham, New Jersey, in 1773, and graduated at Princeton in 1796. He settled at Geneva, shortly after its foundation. He died on the 11th February, 1829.

AXTIUS, a German physician of the seventeenth century, who published, Tractatus de Coniferis Arboribus et Pice Conficiendâ; Jenæ, 1679. (Biog. Univ.)

AYALA, (Diego Lopez d',) canon of Toledo about the middle of the sixteenth century, translated into elegant Castilian the Philocopo of Boccaccio, and the Arcadia of Sorenazuno.

AYALA, (Juan J. de,) a friar of the order of Mercy, who wrote some pious works, and translated some from other tongues. He also wrote Latin verses and epistles.

AYALA, (Gabriel d', 1562,) a Spanish surgeon, who practised at Brussels, and wrote a book of epigrams which had no great point. Another of this name wrote on military engineering. We might enumerate several others who wrote books of piety, but it would be useless.

AYALA, (Pedro Lopez d', 1332—1407,) the celebrated biographer of the kings of Castile, was a native of Murcia. Entering the military service, he fought under the banners of Pedro the Cruel; but that king he forsook for Enrique of

Trastamara. Pedro was expelled; but soon returning, with an English and Gascon force, and being joined by many nobles, Enrique was conquered, and driven away in his turn. In the great battle of Najera, which was chiefly decided by the bravery of our Edward the Black Prince, Ayala was captured, and sent to England, where he remained until ransomed. By Enrique, who had again ascended the throne, he was made counsellor of state, and ambassador to the French court. In the reign of Juan I., at the great battle of Aljubarota, he was taken prisoner by the Portuguese, and ransomed. On both sides, the prisoners were soon restored. By Juan he was made great chamberlain of the palace, and chancellor of Castile. By Enrique III. he was also much honoured, and he enjoyed the royal confidence to his death. The knowledge of these circumstances is useful towards the right appreciation of this author's work. His severity towards the memory of Pedro, and his partiality for the family of Enrique, are conspicuous enough in three at least of the four reigns which he wrote —Cronicas de los Reyes de Castella, D. Pedro, D. Henrique II., D. Juan I., y D. Henrique III. Saragossa, 1682; best edition, Madrid, 4 vols, 4to, 1770. In other respects Ayala was a man of letters. He translated into Castilian Boccaccio De Casibus Illustrium Virorum; St. Gregory's Commentary on the Book of Job; Boethius, De Consolatione Philosophiæ; and a tract of St. Isidore, De Summo Bono. His example in this respect deserves the more honourable mention, from the almost universal indifference to letters exhibited at this period by the nobles of Castile.

AYALA, (Sebastiano,) of a noble Sicilian family, born in 1744. He studied at Palermo, became a Jesuit, and was sent as professor to Malta. After the Jesuits had been expelled that island, he went to Rome, and studied theology in the Colegio Romano. Having applied himself equally to mathematics and astronomy, he was selected by General Ricci to be the successor of the Abbé Ximenes, in Tuscany. He went, however, first to Vienna, to profit by the instructions of P. Hell, who had just observed the transit of Venus. Ayala embraced afterwards the diplomatic career, and became, in 1793, minister of the republic of Ragusa at the court of Vienna. He published anonymously several works, among which are, Lettera Apologetica della Persona, e del Regno di Pietro il Grande, &c.; De la Liberté et Egalité des Citoyens, avec des Considérations sur quelque nouveaux Dogmes politiques; the latter being translated into German, and by Francesco Ruspoli into Italian. Ayola wrote also a Life of Metastasio, and published in 1802 at Vienna, the posthumous works of the Italian poets. (Degli Italiani Ilustri, Tipaldo, i. 26.)

AYAMONTE, (the marquis d',) of the house of Guzman, was born about the end of the sixteenth, or in the beginning of the seventeenth century. The marriage of his kinswoman, Luisa de Guzman, with the duke of Braganza, afterwards Joan IV., made him studious of Portuguese rather than Spanish interests; and in concert with Joan, he entered into a conspiracy, of which the object was to separate Andalusia from the crown of Spain. The conspiracy was discovered; and he was taken, tried, and executed.

AYESHA, the celebrated and favourite wife of Mohammed, whose nuptials with her took place—such is the precocious maturity of that climate—when she was only nine years old; from which circumstance, and from her being the only wife of the prophet who was not a widow, her father Abdallah is usually known by the name of Abubekr, or Father of the Virgin. Though highly esteemed by Mohammed, who even consulted her in matters of religion, and decorated her with the title of Omm-al-Mumenin, or Mother of the Faithful, her virtue did not always escape suspicion; and eighteen verses of the twenty-fourth chapter of the Koran were revealed expressly to clear her from the imputation of an intrigue with Safwan. After the death of Mohammed, who expired with his head resting on the lap of this best-beloved of his wives, the residence of Ayesha was fixed at his tomb at Medinah; but her restless spirit led her to disturb the reigns both of Othman and Ali, and on the accession of the latter, the faithful were scandalized by the sight of their prophet's widow heading an army in favour of the pretensions of Telha to the khalifat. The Battle of the Camel, so called from a camel of extraordinary height, on which Ayesha was mounted during the engagement, was fatal to Telha; and Ayesha fell into the hands of Ali, who dismissed her to her former residence with a simple rebuke. The only public mention made of her after the accession of the Omm-

dyades, is in a fruitless intercession for the lives of Hedjer and his companions, who were unjustly put to death by Moawiyah. She died A.D. 677, A.H. 58; having survived nearly half a century her husband Mohammed, by whose side she is said to have been buried. This circumstance, however, is not mentioned in Burckhardt's account of the mosque at Medinah. (Abulfeda. Ebn-al-Athir. D'Herbelot. Gibbon, ch. 50. Sale's Koran. Ockley's Saracen History.)

AYLESBURY, (Sir Thomas,) a mathematician and astronomer of the seventeenth century, was born in London, and received the early part of his education in Westminster school, from whence he passed to Christ Church, Oxford, in 1598. When he left the university, he became secretary to Charles, earl of Nottingham, lord high admiral, and to George, duke of Buckingham, who succeeded him in that office. More eminent employments followed. He was made one of the masters of the Requests and master of the Mint, and in 1627 was created a baronet. He held these offices at the breaking out of the civil wars, when he adhered to the king, and in 1649 retired to Antwerp. In 1652 he removed to Breda, where he died in 1657, at the age of eighty-one. These particulars are from Wood, who pays him this honourable tribute, that "he was a learned man, and as great a lover and encourager of learning and learned men, especially of mathematicians, he being one himself, as any man of his time." He was a great friend of Hariot, who left to him many of his goods, books, and writings; and a benefactor to Warner, another of the distinguished mathematicians of the time, to whom he allowed an annual pension. Thomas Allen, of Gloucester Hall, a person devoted to the same studies, was also of the number of his friends. Sir Thomas Aylesbury had a son and a daughter, both memorable persons. The son was tutor to the two young Villierses, sons of the first Villiers duke of Buckingham, and travelled with them abroad. On his return, he was made one of the grooms of the bedchamber by Charles I., and at the king's command translated Davila's History of the Civil Wars of France, which was printed in 1647. He lived abroad for some time, with his family; but returning to England, he accepted employment under Cromwell, going to Jamaica as secretary to the governor. He died in that island, his father still living, in 1657. The daughter of Sir Thomas Aylesbury became the wife of Edward Hyde, afterwards earl of Clarendon; and her daughter marrying James duke of York, afterwards James II., she was the grandmother of the queens Mary and Anne.

AYLETT, (Robert, LL.D.) and a master in Chancery, educated at Trinity hall, in Cambridge, but entitled to insertion in a dictionary of this kind, as having been the author of various poems, published in the former half of the seventeenth century, and a little later. The earliest work of his which is now known was published in 1623, under the title, Peace, with her four Garders, consisting of four Poems, viz. Five Moral Meditations; Thrift's Equipage; Susanna, or the Arraignment of the two Unjust Elders; Joseph, or Pharaoh's Favourite. Some of these are found apart from the rest. In 1653 he published, A Wife, not ready made, but bespoken; in 1654, Divine and Moral Speculations, in metrical numbers; and in 1655, Devotions, viz. a Good Woman's Prayer, and the Humble Man's Prayer. An account of some of these rare publications may be found in the Censura Literaria and the Restituta. It has been conjectured that he was the author of the antiquarian work, entitled, Britannia Antiqua Illustrata, published under the name of his nephew, Aylett Sammes. It appears, by the inscription on his portrait, that he was aged fifty-one in 1635.

AYLIFFE, (John, LL.D.,) being then a fellow of New college, in Oxford, published, in 1714, The Ancient and Present State of the University of Oxford, in 2 vols, 8vo. This was chiefly taken from Wood's noble history of that university; but it was alleged to contain so many misrepresentations and scandalous aspersions, that it was ordered to be burnt by the hangman; and he himself was degraded and expelled the university. Whereupon he published his Case, 1716, relating to the proceedings against him in the Vice-Chancellor's court, and also those against him in his own college. He was the author of two other works, viz. Parergon Juris Canonici Anglicani, or a Commentary, by way of Supplement to the Canons and Constitutions of the Church of England, 1726; and A new Pandect of the Roman Civil Law, folio, 1734.

AYLIN, (Jean,) or rather Ailino, an Italian historian of the fourteenth century, wrote a history of the war of Frejus, which has been inserted by Muratori in his Antiquitates Italiæ Medii Ævi. He

is sometimes called Johannes de Maniaco, from the name of the castle in which he was born. (Biog. Univ.)

AYLMER, (John,) a noted English prelate, who flourished during the period of the Reformation, and whose life has been written at large by Strype, 8vo, 1701. He sprung from an ancient and honourable family in the county of Norfolk, and was born in 1521. His studies were pursued at both of our English universities, but chiefly at Cambridge, where he was assisted with an exhibition by the marquis of Dorset, afterwards duke of Suffolk, and father to Lady Jane Grey, to whom, after leaving the university, he was appointed tutor, and chaplain to her father. To Aylmer's tuition may be attributed the proficiency in the Greek and Latin tongues for which Lady Jane Grey has been so celebrated. His first preferment was the archdeaconry of Stow, which he received in 1553. But on the accession of queen Mary, being a strenuous opponent of popery, he was obliged, for the sake of his personal safety, to retire to the continent, together with many other protestant divines. He found peace at Zurich, where he prosecuted his studies, and where most of the works which he published were written. During his exile he produced an answer to John Knox, who had published at Geneva, in 1556, a treatise against women having the government of a kingdom. When Elizabeth was become queen, he returned, and in 1562 was made archdeacon of Lincoln. In 1576 Aylmer was promoted to the bishopric of London, succeeding Sandys, who was translated to York. In his episcopal capacity he showed himself very zealous for the purity of the church, and as great an opponent of the puritans as of the papists. The extreme vigilance which he exercised over the conduct and doctrines of his clergy, and his severity against puritanism, were the occasion of his contracting a degree of unpopularity; and at one of his triennial visitations at Maldon, in Essex, he narrowly escaped an outrageous insult intended to be offered to him. He died at Fulham, Jan. 3, 1594, leaving nine or ten children. Wood gives him this character, that he was "well learned in the languages, a ready disputant, and a deep divine." His general manner bore a good-humoured and facetious character, of which Wood, to whom we refer, gives some not very striking instances; as when preaching, observing that his congregation was inattentive, he quoted a long text in Hebrew, at which they all began to listen; whereupon Aylmer remarked upon their folly, who listened attentively to what was unintelligible to them, but neglected to hear that which they understood, and by which they might be edified. (Wood, Ath. Ox. i. 610.)

AYLMER, (John,) a native of Hampshire, who was educated at Winchester school, and was a fellow of New college, Oxford, in 1652. He wrote Greek and Latin verses, and published a book, which he called Musæ Sacræ. He died at Petersfield, April 6, 1672. (Wood, Ath.)

AYLMER, (Lord Matthew,) was the second son of Sir Christopher Aylmer, of Balrath, in the county of Meath, in Ireland. At his first entrance into life, he was employed to raise a body of soldiers in the province of Munster, for the service and defence of the states of Holland against Louis XIV. At the conclusion of the war, the forces being disbanded, young Aylmer became page to the celebrated duke of Buckingham, who sending him to sea in 1679, he in a few years procured for himself the command of a vessel of war. While in the command of the *Swallow*, at the close of the year 1688, he captured one of the vessels belonging to the prince of Orange's fleet. This vessel had four companies of foot belonging to colonel Babington's regiment, and, as Charnock truly observes, was certainly the most consequential prize taken during the enterprise.* Joining the revolution, he commanded the *Royal Katherine*, a second-rate of 82 guns, one of the seconds to Sir Ralph Deleval, at the battle of Beechy-Head. In Russel's celebrated action with the French fleet off La Hogue, he acquitted himself with the utmost gallantry. He was appointed rear-admiral of the red Feb. 1693,† and hoisted his flag on board the *Sovereign*, a first-rate, of 100 guns. In 1694 he accompanied admiral Russel to the Mediterranean; but "Russel being taken ill of a flux at Alicant, the chief command of the fleet devolved

* This circumstance (says Charnock) is, at least, sufficient to prove that no political persuasions can induce a man of real honour to betray his trust. Aylmer is known to have been in his heart zealously attached to those principles which effected the revolution; he is even charged with a design of attempting to seize Lord Dartmouth; and, notwithstanding this temper, he relaxed not in the smallest degree from that conduct which might have been expected from the warmest friend and personal partisan of James II.

† This was the celebrated year when the command of the fleet was put in commission; the commissioners being — Henry Killegrew, Esq., Sir Ralph Deleval, Knight, Sir Cloudesly Shovel, Knight.

on Aylmer."* In May, 1696, he commanded the squadron which conveyed king William to Holland; that monarch embarking with the admiral on board the *Elizabeth*. In 1699 he proceeded purposely to the Mediterranean, to confirm the treaties with the regencies of Tunis, Tripoli, and Algiers. Upon the completion of this service, in which he displayed considerable political tact, he quitted the navy, on account, as it is said, of admiral Churchill, who had also retired some years before, being appointed a commissioner of the admiralty. This appointment followed the resignation of Lord Orford. Aylmer continued to live secluded from public life till after the death of prince George of Denmark, and the consequent retirement of admiral Churchill, when he was, in November, 1709, appointed admiral and commander-in-chief of the fleet. In the month of July following, having convoyed several of our outward-bound fleets clear of the home cruizers, he fell in with a small French convoy bound for Martinico and Newfoundland. But notwithstanding he immediately ordered three of his best sailing ships to chase a-head, and followed them with the rest of his force, he was unfortunate enough, through the haziness of the weather, to be able to secure only one merchantman, (taken by the *Assurance*,) and the *Superbe*, of 56 guns, which struck, after an hour's action, to the *Kent*. Soon after the accession of George I., he was again made admiral and commander-in-chief of the fleet, and subsequently appointed governor of Greenwich hospital, ranger of the park, and keeper of his Majesty's palace at that place. The war, however, which was expected to break out at that time, gave way to peaceable councils, and the rebellion in Scotland was totally crushed. In December, 1716, he commanded the fleet which conveyed his Majesty back from Holland. In 1718, (May 1st,) he was created an Irish baron, by the title of Lord Aylmer; but did not enjoy long the honour his king had conferred on him. He died on the 18th of August, 1720. "He was a man," says Archdale, "very handsome in his person, of good understanding, indefatigable in business, very zealous for the liberties of the people, and made a good figure in parliament, where he sat, as one of the barons for the port of Dover, from the year 1698 to his death."

AYLOFF, a staunch adherent of the earl of Argyle, the fervent supporter of the duke of Monmouth, in his early and futile attempt to depose James II., by stirring up simultaneous insurrections in the two extremities of the kingdom. The king's troops overcoming a party of insurgents in Scotland, Ayloff was taken prisoner, and stabbed himself in order to escape punishment; but having recovered, he was brought up from Scotland into the king's presence, in hopes that discoveries might be drawn from him. James pressed him to a confession, saying, "You know, Mr. Ayloff, it is in my power to give you pardon; therefore say that which may deserve it." To which Ayloff replied, "Though it is in your power, it is not in your nature to pardon." It is presumed (although the several historians consulted are silent on the subject,) that Ayloff ultimately perished on the scaffold.

AYLOFFE, (Sir Joseph,) bart., a distinguished antiquarian writer of the eighteenth century, inherited the title which had been conferred on his ancestor in 1612, at the very beginning of the order, by the extinction of the male lines in the elder branches of his family. He was born about the year 1708, educated at Westminster school, and in 1724 was entered of Lincoln's-inn, and of St. John's college, Oxford. In 1731, he was elected F.R.S., and in the same year a fellow of the Society of Antiquaries, of which he became afterwards a vice-president. He was secretary to the commissioners for building Westminster bridge, and the first named in the commission in 1763 for the better ordering the papers of state.

Sir Joseph Ayloffe's services in antiquarian literature, consisted rather in editing the works of others, than in any original or extensive work of his own. He projected, indeed, two great works—one a History of the County of Suffolk; the other a rational Dictionary of Arts, Sciences, and Trade. Some steps were taken in respect of both, but nothing was done. He was concerned in editing second editions of Hearne's Leland's Collectanea; his Liber Niger; and his Curious Discourses; and he assisted Mr. Thorpe in the publication of the Registrum Roffense, in 1769. In 1772 he published in 4to, Calendar of the Ancient Charters, &c., and of the Welsh and Scotch Rolls in the Tower, which had been begun by Mr. Morant, to which Sir Joseph has prefixed a valuable Introduction. He was also the writer of various

* Charnock.

treatises published by the Society of Antiquaries, in the Vetusta Monumenta and Archæologia. He died at Lambeth, 19th April, 1781, and was buried at Hendon. (Nichols's Literary Anecdotes of the Eighteenth Century.)

AYMAR, or ADEMAR, the last count of Angoulême, of a line that had reigned since 866. Aymar, and his brother William, after the death of the last reigning count, took away part of Angoumois from the rightful heiress Matilda. After the death of William in 1191, Aymar, who was in sole possession of this part, took advantage of the absence of Richard Cœur de Lion, who was the protector of Matilda, to seize the other part. Richard in 1197 made a conquest of the whole of Angoumois, but on the entreaties of Aymar, restored it to him on certain conditions. Aymar left an only daughter, Isabella, who was married first to John, king of England, and afterwards to Hugues, count of La Marche, to whom she brought the Angoumois. (Biog. Univ.)

AYME, (Jean Jaques, 1752—1818,) more popularly known by the name of Job Aymé, a person who figured in the French revolution, of which at first he was a violent partisan. Afterwards becoming more moderate in his views, he was suspected of royalism, and only just escaped death in 1794, and was banished to Guiana in 1798. On his way he was shipwrecked on the coast of Scotland, and most of his companions perished. The revolution of 18 Brumaire enabled him to return to France, where in 1800 he published a personal narrative, under the title Déportation et Naufrage de Job Aymé, ex-législateur, &c.

AYMES DE VARANNES, a French poet of the twelfth century, the author of the Romance of Florimond, one of the cycle of Philip of Macedon, and Alexander the Great. There are several MSS. of it in the libraries at Paris. We have no other information respecting its author than the few allusions found in his own poem. He there says that he wrote it at Châtillon, in the Lyonnois, and *not in France*, that district being added to the crown of France by Philippe-le-Bel, in 1309.

> "Il ne fu mie fais en France,
> Mais en la langue des François
> Le fist Aimés en Lionnois.
> Aimés y mist s'entencion,
> Le romans fist à Chastillon."

And it appears from the conclusion of the poem, that it was finished in 1188. (Hist. Lib. de Fr. xv. 486.)

AYMON, (Jean,) was originally a Roman catholic, but going into Holland he became a Calvinist. He afterwards went to Paris, and pretended to be reconverted to the Romish church. The sub-librarian of the king's library suffered him to be there occasionally by himself, and he took advantage of it, to steal and destroy many of the manuscripts. He fled afterwards to Holland, carrying away with him the original of the acts of the Synod of Jerusalem, held in 1672 and 1673, which he published with the letters of Cyril Lucar, and other pieces, in 1718, with the intention of reflecting on the Romish church. He also published some other works. (Biog. Univ.)

AYOLAS, (Juan de,) obtained himself a name in the subjugation of the Indians of South America. Having filled for a short time the post of governor of Buenos Ayres, he held that of Paraguay, great part of which he helped to subjugate; and he founded the colony of St. Assumption. He was one of the first Europeans that opened a way between the Brazils and Peru. In 1538 he was slain by a body of natives.

AYRAUT, (Pierre,) or PETRUS ÆRODIUS, was born at Angers in 1536. He was for some time one of the most famous advocates in the parliament of Paris. He published some works on the Civil Laws, but the treatise by which he is best known is that entitled, De Jure Patrio. The circumstances which gave rise to it were these. He had a favourite son, who, having displayed great cleverness and ability, he put him into one of the colleges of the Jesuits, in order that he might have the greatest possible advantages of education. He first, however, obtained solemn promises both from the provincial of the order, and the rector of the college, not to solicit the young man to enter the order. These, however, they broke, as readily as they gave them, and seduced the young man to take the habit. When the father requested that his son should be restored to him, all the answer he could get from the Jesuits was, that they knew not what had become of him. Ayraut, by application to the king and the pope, obtained an order for a return of all the names of the young men in all the colleges of the Jesuits, with a direction that if his son was among them, he should be restored to his family. Young Ayraut evaded this by assuming another name. The father, heart-broken, wrote the treatise above-mentioned. He died in 1601, his

days having been shortened by this calamity. The son had the indecency to write an answer to his father's book, but the Jesuits had shame enough not to allow it to be published in his name. (Biog. Univ. Gen. Dict. Moreri.)

AYRENHOFF, (Cornelius von,) born in Vienna, 1733, and died there on the 14th August, 1819, a lieutenant-general in the imperial Austrian service. He was one of the first who endeavoured to reintroduce a better state of taste in that capital, which had descended so low from the height of literary refinement it enjoyed in the times of the Babenbergs. Availing himself of the temporary freedom of the press, introduced by Joseph II., Ayrenhoff published six tragedies and nine comedies, of which the latter especially, were for a long time the delight of the public of Vienna, and one of them, (Der Postzug, represented in the year 1770) attracted even the notice of Frederic the Great. His dialogues are pleasing; and as he belonged to the higher and educated classes, a certain delicate decorum pervades all his plays, which could not but act beneficially upon the rusticity and coarseness of the neglected Austrians. Besides his smaller poems, his historical and critical essays deserve also to be mentioned. His works are Dramatische Unterhaltungen eines k.k. Officiers, Vienna, 1772, 8vo; Des Herrn L. (v.) Ayrenhoff, k.k. Gen. Maj. saemmtliche Werke, Vienna und Leipzig, 1789, 4 vols, gr. 8vo. New and corrected edition, 6 vols, Vienna, 1803. (De Luca gelehrtes Oestreich, i. part i. Ersch und Grüber, Encycl.)

AYRER, (Jacobs,) a German dramatic poet of the sixteenth century, and by profession a notary and lawyer at Nuremberg, was a contemporary of the celebrated Hans Sachs, whom he took for his model, and whom he occasionally surpassed. His plays, which appear to have been written between 1575 and 1589, consist of thirty comedies and tragedies, and thirty-six *fastnachtspiele* and farces, published in a folio volume, after his death, under the title of Opus *Theatricum*, 1618. Besides these, he wrote forty other dramatic pieces, which were to have formed a second volume, but which never appeared; and the first is now become exceedingly scarce. Ayrer's pieces display considerable fancy, and more of plot and management than those of his contemporaries, together with a good deal of comic interest; but they are also frequently defective and grotesque in execution. A clown or buffoon is generally a prominent character in them. Bouterwek gives the subjects of two of his dramas, one of which appears to be well contrived in its plot, and by no means deficient in the *vis comica;* the other, the Trial of the Gout, is a burlesque allegorical drama, far more interesting than serious productions of that class usually are. He was also author of a work entitled, Processus Juris Luciferi contra Christum, first published at Frankfort, 1597, and frequently reprinted.

AYRER, (Geo. Hein.) a German jurist, born March 15, 1702. After completing his studies at the university, he spent several years in travelling through Europe. Shortly after his return in 1736, he was chosen extraordinary professor of laws at Göttingen. He was subsequently made aulic counsellor and privy counsellor of justice to the Hanoverian government; these offices he retained till his death, which took place April 23, 1774. According to Hugo (Gesch. des R. R. seit. Just. p. 542,) Ayrer was not much distinguished either as a teacher or as a writer. A list of his numerous writings, which consist of dissertations on detached points of law, is given by Pütter, (Litt. des T. Staatsrecht.) A portion of them was collected and published in three vols. under the title of Opuscula, (Gott. 1746, 1752, 1764.) Ayrer took a part in the Leipsic reprint of Schulting's Jus Civile Antejust. but his share seems to have been inconsiderable. He was likewise the translator of several works from the English, amongst others of Blackwell on the Classics, the value of which, it is said, consists chiefly in the notes added to it by Ayrer.

AYRES, (John,) the most celebrated penman and writing master of his time, opened a school in St. Paul's churchyard, in the reign of Charles the Second, where he taught writing and arithmetic, and with such celebrity, that he is said to have gained 800*l.* a year by his profession. He published various books connected with his art, as the Tutor to Penmanship, 1695; the Accomplished Clerk, which first appeared in 1683, and was republished in 1700. There is also by him, a treatise on Arithmetic, and probably other works. He died in 1705.

AYRMANN, (Christopher Frederic,) was born at Leipsic in 1695, and was professor of history in the university of Giessan. He published a work on the

history of Hesse, and one called, De Originibus Germanicis. (Biog. Univ.)

AYRTON, (Edmund, 1734—May 23, 1808,) an English composer, born at Ripon, in Yorkshire. He was originally intended for the church, but showing an early predilection for music, he was placed with Dr. Nares, the organist of the cathedral at York. At an early age he was elected organist, auditor, and rector-chori of the collegiate church of Southwell, in Nottinghamshire. In 1764, he quitted that place upon being appointed gentleman of the Chapel Royal; shortly after which he was installed vicar-choral of St. Paul's cathedral, and subsequently became one of the lay clerks of Westminster Abbey. In 1780, he was promoted, by bishop Lowth, upon the resignation of Dr. Nares, to the office of master of the children of the Royal Chapels. In 1784, the university of Cambridge conferred upon him the degree of Doctor in Music; and some time afterwards he was admitted *ad eundem*, in the university of Oxford. He was one of the assistant directors at the Commemoration of Handel, and filled the same situation at each succeeding performance. In 1805 he relinquished his appointment of master of the children, having been allowed for many years to execute the duties of all his other appointments by deputy. He was buried in the cloisters of Westminster abbey. He is considered to have been an excellent musician, of which his compositions for the church bear indubitable evidence. (Dict. of Mus.)

AYSCOUGH, (George Edward,) was the son of Dr. Ayscough, who was tutor to the first lord Lyttleton, and married his sister. He was a lieutenant in the foot-guards. He published a tragedy and a volume of travels, and edited the first lord Lyttleton's works. He died in 1779. He, and his cousin, the second lord Lyttleton, were equally notorious for their profligacy. (Nichol's Bowyer, vol. iii. p. 80. London Mag. 1766, p. 532. Doddridge's Letters, p. 321.)

AYSCOUGH, (Samuel, F. S. A.) a clergyman and assistant librarian of the British Museum. Of his early life and difficulties there is an interesting account by Mr. John Nichols, in the ninth volume of the Literary Anecdotes of the Eighteenth Century. In the year 1785, he was appointed to his office in the Museum, and in the same year entered into holy orders. The public are indebted to him for several very useful indexes and catalogues; of which, those most deserving notice are, a Catalogue of the MSS. in the British Museum, which were collected by Sir Hans Sloane, and Dr. Thomas Birch, together with other MSS. deposited in the Museum, and not belonging to any of the great collections; an Index to the first fifty-six yearly volumes of the Gentleman's Magazine; a Concordance to the Plays of Shakspeare. These have all been printed. He prepared also a Catalogue of 16,000 deeds and other ancient documents, in the British Museum, and assisted in the preparation of the Catalogue of the Printed Books. His father was a tradesman at Nottingham, where the early years of his life were spent. In the church he had a little occasional duty in London, and in the year before his death, lord Eldon gave him the vicarage of Cudham, in Kent. He died at his apartments in the British Museum, October 30, 1804, at the age of fifty-eight.

AYSCUE, or AYSCOUGH,* (Sir George,) a British admiral, renowned in the naval annals of his time. He was descended from an ancient family settled at South Kelsey, in Lincolnshire. His father was attached to the court of Charles the First, and served that ill-fated prince in the capacity of gentleman of the privy chamber. Entering at an early age the naval service of his sovereign, his peculiar quickness in the acquirement of nautical knowledge, added to the influence his father possessed at court, contributed much to his professional advancement. Out of compliment to his respected parent, who, it would seem, had been held in high estimation by his royal master, George, the subject of the present memoir, as also Edward, his elder brother, received the honour of knighthood. Still, strange as it may appear, both brothers, upon the breaking out of the civil war, adhered to the parliament. An official appointment was bestowed on Sir Edward, who acted as one of the parliamentary commissioners† employed in 1646, to treat with the Scots army; and Sir George was empowered by the usurping authorities, to retain command of the same ship he had held under the royal commission.

Possibly the canting and hypocritical

* Ascough, commonly written Ayscue.

† Is it possible that Sir Edward Ascough officiated in this capacity, when the Scotch concluding a bargain with the English commissioners for a sum of money, delivered over the person of their powerless prince?

exhortations of the puritan party, working upon the pliant sensibilities or timid apprehensions of the senior knight, induced Sir Edward to renounce his allegiance and forsake his sovereign: but in Sir George, whose after deeds afford such ample proof of the full possession of all those open, straight-forward, and disinterested attributes which adorn the character of the British seaman, it does carry with it something like a contradiction in his noble nature, that he ever could have brought himself to desert the cause and colours of his king; for the English mariner holds it to be a crime of the deepest die, *to refuse succour to a distressed or defenceless friend.*

In 1648, when a feeling of discontent pervaded a considerable portion of the force afloat, and the crews of *seventeen* ships composing the fleet in the Downs, dismissing their newly-appointed parliamentary commanders,* declared for the king, and set sail for Holland, purposely to receive and protect the sons of their persecuted sovereign,† Ayscue, intent upon securing his ship for the parliament, slipped from his moorings and ran unmolested into the Thames.‡ This move, at so critical a juncture, was deemed "an important service," and to mark the pleasure of the parliament, and the "confidence entertained of his *fidelity*," Sir George was at once despatched to the coast of Holland to watch the motions of his late associates.

Although the parliament became possessed of a formidable force, and though there was no lack of seamen in the fleet, still they were in want of officers to command them; most of the old naval and sea-bred commanders preferring to remain in exile, rather than serve under the new government. Hence the deficiency of *seamen* in command afloat; and the singular, though as the event proved, happy substitution of colonels of cavalry, and other military chiefs, to fight our fleets, and struggle for maritime supremacy. But unaided by nautical council, valour alone could not have worked such wonders on the waters. Ayscough, and subsequently Allen, with a few other seamen serving afloat, lent to their military superiors their practical experience, and in the business of battle, carried into effect every evolution and practised movement necessary to meet the skill and tactics of the foe. How else could men, ignorant of the common management and "working of a ship," have contended with an enemy, whose fleet was composed of practical seamen, competent to provide for the contingencies incidental to sea fight?

In 1649, Ayscue was declared admiral of the Irish seas, and directed to relieve Dublin, which, according to Whitlock, "was a thing of the utmost consequence." This, he very successfully performed, as also many other services, which induced them to continue him in that office for another year, in which time he did all, and even more than they expected; for which they honoured him with their

* Vide Memoir of Sir Thomas Allen.

† "Being supplied with provisions by the king's friends in Kent, the royal squadron proceeded to the Brill, and delivered it to the duke of York, whom the king had appointed high admiral of England. The prince of Wales, who had retired to Paris, where he resided with his mother, was no sooner informed of the incident, than he repaired to Helvoetsluys, and going on board the fleet, was received with loud acclamations. He sent his brother to the Hague, and set sail for England, in order to join and head the Scottish army, when it should enter that kingdom. Arriving at Yarmouth, the inhabitants refused him admittance, whereupon he directed his course to the river Thames, and took several rich vessels belonging to London, which were afterwards restored. Meanwhile the earl of Warwick was despatched with a squadron in quest of the prince, and anchored his ships so near him in the river, that an engagement was thought inevitable. The prince of Wales was eager for battle, and had actually weighed in order to attack the earl; but the wind falling, and afterwards blowing full in his teeth, he could not execute his resolution. Warwick was reinforced, and the royal squadron being in want of provisions, young Charles was compelled to return to Helvoetsluys, whither the parliament fleet followed him." (Clarendon.) The earl of Warwick, immediately on his arrival off the coast of Holland, sent to the States, insisting that they should oblige the ships which had revolted from the parliament of England, and taken refuge in their ports, to put to sea. This demand embarrassed the States, as they were not willing to break with the parliament, neither did they choose to expose the revolted fleet to the resentment of their pursuers; they at length determined not to comply with the English admiral's demand, and ordered all their naval force to sea, to prevent an engagement between the two squadrons. Warwick, finding that his menaces were of no avail, quitted the Dutch coast, and returned home. The command of the royal squadron, now reduced to fourteen ships, was given to prince Rupert, with which he carried on a piratical war, and after some time successfully cruizing in the Channel, he retired into the port of Kingsale."

Eluding the vigilance of Blake, he departed this port, reached the Tagus in safety, then sailed for the West Indies, where his brother Maurice was shipwrecked in a hurricane. With his small remaining force, prince Rupert committed depredations on the commerce of Spain; and at length he proceeded to France, where he sold his prizes, together with the ships that remained of his fleet. We have thus early placed this note, because we are desirous to correct the erroneous statement which appears upon this subject, in a work recently published.

‡ In recording this notable achievement, Charnock says, "*True* to his *trust*, Sir George brought off his ship, the *Lion*, into the Thames." To a power usurping the authority of the throne, we see not the applicability of the expression, "true to his trust."

thanks, and assured him they would retain a suitable sense of what he had done in support of the English and protestant interest in that kingdom. In the beginning of the year 1651, he was sent, in conjunction with Blake, to reduce the Scilly Islands, which were garrisoned for Charles the Second, by a very considerable force, under Sir John Greenville. The joint commanders had but a small body of troops on board; and Sir John Greenville had a considerable force in the island of St. Mary, commanded by some of the best officers in the late king's army; so that if things had been decided by the sword, the dispute must have been both bloody and doubtful. Sir John, taking into account both his military and political position, deemed it prudent to enter into a treaty with general Blake and admiral Ayscue, who used him very honourably, and gave him fair conditions; after which Blake returned to England, and Ayscue prepared a squadron destined for the West Indies, in order to reduce such of the settlements as had declared for the king.

The parliament, when they first heard of the reduction of Scilly, were extremely well pleased, as indeed with good reason, since privateers from St. Mary's did so much mischief, that scarcely any trade could be carried on with tolerable security; but when the conditions were known, some of the parliamentary leaders changed their opinions, and gave Blake to understand, that he and his colleague had been too forward; so that it was doubtful whether the parliament would ratify this agreement. Blake said, that if they had given Sir John Greenville good conditions, they had not done it without good reason; that in the first place, it saved the effusion of English blood; and next, that there was a strong squadron of Dutch ships at no great distance, the commander of which had offered Sir John 100,000*l.* to put these islands into his hands; that if the parliament did not approve of his conduct, he should be sorry for it, and would take care to prevent a mistake of that sort for the future, by laying down his commission, as he was confident Sir George Ayscue would likewise do.* Upon this there was no more said of the articles, which were very punctually and honour- complied with, and Sir George d orders to sail immediately to the dies, for the express purpose of the island of Barbadoes.

* Lansdown's Prose Works.

He arrived at Carlisle Bay (Barbadoes) on the 16th of October, 1651. The force of Ayscue was indeed inconsiderable, compared with that on the island. The governor, Francis Lord Willoughby, of Parham, was a man of sound sense, well beloved, and had assembled a body of nearly 5000 men to oppose him. In spite of the many difficulties which presented themselves, Ayscue determined to do his utmost to reduce the island; and how well he succeeded, will be seen by the following account of general Ludlow. "Sir George," says the general, "opened a passage into the harbour," (*quere* bay,) "by firing some great shot, and then seized upon twelve of their ships without opposition; the next day he sent a summons to the lord Willoughby to submit to the authority of the parliament of England; but he, (the governor,) not acknowledging any such power, declared his resolution to keep the island for the king's service. But the news of the defeat of the Scots and their king at Worcester, being brought to Sir George Ayscue, together with an intercepted letter from the lady Willoughby, containing the same account, he summoned him a second time, and accompanied his summons with the lady's letter, to assure him of the truth of that report. But the lord Willoughby relying on his numbers, and the fewness of those that were sent to reduce him, being in all but fifteen sail, returned an answer of the like substance with the former. Whereupon Sir George Ayscue sent two hundred men on shore, commanded by captain Morrice, to attack a quarter of the enemy's that lay by the harbour, which they executed successfully, by taking the fort, and about forty prisoners, with four pieces of cannon, which they nailed up, (spiked,) and returned on board again.

"At this time," continues Ludlow, "the Virginia fleet arriving at Barbadoes, it was thought fit to send a third summons to the lord Willoughby; but finding that neither this, nor the declaration sent by the commissioners of parliament to the same purpose, produced any effect, Sir George Ayscue landed 700 men from his own, and the Virginia fleet, giving the command of them to the same captain Morrice, who fell upon 1300 of the enemy's foot, and three troops of their horse, and beat them from their works, killing many of their men, and taking about 100 prisoners, with all their arms,

The loss on our side was inconsiderable, few of ours being killed,* and not above thirty wounded. Yet these successes were not sufficient to accomplish the work, there being above 5000 horse and foot in the island, and the Virginia fleet preparing to depart for want of provisions.

"In this conjuncture, colonel Mudiford, who commanded a regiment in the island, by means of a friend that he had in the fleet, made his terms, and declared for the parliament. Many of his friends, following his example, did the like, and in conjunction with him encamped under the protection of Ayscue. Upon this most part of the island were inclined to join us; but the lord Willoughby prevented them, by placing guards on all the avenues to our camp, and designed to charge our men with his body of horse, wherein he was much superior to them, had not a cannon-ball, that was fired at random, beat open the door of a room where he and his council of war were sitting, which, taking off the head of the sentinel who was placed at the door, so alarmed them all, that he changed his design, and retreated to a place two miles distant from the harbour, (anchorage.) Our party, consisting of 2000 foot, and 100 horse, advancing towards him, he desired to treat; which being accepted, colonel Mudiford, colonel Collyton, Mr. Searl, and captain Pack, were appointed commissioners by sir George Ayscue; and by the lord Willoughby, sir Richard Pierce, Mr. Charles Pym, colonel Ellis, and major Byam.

By this treaty "it was concluded, that the islands of Nevis, Antigua, and St. Christopher's, should be surrendered to the parliament of England; that the lord Willoughby, colonel Walroud, and others, should be restored to their estates; and that the inhabitants of the said isles should be maintained in the quiet enjoyment of what they possessed, on condition they attempted nothing to the prejudice of the Commonwealth." (Ludlow's Memoirs.)

For these conditions, it was supposed, Ayscue was never forgiven by his masters at home.† While he lay at Barbadoes, he sent a few ships, under captain Dennis, to reduce Virginia, which with some trouble he effected. Sir George likewise subdued the Leeward Islands; and having thus thoroughly fulfilled his commission, he returned to Europe, when he found the Dutch war had already broken out. Such was the posture of naval affairs, and such the exigencies of the state, that foul, and out of condition as his ships were, he put to sea shortly after his arrival in England. During this cruize he fell in with the St. Ubes fleet, consisting of forty sail, out of which he took, burnt, and destroyed, thirty. Having returned from this successful cruize,‡ Van Tromp, the Dutch admiral, receiving intelligence of Sir George being in the Downs with a small squadron, meditated his total destruction. To this end he detached a considerable force, both to the southward and northward, to prevent his escape, and then prepared to attack Ayscue with no less than forty ships. But such were the preparations made by the British admiral both afloat and ashore, that Van Tromp, upon viewing his position, thought proper to decline the attempt, and sailed northward in search of Blake.

Sir George, being reinforced, proceeded to the southward, and when in the vicinity of Plymouth, fell in with the Dutch fleet under De Ruyter, convoying a fleet of merchant ships outward bound. An action immediately took place, and ended, as all authorities admit, only with the night. The result of the battle, as well as the forces of the two contending fleets, are variously related by different historians. It is stated in the Life of De Ruyter, which, as Charnock observes, "was intended as a panegyric, and published immediately after his decease," that De Ruyter's squadron consisted of fifty men-of-war; and advice of their arrival (the Dutch) off the back of the Isle of Wight, being brought to the pretended parliament of England, sir George Ayscue, who then commanded a fleet of *forty* men-of-war in the west, was ordered to stretch over the channel to hinder, or, at least, dispute their passage. Accordingly, on the 6th of August, 1652, the two fleets came in sight, and about four in the afternoon, to blows, and here continued a sharp fight, bravely maintained on both sides, till, separated by night, both lay by.

Clarendon, Rapin, Whitlocke, and Lediard, all vary in their several versions

* By another authority we collect, that colonel Allen, and between thirty and forty men were killed.

† Whitlock. Heath's Chronicles. Manley's History of the Rebellion.

‡ We here agree with Charnock, "Historians are not very clear in their accounts, whether this event took place at this time, or after his return from the Downs."

of this drawn battle. Amidst so many different accounts, some of them almost contradictory to each other, and others "fraught with fiction, and palpable absurdity," * it becomes impossible to develop the truth. It may, however, be fairly inferred, that as the superiority in point of force was on the side of the Dutch, so was the loss also in the same proportion; notwithstanding, the gallantry and tactics of the brave De Ruyter enabled him to effect his grand object, and carry off his convoy in safety.

The spirit and ability exhibited by sir George in this action, were not, as it has been well observed, "sufficient to preserve to him the confidence of his new masters." They were, as already stated, offended at his *lenity* to sir John Greenville at Scilly, and to lord Willoughby at Barbadoes. These furious republicans would be content with nothing short of unconditional submission from a royalist. Generosity to a vanquished opponent was with them a crime of the blackest dye. They therefore thought proper to *dismiss* Ayscue from his command under the shallow, though common democratical pretence, that *he had not been so victorious as he ought to have been.* Yet, notwithstanding the spleen they certainly bore his generous conduct, they possessed not courage enough to gratify their malice to the full extent of their wishes, but were pleased to grant him as a *douceur*, or palliative to his dismission, a pension of 300*l.* a year in Ireland, and the sum of 300*l.* in money. From this time, says Charnock, sir George continued to live privately, not taking any command at home, during the protectorate. One of Cromwell's last projects was, that of prevailing on Ascough to go over to Sweden to command the fleet of Charles Gustavus, who had ever been in the strictest alliance with him, and was now threatened by the Danes and Dutch. † But, owing to the delays at home, the fleet sent under the command of vice-admiral Goodson was prevented by the ice from entering the Baltic. Sir George proceeded to Sweden by land; and, as he was received, so he continued to live in the highest estimation and favour with the king to the time of his death, which happened early in the year 1660. Returning to England soon after the restoration, he was appointed commissioner of the navy, and on the commencement of the Dutch war in 1664, rear-admiral of the blue. In that station, he served in the memorable battle of the 3d of June, having hoisted his flag on board the *Henry*; and on the duke of York's quitting the fleet, was promoted to be vice-admiral of the red under the earl of Sandwich, who carried the standard, as admiral of the fleet. He subsequently attained the rank of admiral of the blue, and served in that capacity in the battle with the Dutch, which began on the 1st of June, 1666. During the first two days of the action, sir George, as he ever did when contending with the enemy, "behaved with the utmost gallantry; but, unfortunately, on the third, while endeavouring to form a junction with prince Rupert, and his squadron, who was hastening to the assistance of the English fleet, then hard pressed by the Dutch, he struck ‡ on the Galloper Shoal, when, after a considerable time defending his ship with the utmost bravery against a host of enemies, he was at length compelled—his men refusing to fight longer—to surrender; and the Dutch being unable to get their conquest off, set her on fire, previously removing her crew. The Dutch, insulting those whom they had conquered, paraded their captive through their whole country, and afterwards shut him up in the castle of Louvestein. When he returned to England, he was received in the most gracious manner by the king,§ and most affectionately by the people. But after the misfortune he had met with, declining going to sea any more, he continued, concludes Charnock, "to live privately, and in so great a degree, that it is not with any certainty known at what time he died."

AYTA, (Van Zuichem Viglius d',) a lawyer of Holland, was born in Friesland in 1507, and studied at the university of Louvaine. In 1544, and in subsequent years, he was employed by Charles V. on several important missions and embassies. He died in 1577. He wrote some works on the civil law. (Biog. Univ.)

AYUB BEN HABÍD, the successor of Abdelaris in the viceregal government of Spain, was the nephew of Musa. His family was hateful to the khalifs,

* Charnock.

† At this period Oliver died; the project was, however, pursued by his successor, Richard.

‡ His flag was then flying in the *Royal Prince* of 100 guns, the heaviest and largest ship in the whole fleet.

§ Ayscough was not released from his confinement till the end of October, 1667. He arrived in London, and was introduced to the king on the 12th of November following.

and Omar II. deposed Ayub, to make way for Alhaur ben Abderahman, A.D. 715.

AZAD-ED-DOULAH. See ADHAD-ED-DOULAH, whose name is sometimes thus spelled by authors writing from Persian authorities, in consequence of the different pronunciation of ض, the fifteenth letter of the Arabic alphabet.

AZAIS, a musical composer at Marseilles. He published, in 1776, at Paris, Méthode de Musique sur un Nouveau Plan, dedicated to the abbé Roussier. This work obtained for him the appointment of master of music in the Royal Military School of Sorèze. His violoncello concerts, published from the year 1780 downwards, were much esteemed. He left also some MS. Latin Motettos, which continued to be played but few years ago, at the concerts spirituels in Paris. Azaïs died in the beginning of the present century.

AZAIS, (Pierre Hyacinth,) born at Sorèze in 1766. It is not known whether he was related to his namesake the musician. He was a doctrinaire in his youth; afterwards private secretary to the abbé de Faye, bishop of Oleron. Having first embraced, enthusiastically, the principles of the revolution, he suddenly and violently turned against it, and was, in the department he lived in, one of the supporters of the movements which preceded the 18th Fructidor. Having been sentenced to transportation by the tribunal of Albi, he took refuge in the Hospital of the Sœurs de la Charité, at Tarbes, where, most probably prompted by the loneliness and quiet of the place, he became impressed with the ideas he subsequently developed in his Système des Compensations. His sentence having been cancelled, he went to Bagnères, where he composed his Système Universel. He was more than forty years of age when he determined to go to Paris, where he first published, in 1806, his Essai sur le Monde. Having been appointed professor of history at the Prytanée of St. Cyr, he wrote a letter to Napoleon, entitled Discours sur la Verité Universelle, full of rather obsequious praise of that great man. When the Prytanée was removed from St. Cyr to La Flèche, Azaïs came to Paris, and published his Compensations, which excited a good deal of interest in France at its appearance. It was found, however, that one Antoine Lasalle had published, long ago, a similar work, under the title Système de la Balance Universelle, but whether Azaïs had derived his ideas thence cannot be asserted. Azaïs was subsequently nominated inspector of the library at Avignon, where he completed and published his Système Universel, to which five volumes of Application du Principe Fondamental aux Phénomènes de la Physiologie Végétale, Animale, et de l'Homme, &c. were added. Having subsequently been transferred to Nancy, he underwent various fates in the political restorations and abdications of the subsequent years. He settled finally in Paris, and embracing a variety of political and philosophical creeds, continued to pester the public with articles, which he inserted in the Mercure l'Aristarque, Annales Politiques, &c. His wife published, conjointly with her husband, a continuation of the Ami des Enfans, of Berquin, and l'Ombre du Peintre Le Brun au Salon de 1808. Azaïs died recently.

AZALAIS DE PORCAIRAGUES, (Adelaide,) a lady troubadour of the twelfth century, of a distinguished family in the district of Montpelier. She was loved by Guy Guerrejat, brother of William VII. count of Provence, who died in 1177 or 1178. Azalais died about 1170. (Hist. Lit. de Fr. xiii. 422)

AZAMBUZA, (Diego d',) was the seaman appointed by king Joan of Portugal, his sovereign, to found, in 1481, a colony on the coast of Guinea. He succeeded, notwithstanding the opposition of the natives, by mild firmness, rather than by violence; and the fortress of St. George of the Mine became important in the maritime annals of Portugal.

AZANZA, (Miguel José d', 1746—1826,) a native of Pampeluna, who went to the new world at seventeen years of age, and filled with credit to himself several important offices. Mexico and New Spain were the theatre of his labours. At length he returned into Spain, became captain of infantry, was secretary to the Russian embassy, and corregidor of Salamanca. He then returned to the army, fought against the French, and was made minister of war; but the influence of Godoy displaced him, and he was sent out to New Spain as viceroy, not so much to honour him, as to remove him from the court. In 1799 he was recalled; but as Godoy was still at court, he retired to his country-seat, until the memorable events of Aranjuez drew him to Madrid. For some time he adhered to his royal master; as one of the junta of govern-

ment, he opposed Murat with courage; and when summoned by Napoleon to Bayonne to give an account of his ministry, he went with the resolution of preserving his loyalty. But by that monarch he was soon gained; he accepted office under king Joseph; on the restoration of Fernando VII. he was consequently exiled; and though he was subsequently allowed to revisit Spain, he did not remain there, doubtlessly because he was ill-received, and he returned to France, where he died.

AZARA, (Josef Nicolas d', 1731—1804,) a native of Arragon, attached to the ministry of Florida Blanca, then ambassador to Rome, and afterwards to Paris, distinguished himself by his courtesy, by his love of literature, and by his familiarity with literary men. He wrote a life of Mengs, the painter; translated Middleton's Life of Cicero, part of Pliny and Seneca, and Bowles's Description of Spain, into Castilian; and edited two or three ancient works.

AZARA, (Felix d', 1746—1811,) a native of Arragon, who entered into the marine of Spain, and was employed for many years in South America. He turned his residence there, and his visits to the interior, to very good account. His travels in that part of the world, from 1781 to 1801, and his Natural History of the Quadrupeds and Birds of Paraguay, are valuable works.

AZARIAS DE RUBEIS, an Italian rabbi of the 16th century, who published, in 1574, a work entitled The Light of the Eyes, in which many points of history and criticism are discussed. (Biog. Univ.)

AZARIO, (Pietro,) a notary of Navaro, in the thirteenth century, who wrote Liber Gestorum in Lombardia, et præcipue per Dominos Mediolani, and De Bello Canapiciano et Comitatu Massini, both of which are inserted in the Script. Rerum Italic. of Muratori. The history extends from 1250 to 1262. (Biog. Univ.)

AZEEZ BI'LLAH, the fifth of the Ismaili, or Fatimite khalifs of Africa, but the second who ruled in Egypt, succeeded his father Moazz Ledini'llah, A.D. 975, A.H. 365, at the age of twenty-three (Elmakin), or twenty-one according to Abulfeda. The recognition, in the first year of his reign, of his title as commander of the faithful by the holy cities of Mekka and Medinah, completed the spiritual and temporal triumph of the Fatimites in Egypt and Arabia, over their fallen rivals, the Abbasside khalifs, who dwelt rather than reigned at Bagdad; and the possession of Palestine and southern Syria was secured by the reduction of Damascus, which was subdued by an army under Jawhar-Al-Khayed, the conqueror of Egypt for the Fatimites in the reign of Moazz; but the character of Azeez is stained by his ingratitude to this great general, who died in poverty and disgrace, A.D. 981. The anarchy and confusion to which the Syrian principalities were then a prey, enabled the Egyptians gradually to subjugate the greater part of the country; but an expedition directed against Aleppo, then governed by Bedr-ed-deen Lulu, as guardian for the infant sons of Saad-ed-dowla the Hamdanite, was less successful. After a siege of thirteen months, the invaders were forced to retreat by the approach of a Greek army, and Manju-bekin, their commander, dreading the displeasure of his sovereign for this failure, revolted against Azeez, who marched for Syria to crush the rebellion, but died of a dysentery at Belbeis, A.D. 996, A.H. 386, after a reign of twenty-one years, leaving the succession to his son, the celebrated Hakem Bi-emri'llah. The Fatimite khalifate attained its highest degree of power and territorial extent under Azeez, who is described by Abulfeda (an author generally unfriendly to his family) as a mild and beneficent monarch. Jemal-ed-deen further commemorates the lenity which led him to disregard the scurrilous lampoons, grounded on the dubious or fictitious descent of his family from Ali; and his indulgence to Jews and Christians, whom he preferred to offices of trust and emolument, offended his bigoted subjects, who attributed a famine with which Egypt was afflicted, A.D. 975, to the malversations of these unpopular functionaries. A singular circumstance is related of his accession, which, according to the Kholasat-al-akhbar, befel no other Mohammedan prince except Harûn-al-Rasheed: his uncle Hyder, his grand-uncle Abul-Ferhad, and a great-grand-uncle, assisted at his inauguration. The established succession of primogeniture, which was the fundamental law of the Ismaili sect, probably explains in some degree the prolonged existence, unusual in eastern dynasties, of persons so near the throne. (Elmakin. Abulfeda. The Maured-al-Latafet. D'Herbelot.)

AZEEZ, (Malek-al-Azeez Imad-ed-deen Othman,) the second son of the famous Salah-ed-deen (Saladin) succeeded on the death of his father, A.D. 1193, A.H. 589, and the partition of his dominions,

to the kingdom of Egypt, of which he had previously held the vice-royalty. His short reign is only remarkable for his dissensions with his elder brother, Al-Afdal, the sovereign of Damascus, who was at length despoiled of his dominions by the joint attacks of his brother and their uncle Al-Adel, better known by the name of Saphadin, used by the Frank writers. He died from the effects of a fall from his horse in hunting, A.D. 1198, (A.H. 595,) at the age of twenty-seven, leaving his kingdom to his infant son, Malek-al-Mansour, who was speedily dethroned by the ambition of his uncle, Saphadin. (Abulfeda. Makrizi. The Maured-Al-Latafet.)

AZEEZ, (Malek-al-Azeez Ghyath-ed-deen,) son of Malek-al-Dhaher Ghazi, son of Saladin, succeeded to the throne of Aleppo by the will of his father, in preference to his elder, but less nobly-born brother, A.D. 1216, (A.H. 613,) when less than three years old. The domestic administration was however regulated with care and fidelity by the eunuch Togrul, and an attack from the Seljukian sultan of Anatolia was repulsed by the aid of another Ayubite prince, named Malek-al-Ashraf. With this exception, his reign presents a picture of almost undisturbed peace and tranquillity, strongly contrasted with the eternal dissensions of the other branches of the Ayubite family. He died A.D. 1236, (A.H. 634,) at the age of twenty-three, regretted by his subjects as an equitable and beneficent ruler. His dominions were inherited by his son, Malek-al-Nasr Yussuf, in whose reign the kingdom of Aleppo was destroyed by the Moguls under Hulaku. (Abulfeda.) The title of Azeez was borne by several of the minor Ayubite princes.

AZELT, an engraver who lived at Nuremburg, whose name is sometimes called Axelt, Azeld, or Atzveld. He only engraved portraits, and some of them are excellent. A set of the kings of Spain, Hungary, Bohemia, and Denmark, are by him; also many of the plates in Freheri Theatrum Virorum Eruditione Clarorum, etc. (Heinecken, Dict. des Artistes.)

AZEMAR, or AZIMAR, (surnamed Le Noir,) a troubadour of the beginning of the thirteenth century, author of a Tenson and three songs, still preserved. He was born at Château-Vieux-d'Albin, and was celebrated for his courtesy, and for his polished language, which made him much esteemed by people of quality, and particularly by Peter II. king of Arragon, and Raimond, sixth comte of Toulouse. He is believed to have died about 1230. See an article on this poet in the Histoire Littéraire de France, tom. xviii. p. 586.

AZEVEDO. Of this name there are several persons celebrated in the annals of the peninsula.

1. *Girolamo de*, governor of Ceylon, and viceroy of the Portuguese empire in India, was a tyrant in every sense of the word, and on his return to Europe in 1617, he suffered for his conduct

2. *Ignacio*, (1527—1570,) a native of Oporto, who, entering the society of Jesus, bestowed the property of his house on his younger brother. His zeal, his charity, his virtues of every kind, procured him the veneration of his superiors. The dignities which he enjoyed at home did not seem to him consistent with the duties of a laborious preacher, and he obtained leave to become a missionary to the Indians. Embarking, with some young ecclesiastics, in a merchant vessel, he was met by a vessel from Rochelle, commanded by a zealous Calvinist, in the service of the titular queen of Navarre, who was then at war with the catholics of Spain, Portugal, and France. The Portuguese vessel was assailed by the French crew, and three Frenchmen leaped on board, but were immediately killed. This moved the vice-admiral's anger; he ordered a second assault, took the vessel, and put the Jesuits to death. Azevedo's life was written by two Jesuits, Jules de Cordara, and De Beauvais.

3. *Luis de*, (1573—1634,) of Cheves, in Portugal, entered into the order of Preachers, and in 1604 was sent a missionary into Ethiopia. There he remained till the day of his death; and during thirty years he made many converts to the Roman-catholic form of christianity. Familiarly acquainted with the language of the country, in conjunction with a brother missionary, he translated into it the New Testament and a Catechism, for the use of the converts in general. For the aid of the natives whom he intended for the ecclesiastical functions, he next translated the works of three leading catholic divines. He also wrote a grammar of the Amharic tongue.

4. *Silvestre de*, (d. 1589,) a Dominican missionary from Portugal to the East Indies, whose preaching to the natives of Cambadia is said to have been very successful. He wrote in the dialect of the country a treatise on the truths of christianity.

5. *Josef Felix Antoine de*,(1717—1780,)

of Spanish extraction, though born at Malines. He entered the church, and obtained a prebendal stall in the cathedral of Our Lady beyond the Dyle. Attached to the aristocracy, of which he himself was a member, he wrote the history of several baronial and seignorial houses in the Low Countries, with some other works of the same character, now rare.

AZIM, or MOHAMMED AZIM SHAH, one of the younger sons of Aurungzeb, who bequeathed to him the kingdom of the Dekkan, to be held independent of the empire of Delhi. But this magnificent appanage was inadequate to the ambition of Azim, who, being present at the death of his father, immediately assumed the imperial title, and marched against his elder brother, Bahadur Shah, whose proposals of peace he answered by the oriental adage, that "two kings cannot sit on the same throne." The armies encountered near Agra, in May, 1707, (A.H. 1119,) and the contest proved fatal to Azim, who was defeated and slain after displaying great personal valour. (Siyar-al-mutakhereen, &c.)

AZIM-UL-DOWLA BEHAUDER, the last nabob of the Carnatic. In 1801, on the death of the last reigning nabob, who had left Ali Hussain his successor, two English commissioners from the governor of Madras offered to allow him a considerable annual sum, on condition that he gave up his dominions to the East India Company. Ali Hussain declined the terms, and Azim-ul-Dowla, the nephew of the last reigning prince, was declared to be the rightful nabob by the Company. He made over the Carnatic to the Company on those terms. The treaty was signed in 1801. Ali Hussain died soon after. Azim-ul-Dowla lived in Madras in great splendour on his allowance, until his death, which took place there in 1819. (Biog. Univ. Suppl. Mills, Hist. of British India.)

AZO, or AZZO, an eminent Italian jurist, who flourished in the twelfth century—a period and country in which "the love of liberty and equal laws rendered the profession of jurisprudence exceedingly honourable." (Hallam, Introd. Lit. Europe.) By birth he was a Bolognese, (Tiraboschi, Gravina, Orig. Jur. Civ.,) and studied law under Joannes Bassiano, a native of Cremona, and a pupil of the celebrated Bulgarus. The reputation which Azo speedily acquired soon placed him at the head of the law-school at Bologna, which had been founded by the renowned Irnerius. He so greatly advanced the reputation of the schools, that pupils flocked to him from all parts of Italy, to the amount, it has been said, of ten thousand. (Gravina.) The envy, however, of his rivals drove him from the chair which he adorned, and he retired to Montpelier, where he was elected to the office of professor, which had been previously occupied by Placentinus. His reputation did not diminish with his change of country, and the Bolognese were glad to welcome his return; their law-school having been deserted in his absence. Azo died at Bologna in 1200, according to an inscription on the monument which was raised to his memory in 1496. (Tiraboschi.) His great work, entitled, Summa Azonis, which is an abridgement of the whole body of the law, appeared before 1220, (Hallam,) and was printed at Spires, in folio, in 1482. Azo was denominated by Baldus, "fons legum et vas electionis." (Forster. Hist. Inv. Civ. Rom.)

AZOPARDI, (Francesco,) master of the chapel at Malta about the end of the eighteenth century, the author of an indifferent treatise on music, and the composer of some church music. (Biog. Univ. Suppl.)

AZPILCUETA, (Martinus ab,) also named AZPLIQUETA, or NAVARRUS, born at Venasain, in Spain, on the 13th Dec. 1493. He studied first at Alcala de Henares, and went afterwards to France. He began his public career as a professor in Toulouse and Cahors, and remained fourteen years in that country. On his return to Spain, he became the first professor of canon law at Salamanca. John, king of Portugal, called him to Coimbra, where he had just founded the university. Azpilcueta remained twenty-six years at Coimbra, and formed many excellent disciples, such as Diego Covarruvias. John of Austria, and the prince royal of Bohemia, chose him for their confessor. His advanced age made him now desirous of repose, and he retired to his native place. Yet friendship and gratitude dragged him once more from his retirement. Having been informed that the archbishop of Toledo, Bartholomew Carrança, had been accused of heresy, and thrown into prison at Rome, Azpilcueta (although eighty years of age) hastened to Italy, to plead for his ancient benefactor. His efforts were unavailing; still, the courage and energy he had displayed in this affair, increased the veneration he already enjoyed at the papal court.

Pius V. gave him the title of Assessor Cardinalis, and Gregory XIII. paid him a solemn visit. The latter frequently consulted him on difficult occasions, and lived on terms of great intimacy with him. According to De Thou, (who had accompanied a French embassy to Rome,) his opinion had been asked by Charles V. and Philip II., if they could justly retain the kingdom of Navarre, and he had the honesty and courage to answer in the negative. His habits of charity were such, that when riding in the streets of Rome, his mule stopped by itself whenever it saw a poor person—knowing beforehand that its master would stop to give relief. He died on the 22d of June, 1586, aged ninety-five. Thomas Correa delivered a speech over his grave, which was printed, in 1586, at Rome He was also very learned in music, and his works contain a paper on the cantus figuratus. His works have been printed in 3 vols, folio, Lyons, 1589; and in 6 vols, 4to, Venice, 1602; and in Cologne in 5 vols, folio. Several of them were translated into Latin and Italian. In a paper entitled, De Redditibus Beneficiorum, he asserts that clerical proprietors should not make use of their incomes, but for assisting the indigent. Azpilcueta was thus drawn into a controversy with Francis Sanmiento, auditor of the rota. (Simon Magnus, Vita excell. Juris Monarchæ Mart. Azpilcueta, Romæ, 1575, 4to. Julius Roscius Hortinus, Noticia Biogr.; vide Opera, vol. i. Gerber Lex. d. Tonkünstler, &c.)

AZULAI, (Abraham, died 1644,) a Jewish rabbi of Fez, but of Spanish extraction, who was the author of two cabalistic books, Zoare Chamah, (the Splendour of the Sun,) Venice, 1650; and Chesed Leavraam, (the Grace of Abraham,) Amst. 1685. He wrote also other works, as mentioned in the Shem Hagedolim, (the Names of the Great,) written by a descendant of his, who lived in Leghorn at the end of the eighteenth century. (De Rossi.)

AZUNI, (Domenico Alberto, 1749—1827,) an Italian jurist, whose writings on commercial law are very numerous, and are said to be very valuable. He was a native of Sassari in Sardinia, and educated at the university there (Sassari). Having been vice-intendent of Nice, he was afterwards made (1782) judge of the consulate of that place, which called his attention to the legal questions connected with commerce; and in 1786—1788, he published his Dictionary of Mercantile Jurisprudence, republished, with additions, in 1822. It was not much encumbered with technical terms, and it contained full references to the sources from which it was drawn. He was now employed by the government in drawing up a maritime code, but the revolutionary movement in France frustrated the completion of this plan. In 1795, however, he published his great work—Sistema Universale dei Principii del Dritto Maritimo dell' Europa, 2 vols, 8vo. He had already left Nice for Turin, and afterwards had gone to Florence, where (in 1795 also) he published his Dissertation on the Compass, to prove that it was an invention of the French. This was answered by Hager, of Pavia, in 1810. Azuni afterwards left Florence for Trieste, where he practised as an advocate, and published two works on the History of Sardinia. He lived during the latter years of his life at Genoa, where he published many works, especially on maritime matters. A list of all his works may be found in Tipaldo, i. 26—33, from which this article is abridged.

AZZ-AL-MULK ABU-KALENJAR, a prince of the Bowian family in Persia, son of Abu-Shooja Sultan-ed-doulah, at whose death, A.D. 1024, (A.H. 415,) he succeeded in possessing himself of Shiraz and Western Persia, after a severe contest with his uncles, who held Bagdad and the dignity of Emir-al-Omrah. (See MOSHERIF-ED-DOULAH, JELAL-ED-DOULAH.) His reign over Persia appears to have been peaceful, as Abulfeda mentions no event of consequence, except his acquisition of Kerman, on the death of one of his uncles; and in 1043, (A.H. 435,) on the death of Jelal-ed-doulah, he was invited by the troops and inhabitants of Bagdad to assume the sovereignty of that city, and the office of Emir-al-Omrah; in which he easily succeeded — expelling Malek-al-Aziz, the son of the late prince. He died A.D. 1048, (A.H. 440,) when on his march to reduce the rebellious governor of Kerman; and was succeeded by his son, Malek-al-Rahim, in whose time the power of his family was overthrown by the Seljukian Turks, under Togrul-Beg. (Abulfeda. Abul-Faraj. Elmakin. Khondemir.)

AZZ-ED-DEEN, (Glory of the Faith,) a title borne by many of the Moslem princes of the middle ages. Among them three of the Turkish sultans of Anatolia.

AZZ-ED-DEEN KILIJ-ARSLAN, the fifth Seljukian sovereign of Room,

or Anatolia, succeeded his father Massood, A.D. 1156, A.H. 551. (Abulfeda.) Though crippled in his limbs, this defect was compensated by the energy of his spirit; and he directed from a chariot the movements of his armies. He reunited to his dominions the territories which his father had ceded as appanages to the junior branches of the family; but his wars against the Greek empire led to no decisive results, though he gained more than one victory over Manuel Comnenus; and peace was concluded in 1178. By prudence and negotiation, he averted the attacks with which he was more than once threatened from the overwhelming power of Salah-ed-deen; but his latter days were embittered by the discords and rebellion of his ten sons, who contested in arms the different provinces of the kingdom. He at length died at Iconium, after having been for some years almost a captive in the hands of one or other of his sons, A.D. 1192, (A.H. 588.) His eldest son, Kootb-ed-deen, died nearly at the same time with his father; and Ghyath-ed-deen Kai-Khosroo, another son, who had possessed himself of a considerable part of the kingdom, is generally ranked by historians as his successor, though several others ruled in various parts. (Abulfeda. Abul-Faraj.)

AZZ-ED-DEEN KAI-KAOOS, son of Ghyath-ed-deen, and grandson of Azz-ed-deen Kilij Arslan, succeeded his father, who fell in battle against the Greeks, A.D. 1210, (A.H. 607.) His reign was occupied by petty wars against his uncle, Togrul, prince of Erzeroom, and his brother, Kai-Kobad, the latter of whom, however, succeeded him, on his dying of a decline, A.D. 1219, A.H. 616. (Abulfeda.)

AZZ-ED-DEEN KAI-KAOOS II., son of Ghyath-ed-deen Kai-Khosroo II., and grand-nephew of the former Azz-ed-deen Kai-Kaoos, succeeded his father as tenth sultan of Room, A.D. 1247, A.H. 645. (Abulfeda. The Art de vérifier les Dates places it three years earlier, on the authority of Abul-Faraj.) His neglect to repair in person, for investiture, to the court of the grand khan of the Moguls, to whom the kingdom had become tributary during the reign of his father, offended that potentate, and orders were sent to displace him, in favour of his brother, Rokn-ed-deen Kilij-Arslan; the kingdom was, however, for some time divided between the two brothers, till Azz-ed-deen, weary of his vassalage, and fearing the wrath of Hulaku for some acts of disaffection, took refuge at the court of the Greek emperor, Michael Palæologus, who, in his youth, had been a refugee at Iconium. But by this prince he was transferred to the moguls of Kipchak, a race at enmity with the Persomoguls, and died at their capital of Serai, on the Volga, A.D. 1277, (A.H. 676,) sixteen years after his flight from his throne. He left a son, named Ghyath-ed-deen Massood, who returned from Kipchak after the death of his father, and recovered some authority in Room, on the death of his cousin, Kai-Khosroo III., who was put to death by the moguls, A.D. 1283, (A.H. 682,) as his father, Rokn-ed-deen, had been sixteen years before; but he fell in battle against a Turkish emir, and with him perished the Seljukian dynasty in Room, A.D. 1294, (A.H. 693,) five years before the foundation of the Ottoman empire. (Abulfeda. Abul-Faraj. De Guignes.)

AZZ-ED-DEEN MASSOUD, son of Kootb-ed-deen, prince of Moosul, of the dynasty of the atabeks of Syria, and nephew of the famous sultan, Noor-ed-deen, succeeded his brother, Seif-ed-deen, A.D. 1180, (A.H. 576,) in preference to a nephew, who was under age. On the death, in the following year, of his cousin, Salih, the son of Noor-ed-deen, he united Aleppo to his former realm, but was speedily dispossessed of it by the arms of Saladin, who overran also the paternal inheritance of Azz-ed-deen, and besieged him in Moosul, but without success. The war, however, continued; and Azz-ed-deen was obliged to purchase peace by acknowledging himself the vassal of Saladin, and inscribing his coin with the name of that prince. He died in the same year with Saladin, A.D. 1193, (A.H. 589;) and was succeeded at Moosul by his son, Noor-ed-deen Arslan. He is described by historians as a just and generous, but indolent ruler; his able minister, Kaymas, administered his states, and almost reigned in his name. His grandson, the son and successor of Noor-ed-deen Arslan, bore the title of Azz-ed-deen Massoud II., with the addition of Malek-al-Kaher; but his reign of eight years (A.D. 1210, A.H. 607—A.D. 1218, A.H. 615) presents nothing worthy notice. His sons close the succession of the atabeks of Moosul. (Abulfeda. Abul-Faraj. Bohadin, Vit. Salad. De Guignes.)

AZZ-ED-DOULAH BAKHTIYAR, a prince of the dynasty of the Bowides in Persia, succeeded his father, Moezz-ed-

doulah Ahmed, A.D. 967, (A.H. 356,) in the dignity of Emir-al-Omrah, which conveyed the virtual sovereignty of Bagdad and the control of the Abbasside khalifate. His indolence and debaucheries rendered him contemptible to his subjects; even the progress of the Greeks, under John Zimisces, who threatened an attack on Bagdad, (see Gibbon, ch. 52,) failed to rouse him from his lethargy; and in 974 he was expelled by the revolt of two of his generals, who possessed themselves of Bagdad and the person of the khalif, and invested Azz-ed-doulah in the city of Waset. In this extremity, he besought the aid of his powerful cousin, Adhad-ed-doulah, who ruled in Western Persia; but Adhad-ed-doulah, after defeating the rebels, imprisoned his relative, and would have seized Bagdad, had not the peremptory remonstrances of his father, Rokn-ed-doulah, compelled him to release and reinstate him. But, two years later, the death of the old monarch removed all restraint from the ambition of Adhad-ed-doulah; he attacked and defeated Azz-ed-doulah, who perished the following year, (A.D. 977, A.H. 367,) in an attempt to recover Bagdad, at the age of thirty-six. He is celebrated by eastern historians for his personal advantages and extraordinary strength, which is said to have been such as to enable him to prostrate an ox with his fist, and to strike off the head of a lion, in hunting, with a single blow of his scimitar. (See ADHAD-ED-DOULAH. Abulfeda. Abul-Faraj. Elmakin. D'Herbelot. Malcolm's Persia.)

AZZ-ED-DOULAH MAHMOOD, a prince of the house of the Mardashites (see ASSAD-ED-DOULAH) in Aleppo, recovered that city, which his uncle, Moezz-ed-doulah had ceded to the khalif of Egypt, A.D. 1060, (A.H. 452.) Though expelled the following year, he regained possession in 1063, and retained his power till his death A.D. 1074, (A.H. 467;) but his reign presents nothing worthy of notice. Four years after his death, his sons were despoiled by Tutush, or Taj-ed-doulah, a Seljukian prince. (Elmakin.)

AZZANELLO, (Gregorio,) a native of Cremona, in the fourteenth century, who lived at the court of John Visconti, the first duke of Milan. He left a collection of letters, preserved in manuscript in the Ambrosian library. (Biog. Univ.)

AZZARI, (Fulvio,) an Italian soldier, born at Reggio, who flourished in the year 1575. He wrote a history of Reggio. (Biog. Univ.)

AZZI, (Francesco Maria degli, born at Arezzo 1655, died 1707,) wrote some poems, under the title of Genesi, con alcuni Sonetti Morali, Flor. 1700. (Biog. Univ.)

AZZI NE' FORTI, (Faustina degli, 1650—1724,) an Italian poetess, of considerable reputation in her time, sister of the preceding. She wrote poems, under the title of Serto Poetico, Arezzo, 1694. (Biog. Univ.)

AZZO, (Alberto,) feudal lord of Canossa, built on the rock of Canossa, a fort almost impregnable, where he gave an asylum to queen Adelaide, widow of Lothaire, and afterwards the wife of Otho I. He was besieged in 956 by Beranger II. He was alive in 978. (Biog. Univ.)

AZZOGUIDI, (Taddeo,) a Bolognese gentleman, who recovered liberty for his country on the 20th of March, 1376, by driving the papal troops out of the town and its fortresses. (Biog. Univ.)

AZZOGUIDI, (Germino,) an Italian physician, born in Bologna in 1740. He wrote, in 1775, Medical Institutes. He died in 1814. (Biog. Univ. Suppl.)

AZZOGUIDI, (Valerio Felice,) a Bolognese, who lived at the beginning of the eighteenth century. He wrote—De Origine et Vetustate Civitatis Bononiæ Chronologica Disquisitio, and Dissertatio super Quæstiones in Genesis Historiam excitatas. (Biog. Univ.)

AZZOLINI, or MAZZOLINI, (Giovanni Bernardino,) a Neapolitan painter, who flourished about 1510, near which period he resided at Genoa, where several of his works are in the churches and convents. Soprani mentions with much praise two pictures by him, in the church of S. Giuseppe, representing the Martyrdom of S. Apollonia and the Annunciation. Lanzi speaks of another picture in the same church, namely, the Martyrdom of S. Agatha, and says he excelled in wax work, and formed heads with an absolute expression of life. (Lanzi, Stor. Pitt. 262. Bryan's Dict.)

AZZOLINI, (Decius, cardinal,) was born at Fermo in 1623, and died at Rome in 1689. He published some rules for the holding of a conclave. He was also a poet. (Biog. Univ.)

AZZOLINI, (Laurentio,) born at Fermo, was a distinguished Italian poet of the seventeenth century. He was uncle of the preceding. His principal work was Satira contro la Lussuria, 1686. (Biog. Univ.)

B

BAADER, (Jean Michel,) a painter, born at Eichsted about 1736. He went to Paris to perfect himself in his art, about 1759, and afterwards became painter to the prince bishop of Eichsted. He engraved for his amusement, after his own designs, an old woman's head, and two anatomical figures, both upright plates. There are, engraved after him, some plates by Chevillet, Macret, and Zentner. (Heinecken, Dict. des Artistes.)

BAADER, (Ferdinand Marie, a physician of Bavaria, born at Ingoldstadt, February 10, 1747. He was educated in his native city, and took the degree of doctor of medicine, at the university, in 1771. In the same year he was appointed physician to the city. He married the widow of his predecessor, George Schweinhammer. In 1776 he was admitted into the Academy of Sciences of Munich, and advanced to a professorship of natural history; and in 1778 he was entrusted with the direction of the class of physics and philosophy in the academy. A year previously, he was named physician to the elector of Bavaria, and in 1783 he was appointed physician to the widow of the prince, Marianne Wittib. An attack of apoplexy terminated his existence, March 4, 1797. He was regarded as one of the most able men in medicine and philosophy in Bavaria; and he published the following works:—Rede ueber die Naturkunde und Œkonomie, Munich, 1776, 4to; Der patriotische Landbader, oder kurze Abhandlung von den verderblichen Fruechten der Wollust und Geilheit, sammt der besten Kurart der venerischen Krankheiten unter dem Landvolke, Munich, 1777, 8vo. M. Baader also published several academical essays on similar subjects in German, and a paper, Sur quelques Innovations en Physique, printed in the Nouveaux Mémoires Philosophiques de l'Académie des Sciences de Munich, tom. vii. p. 312.

BAADER, (Joseph François de Paule,) born at Ratisbon, September 15, 1733. He studied in his native city and at Straubing, and first devoted himself to theology, and sustained various theses in philosophy; but afterwards went to Prague and studied medicine for two years, when he attended the university at Ingoldstadt, and took the degree of doctor in medicine in 1757. He was appointed physician to the city of Amberg in 1759, and soon after nominated physician to duke Clement, and called to Munich. In 1777 he was promoted to the rank of physician to the elector, Maximilian Joseph III. He died March 16, 1794. He was looked upon as a good practical physician, and universally esteemed for his amiable and philanthropic character. He published, Dissertatio de Natura Corporis Humani viventis, Ingoldstadt, 1757, 4to; and one or two other medical tracts, which were several times reprinted.

BAADER, (Francis Joseph Lambert,) was professor of botany at Friburg, and died in 1773.

BAALE, (Henry van,) a Dutch dramatic poet, who died in 1822. The pieces on which his fame rests are—De Saraceenen and Alexander.

BAAN, the name of two painters.

1. *John de*, (February 20, 1633—1702,) an eminent portrait painter, was born at Haerlem. Losing his parents early, he was instructed by his uncle, named Piemans, a painter little known; after which he was sent to Amsterdam, and placed under the care of Jacob de Backer, with whom he remained until he was eighteen years of age. His success in portraits, in which he took Vandyke as a model, occasioned his paying little attention to any other branch of painting. In 1660 he went to the Hague, where he painted many personages of the court, and was invited by Charles the Second to visit England, where he is said to have excited the jealousy of Lely. Here he painted the king, the queen, the duke of York, and most of the principal nobility. He returned to Holland, and painted a noble portrait of the duke of Zell, for which he received a thousand Hungarian ducats,—nearly five hundred pounds. The grand duke of Tuscany had his portrait, painted by himself, placed in the Florentine Gallery, and made him a

handsome present in return for it. One of his best works is a portrait of the prince of Nassau-Ziegen. He died at the Hague. The pictures of John de Baan are admired for the elegance of his attitudes, and for the clear, natural, and lively tone of colouring. (Bryan's Dict. Biog. Univ.)

2. *Jacob de*, (1673—1700,) son and pupil of the preceding, was born at the Hague. In 1693 he came to England, amongst the attendants of William the Third, and obtained immediate and distinguished employment, having painted the duke of Gloucester and several of the nobility. He could not be prevailed on to remain in England, but departed for Rome, in his way to which city he visited Florence, where he was patronized by the grand duke. At Rome he diligently studied the works of the great masters, and painted some portraits and conversation pieces, and died in that city at the early age of twenty-seven. (Bryan's Dict.)

BAART, (Peter,) a Flemish physician and poet of the seventeenth century. He published a poem on the Agriculture of Friesland, which has been compared with the Georgics of Virgil. There was also an Arnold Baart, who was a lawyer in the sixteenth century. (Biog. Univ.)

BAAZIUS, (John, 1581—1649,) a Swedish bishop, who was the author of an Ecclesiastical History of Sweden, under the title—Inventarium Ecclesiæ Sueco-Gothorum, which was published at Linköping, in 1642. It is a work of some merit; but those on the same subject by Oernhielm and Celsius, have been considered to be superior to it. He had three sons, John, Eric, and Benedict, who also distinguished themselves. (Biog. Univ.)

BABA, an appellation of several Turkish and Persian poets, of which the most celebrated are—

1. *Baba Sudai Abiwerdi*, born in the city of Abiverd, in Khorassan, in the latter part of the eighth century of the Hegira, or fourteenth of the Christian era. He is said to have taken the name of Sudai (melancholy, or enraptured) from his addiction to the ascetic sect, whose disciples place the height of virtue and happiness in an absorbing contemplation of the Divinity. He was highly regarded, not only by the poets of his own time, but by the princes under whose rule he lived. His native city of Abiverd, and his own estate in it, having been often laid waste by a Tartar tribe, he addressed a poetical panegyric to the sultan Shah Rokh, concluding with a complaint against the tribe; which was successful in exciting the sovereign to restrain and punish the offenders, when other remonstrances had been offered in vain. In a panegyric of the khalif Ali, he boldly rebuked the princes of his own time, and awaked them, says Doulet-shah, out of the sleep of sin. Many of his bon mots are universally known in Persia, and his poems are collected in a Divan. (Ersch und Grüber. Von Hammer, Geschichte der Schöne Redekunst Persiens, p. 287.)

2. *Baba Nasibi*, a native of Ghilan, lived under the last Turcoman princes of Persia, of the race of Ak Koyunlu, or the White Sheep, and the first of the dynasty of Sofi, who deprived the former of their power. He enjoyed, in particular, the favour of Sultan Yacub, (A. D. 1479—1490.) He settled in Tabriz, where he followed the trade of a confectioner, and died A. D. 1537. (Ersch und Grüber. Von Hammer, Schöne Redekunst Persiens, p. 376.)

3. *Baba Fighâni*, a native of Shiraz, and a contemporary of Babi Nasibi, by whom he was recommended to his patron, the sultan Yacub. When Shah Ismael, of the house of Sofi, possessed himself of the throne, he retired to the city of Biverd, in Khorassan, and died at Meshhed. (Ersch und Grüber.)

BABA ALI, the first independent dey of Algiers. From the time of the expedition of Charles V. until 1700, Algiers had been governed by a pasha sent from Constantinople; and the power and influence of the Porte were very great. In 1700 was effected the establishment of a dey, elected by the Algerines, whose duties were to collect the imposts, and to provide troops for the defence of the states, without having recourse to the Porte. In 1710, one Ibrahim, who was then dey, was killed in an insurrection, and Baba Ali was elected to succeed him. The new dey, in order to secure his power, was obliged to take away the lives of upwards of 1700 persons. The pasha for the time being was not disposed to allow the authority of the dey thus elected; whereupon Baba Ali quietly shipped him off for Constantinople. He sent an embassy soon after to the Porte, the object of which was to insist respectfully that for the future a pasha was not wanted, and would not be tolerated. From this time Algiers ceased to be a subject state, and became one of the

powers allied to the Turkish empire; the alliance being confined to matters of their common religion, and the keeping out the common enemy, the christian powers. This continued to be the constitution of Algiers until the late invasion by the French. Baba Ali was an able and enlightened man in matters of government, and was on good terms with the English. He died in 1718 of a fever, the effects of which, from the fatalistic principles of his religion, he obstinately refused to counteract. (Biog. Univ. Suppl.)

BABA, an adventurer, who made his appearance in the city of Amasea, in the year 638 of the Hegira, and 1240 A.D. proclaiming that there was but one God, and that Baba was sent by God. He levied a numerous army, and for some time baffled all the attempts of the Mahometans; but at last his troops were routed, he was killed, and his sect destroyed. (Biog. Univ.)

BABBARD, (Ralph,) an English mechanist of the time of queen Elizabeth. A list of his inventions, dedicated to that queen, may be found in MS. Lansd. 121, among which is one whose description would appear to indicate the modern steam-boat. He is mentioned with commendation by Blundeville, in his Exercises in Navigation. (See Halliwell's Rara Mathematica, p. 87.)

BABEK, (surnamed Al-Khorremi, from his native town of Khorrem-abad; or as some writers mark the word, Horremi, a robber,) a celebrated Persian sectary, who made his appearance in the reign of the khalif Al-Mamoon, A.D. 816, (A.H. 201.) The tenets which he promulgated were nearly the same as those inculcated by Mazdak, two centuries and a half earlier, in the reign of the father of Nushirwan; the liberty and equality of all men, the inutility of all religions and forms of government, the community of goods and women, were the leading articles of his doctrine, which he enforced with merciless cruelty against all who resisted him: the men, after having been made eye-witnesses of the outrages to which their female relatives were subjected, were consigned to the executioner, and their possessions pillaged by the followers of Babek, who thus for twenty years continued to fill Persia with massacre and ruin; retreating, when hard pressed by the armies of Bagdad, into the inaccessible mountains of Taberistan, where he maintained himself till the retreat of his opponents. The numbers who fell on both sides in this terrible contest are stated, by oriental historians, to have exceeded a million. Nood, one of ten official executioners by whom Babek was always attended, boasted that he alone had decapitated 20,000 men,—while the encouragement derived by the fanatics, from the ill-success of the efforts made to reduce them, swelled their numbers so much that they amounted to 24,000 horse, besides a host of infantry. In the fourth year, however, of Motassem, the brother and successor of Al-Mamoon, the whole force of the khalifate was directed, under a Turkish general of great celebrity, named Afshin, to crush this monstrous sect. After several battles, Babek was overthrown on the frontiers of Armenia, and took refuge in a fortress belonging to the Greeks, but the commandant gave him up to Afshin, who inflicted on him the fate to which he had doomed so many thousands, by severing him limb from limb with an axe. Elmachin states that he was besieged by Afshin, but surrendered on the promise of personal safety, which the general of the khalif violated. After the death of their chief (A.D. 837, A.H. 222) his followers, every where hunted down and put to the sword, speedily melted away, and the sect appears to have become extinct; for though some authors have considered them identical with the subsequent sects of the Ismailis, or Assassins, and the Carmathians, and even Reiske (Abulfeda, vol. ii. note 162) appears to lean to the latter opinion, this theory seems to be supported only by the community of rapine and murder. Abulfeda expressly calls Babek a Magian, or Fire-worshipper, (al-Magous,) a term which he would never have employed to designate any Moslem sectary; and their surmised identification with the Mohammara sect which infested Khorassan in the reign of the khalif Mohdi, seems to rest merely on the casual resemblance of the words *Hamari* and *Horremi*. (Abulfeda. Abul-Faraj. Elmakin. D'Herbelot. Von Hammer, History of the Assassins.)

BABEL, (P. E.) a goldsmith and jeweller at Paris, who died in 1770. He designed and engraved architecture and ornaments. There is a quarto work on architecture by him, published in 1747, under the title, Nouveau Vignole, ou Traité des cinq Ordres d'après Vignole. In Blondel's work on architecture there are several plates engraved by him, and a Thetis, with the nymphs and a river-god, two folio plates, and others. Vivares

engraved, after him, a book of six drawings, a book of ornaments in six plates; Babel also engraved some plates after Cochin Meissonier, Neuffoges, and others. (Heinecken, Dict. des Artistes.)

BABELL, (William, 1700—1722,) a performer on the harpsichord, and composer, was the son of a bassoon player of Drury-lane theatre. He was for some time organist of the church of Allhallows, Bread-street, London. His first effort at composition was turning the airs in several operas, and amongst others those of Pyrrhus and Demetrius, and of Hydaspes, into lessons for the harpsichord. From the opera of Rinaldo also he composed a set of lessons; and he was the author of twelve solos for a violin and hautboy, and other works. He is said to have hastened his end by intemperance. Babell was the first who simplified music for keyed instruments, divesting it of that crowded and complicated harmony by which it had heretofore been encumbered.

BABENBURG, (Counts of,) a celebrated and ancient German family, who referred their descent to the Frankish kings. The most celebrated of the family were :—

Henry, duke of the East Franks, and margrave of the borders, against the Bohemians, performed various acts of bravery from 866 to 886. His son and grandson, Adelbert I. and Adelbert II. followed their ancestor's steps, and were as remarkable for their bravery as their ill-fortune. The son of Adelbert II.,

Leopold, was margrave of Austria, and the race continued till the thirteenth century, when it ended in the person of Frederic the Warlike, in 1246.

BABER, great-grandson of Timour, and son of Baisankhor, who died during the life of his father, Shah-Rokh. At the death of Shah-Rokh, A.D. 1446, (A.H. 850,) Baber, who was then governor of Asterabad, at first joined his brother Ala-ed-Dowla, ruler of Herat, against their uncle Ulug-Beg, whom they succeeded in confining to the possession of Transoxiana; but Ala-ed-Dowla was soon stripped of his dominions by Baber, who also, after a severe contest, in which he was at first unsuccessful, succeeded in dethroning and putting to death (1451) his remaining brother Mohammed, who reigned in Irak and Fars. His dominions now formed an extensive and powerful kingdom; and, in 1453, being attacked by his relative Abou-Said, sovereign of Transoxiana, he not only repulsed his invasion, but pursuing him across the Oxus, besieged him in his capital of Samarkand, and compelled him to sue for peace. But his health was impaired by his excesses, and particularly by his immoderate indulgence in wine; and though he bound himself by a solemn vow, at the tomb of the imam Reza, to abstain from the liquor forbidden to all Moslems, he soon relapsed into his intemperate habits, and died suddenly from the effects of a fit of passion, to which he had given way when intoxicated, A.D. 1457, (A.H. 861.) His son, Mirza Shah Mahmood, was proclaimed successor to his father's dominions, but did not long retain them, being deprived by other princes of the family of Timour. (D'Herbelot. De Guignes. Malcolm's Persia.)

BABER, (Sultan Zuheir-ed-deen Mohammed Baber Padishah,) the famous founder of the dynasty of Timour (commonly, but improperly, termed the Great Moguls), in India. His father, Omar-Shaikh Mirza, who was descended in the fourth degree from the mighty founder of their race, ruled the small kingdom of Kokan, or Ferghana, in the north-east of Transoxiana, and dying, A.D. 1493, (A.H. 899,) by a fall from a pigeon-house, left his dominions to Baber, then only twelve years old. The first years of his reign were troubled, as usual in Asiatic minorities, by the attempts of the surrounding princes (mostly branches of the house of Timour) to seize his dominions; but the youthful hero, assuming in person the command of his troops, not only repulsed these attacks, but succeeded, in 1497, in possessing himself of Samarkand, his description of which, in his Autobiography, was till very recently the latest account of that city known in Europe. But his power was not adequate to retain this important conquest, and it shortly after was taken by the Uzbeks; who, under their great leader Sheibani, or Shahibeg Khan, were rapidly subduing Transoxiana. Baber maintained, for some years, a gallant struggle against these invaders, and even recovered Samarkand, in 1500, for a short time; but after losing most of his relations in battle, and being more than once reduced to the condition of a solitary fugitive, he quitted his native country (1504) with a band of only two hundred followers, and marching to Cabul, (which had been ruled by his uncle, after whose death it had fallen into anarchy,) was there acknowledged as king, with little opposition, and maintained himself against both the attacks of

the Uzbeks and domestic sedition, till the death of his enemy Sheibani, who fell in battle against the Persians, encouraged him to attempt the recovery of his hereditary dominions. But though for a time successful, and supported by the alliance of Persia, he sustained a decisive defeat, in 1514, near Bokhara, from the Uzbeks, and a second time fled to Cabul; "from which time," says the Indian historian, Abul-Fazl, "he was led by divine inspiration to turn his mind to Hindostan." The conquest of that country by Timour, a century previous, apparently formed the ground of his pretensions to its sovereignty; and the distracted and declining state of the Patan kingdom of Delhi favoured the attempt. Several years, however, were spent in the reduction of Candahar, and the remainder of Afghanistan; and it was not till 1524 that his incursions into India assumed the character of a serious invasion. He was incited to this final enterprise by the overtures of Dowlut-Khan, governor of the Punjab, who was disaffected to the reigning emperor Ibrahim Lodi, and who placed Baber in possession of Lahore; and though his progress was impeded in the next campaign by the treachery of Dowlut, who again changed sides, the contest was decided by the great victory gained April 21, 1526, over the vastly superior forces of sultan Ibrahim, on the famous field of Paniput, the scene of more than one other battle memorable in Indian history. Ibrahim himself was left among the slain, and his dominions, with the capitals of Delhi and Agra, fell, almost without resistance, into the power of the conqueror, the foundation of whose dynasty in India is dated from this period. But the power and territory of the sovereigns of Delhi, to whom he had succeeded, had of late been very limited; and after narrowly escaping an attempt of the mother of Ibrahim to dispatch him by poison, he marched against Rana Sanka, the rajah of Oodipoor, who was approaching at the head of the united forces of all the Rajpoot states. The discomfiture of this vast host in the battle of Byana, March 1527, earned for Baber the title of Ghazi, or Champion of Islam; and in the two following years he reduced the princes of Malwa and Bengal, who had long been independent of the throne of Delhi, to the condition of tributaries. But the health of Baber, sapped by the life of incessant exertion which he had so long led, and by the immoderate use of wine, to which he was unfortunately greatly addicted, at length gave way, and he expired in a palace near Agra, December 26, 1530, in the fiftieth lunar year of his age. In accordance with his last wishes, his body was carried for interment to Cabul; and the garden of his cemetery, where his grave is marked by two erect slabs of white marble, is said by Barnes to be the great holiday resort of the people of Cabul, among whom his memory is held in high veneration. His eldest son, Mohammed Humayoon, succeeded to his dominions; but the vicissitudes of his life were even greater than those which his father had undergone, and great part of his days were spent as an exile in Persia. (See HUMAYOON.) Baber is pronounced, by the translator of his memoirs, to have been "one of the most illustrious men of his age, and one of the most eminent and accomplished princes that ever adorned a throne;" and his life and actions, as recorded by historians, and in the Memoirs written by himself, amply justify this high eulogium. As a soldier and a general, he was *sans peur et sans reproche;* an extraordinary degree of personal strength and prowess was accompanied by chivalrous gallantry, which emulated the exploits of the paladins of romance. In a revolt of his troops, five select champions, who successively advanced to engage him in single combat, fell beneath his sword; and the frank generosity of his character, trained from boyhood in the school of adversity, preserved him from the smallest stain of the treachery and cruelty which so often disgrace the names of Asiatic princes. In his Memoirs he frequently confesses, and deplores with amusing naiveté, his unconquerable fondness for wine; but even his excesses in this respect never betrayed him into the wanton acts of folly and barbarity which are recorded of several of the Persian monarchs when under this influence. He was a lover of letters and of learned men, and himself a Turkish poet of no mean repute; but his principal literary monument is his Autobiography, a translation of which, by Leyden and Erskine, has been published by the Oriental Translation Society, 1826. From this work, and from the writings of Ferishta and Abul-Fazl, the above sketch of his life and actions has been principally taken.

BABER, (Francis,) an English civilian, was born about the year 1600, and entered himself at Trinity college, Oxford, where he graduated doctor in civil law

on the 26th of March, 1628. (Wood, Fasti Oxon.) On the 23d of October, in the next year, he was admitted of the college of doctors and advocates, as the corporation of civilians was then denominated. (Coote, Sketches of Civilians.) In the year 1630 he became chancellor of the diocese of Gloucester, an office to which, previously, in the various sees, it was common to appoint clergymen not skilled "in the civil and canon laws;" but the complaints of the civilians to the crown, compelled the bishops to desist from nominations so objectionable. Baber died on the 17th of June, 1669, and was buried in what was called Abbot Seabrooke's chapel in Gloucester cathedral. His epitaph may be seen in Fosbrooke's History of the City of Gloucester, p. 138; and in Rudder's History of the County, p. 164. Baber was married, and his wife survived him.

BABET, (Hugh, 1474—1556,) a Latin poet and scholar, born at the little village of St. Hippolyte in Burgundy, where his father was a rich merchant. After having studied in the principal universities of France and Germany, he was named professor at Louvain; but he soon quitted his chair to visit Oxford and Cambridge. He afterwards accompanied some young Englishmen to Italy, as their tutor, where he attended the lectures of the most famous professors at Pavia, Padua, and Bologna. On his return, he taught languages at Louvain; and, in 1548, removed to Heidelburg. He died at Louvain. He was highly esteemed by his contemporaries for his great learning, but has left scarcely any printed works. Some of his poetry will be found in the first volume of the works of Gilbert Cousin. (Biog. Univ. Suppl.)

BABEUF, (François Noel,) was in his youth successively a lackey, a clerk, and a steward, and in the latter capacity was punished for forgery. He had afterwards an office in the district of Montdidier, where, for a defalcation in his accounts, he was put in prison. From thence he escaped, and proceeded to Paris. He had, from the commencement of the revolution, been a warm advocate for it, and on his arrival in the capital he gave himself up to public life. He first wrote a pamphlet against the Jacobins; and soon after he conducted an incendiary journal, the title of which was, Le Tribun du Peuple, par Gracchus Babeuf, in which he alternately abused and praised them. The comparative quiet of Paris, after the reign of terror was at an end, drove Babeuf nearly mad with vexation. He engaged in and was the head of a conspiracy called, after him, Babeuf's conspiracy, the object of which was to gain over the military, and obtain possession of Paris. It was detected, however, and Babeuf was condemned to death by the great national court of justice appointed to sit at Vendôme. The debates and speeches relating to his trial occupy 6 vols, 8vo. After having made an unsuccessful attempt on his own life, he suffered on the 25th of May, 1797. (Biog. Univ. Alison's Hist. of the French Rev. Thiers's Hist. Rev. Franc.)

BABEUR, or BABUREN, (Thedore Dirk,) a Dutch painter of conversations, which he painted as large as life, and generally half figures. His subjects are usually those of mirth and conviviality, and his pictures mostly represent assemblies, card-players, and concerts. He painted in a free bold manner. His drawing is preferable to his colour, which partakes too much of a yellowish brown tint. M. Heinecken mentions a painter of history, whom he calls Theodor Babuer, or Babure, a native of Utrecht, who studied at Rome, and lived in the seventeenth century. It is not certain that he is the same as the artist mentioned above, but it seems probable, as several of the plates he enumerates as engraved after the works of Babuer are half figures. (Bryan's Dict. Pilkington's Dict. Heinecken, Dict. des Artistes.)

BABEY, (Pierre Marie Athanase,) was born in 1744. He was elected a member of the States General, afterwards the Constituent Assembly, was a warm partisan of the revolution, and took an active part in it. He was also a member of the Convention, and was one of those who voted for submitting the trial of the king to the primary assemblies; and, after it was decided that it came within their jurisdiction, for his banishment instead of his death. He was also a member of the Five Hundred. In 1797 he retired into private life, and died in 1815. (Biog. Univ. Suppl.)

BABI, (Jean François,) was born in 1759. He was at the time of the revolution possessed of a good fortune, but he became one of the most furious and bloodthirsty of the terrorists. On the 31st of May, 1793, he was appointed to the command of a revolutionary troop in the department of the Arriège, and took an active part there in every species of cruelty. He received some check from a charge brought against him in the Convention; but having gone to Paris, and

meeting with approbation there, he returned to the scene of his exploits and his duties, which were to watch the counter-revolutionists with renewed activity. The fall of Robespierre put an end to his authority, and he therefore came to Paris, and joined the most violent of the democratic party. After having narrowly escaped in 1795, Babi engaged in Babeuf's conspiracy, and was one of the party that sallied out of Paris to attack or win over the troops in the plains of Grenelle. He was taken prisoner, and shot under a military commission in 1796. (Biog. Univ. Suppl.)

BABIN, (François, 1651—1734,) canon, grand-vicar, and dean of the faculty of theology at Angers. He published the Conferences of the Diocese of Angers, in 18 vols, which contain much curious discussion on different points of theology and church discipline. (Biog. Univ. Journal de Trevoux, 1740, p. 2575.)

BABINGTON, (Anthony,) a gentleman of very ancient descent, and great alliances in the counties of Derby, Nottingham, and York, was the eldest son and heir of Henry Babington, who was twice married; to Mary, a daughter of George Lord Darcy, and to a daughter of Sir John Markham. The Babingtons had very extensive estates, but their chief house was at Dethick, in a wild part of the county of Derby, not far from Sheffield, Chatsworth, and Winfield, where was confined the queen of Scots, with whose history his name is so unfortunately connected. While still a very young man, probably not more than twenty, he became the leader of a little band of persons, zealous, like himself, in the Roman-catholic religion, and fancying that they saw the means of restoring it in England by procuring the death of queen Elizabeth, and the liberation of the queen of Scots. In the prosecution of this design he was greatly encouraged by Ballard, a priest; but, from beginning to end, he was watched by Walsingham, who had spies among them, acquainting him, day by day, with all their proceedings; and who, when the proper time arrived, seized on the whole party. Babington for a while eluded the pursuit, lying hid, in the disguise of a countryman, in the part of Middlesex about St. John's Wood and Harrow-on-the-Hill. But he was at length taken, and the proof being manifest, he had no defence to make, but received sentence of execution as a traitor, which he suffered on the 20th of September, 1586. Thirteen other persons implicated in the same conspiracy were executed on that and the following day; and on the 7th of February following, the queen of Scots herself suffered death, the most fatal charge against her being the cognizance and countenance which she yielded to Babington and his accomplices. Mr. D'Israeli has made the undertaking of this band of gallant, but misguided youths, the subject of one of the notices in his work, entitled Curiosities of Literature. Babington was married, but had no children.

BABINGTON, (Gervase,) bishop of Worcester, a contemporary of Anthony, and of the same family, being the son of Barnard Babington, brother to Thomas, grandfather of the conspirator. His mother was a daughter of Gervase Clifton of Nottinghamshire. He was educated in Trinity college, Cambridge, of which he became a fellow, and taking holy orders became a celebrated preacher in the university. He was removed from thence by Henry Herbert, earl of Pembroke, who took him to be his private chaplain. This is the earl who married the sister of sir Philip Sidney. There is a translation of the Psalms into English verse by this lady, in which it is supposed that she was assisted by Babington. By the interest of this family, he was promoted to the bishopric of Llandaff in 1591; and when he had sat four years in that see, says Fuller, who has a brief account of him in his Abel Redivivus, for his singular piety and learning he was, by queen Elizabeth, translated to the bishopric of Exeter, "where he scarce stayed three years, but he was made bishop of Worcester, and in the midst of all these preferments he was neither tainted with idleness, or pride, or covetousness; but was not only diligent in preaching, but in writing books for the understanding of God's word; so that he was a true pattern of piety to the people, of learning to the ministry, and of wisdom to all governors." He was made one of the queen's council for the Marches of Wales. He died in 1610, having been bishop of Worcester above thirteen years.

Of his printed writings, the most considerable are his Comfortable Notes on the Five Books of Moses, and his Exposition of the Creed, the Commandments, and the Lord's Prayer. His works were early collected in one volume, which was several times reprinted in the early years of the century in which he died. He was buried in his own cathedral.

BABINGTON, (John,) an English mathematician and pyrotechnician of the early part of the seventeenth century. He is principally known by a very curious and elaborate treatise on Fireworks, published at London in 1635, and highly valued by some, even at the present day. To this treatise was annexed a work on geometry, by Babington, with tables of square and cube roots, which are, we believe, the first tables of the kind published in this country.

BABINI, (Matteo,) a celebrated singer of the last century, to whom the modern theatre owes much of its perfection, was born in Bologna, on the 10th of February, 1754, of poor but honest parents. It was a great fortune for poor Matteo that, having been left an orphan when still very young, he was received into the house of his maternal aunt, Rosa Ponte, the wife of Arcangelo Cortoni di Cortona. This man, who was the most celebrated tenor singer of the age, as Algarotti relates in his Saggio sopra la Musica, partly for amusement, and partly to please his nephew, who seemed to have a predilection for music, took great pains to teach him all the secret and delicate expressions of the art, in which he had made his fortune, and acquired an immense reputation; and such were the pains he took, and the talent of his pupil, that he succeeded in rendering him a most finished singer, equal, if not superior, to the greatest masters. His reputation being now spread throughout Europe, he visited the several capitals, and was every where received with great distinction. The empress Catherine made him her "virtuoso di camera." Frederic II., for a long time, honoured him with his correspondence. In Paris, Marie Antoinette sang a duet with him; and in almost all the courts he visited, princes of the blood played the accompaniment to his singing. The presents he received, and the profits he derived in the exercise of his talents, allowed him to accumulate not less than thirty-three thousand sequins (15,000*l.* sterling), a sum which exceeds credibility if we consider the age in which he lived. He, however, seems to have deserved it; for notwithstanding so great success, and so much favour, he preserved his morals pure, and never allowed pride to take possession of his mind. To his aunt he paid the duty and affection of a son, and after her death would no longer live in the house where he had seen her breathe her last. To his talents the modern theatre owes much of its improvements. It was he who introduced on the stage the custom of dressing the actors according to their character, in which attire he, for the first time, appeared in the opera of the Orazj and Curiazj, of Cimarosa; he also was the first who carried into execution the suggestion of Jacopo Peri, of singing the recitatives; for before him the airs alone were sung, and the recitatives declaimed. Towards the end of his life he returned to Bologna, where he died on the 12th of September, 1816.

BABINOT, (Albert,) was born in Poitou, and was one of the earliest of Calyin's converts in that province. He published some devotional poetry, entitled, La Christiade, in 1560. (Biog. Univ.)

BABLOT, (Louis Nicholas Benjamin,) a French physician, born in 1754, died in 1802. He fixed his residence at Châlons-sur-Maine, and was an ardent revolutionist. He was the first that introduced vaccination and inoculation into his district. He was an excellent physician, and the author of many works, principally professional. (Biog. Univ. Suppl.)

BABO, (Joseph Maria, or Francis Maria,) a German dramatist, was born in 1756, at Ehrenbreitenstein, and applied himself early to literature. He was successively professor of æsthetics at Munich, literary director of the military academy, counsellor of censorship, and finally commissary-general of the German theatre, and knight of the Bavarian order. He died in 1822. Dr. O. L. B. Wolff gives a list of his works, mostly plays. (Wolff, Encyclopädie.)

BABON, or BERCHTHOLD II., son of the pfalsgrave Berchtholdt of Bavaria. He had the title of burggraf of Regensberg, and count of Abensberg and Rohr, and was the founder of the houses of the counts of Abensberg and others now extinct. By his three wives he had thirty-two sons and eight daughters. The emperor Henry II. invited one day all the nobles of Ratisbon and its neighbourhood to a hunt, but enjoined them to bring but a small retinue with them. Babon came with his family, and the emperor upbraided him for having acted contrary to his commands. But Babon told him they were all his own children, and that every one had but one servant with him. Henry, pleased with their appearance and behaviour, retained them at his court, and provided for them. In commemoration of this numerous family,

the walls which surround the town of Abensberg contain thirty-three round and eight square towers, with three doors, the latter in allusion to the number of Babon's wives. He also founded at Abensberg a hospital, or leper-house.

BABRIAS, or BABRIUS. Various individuals of this name are shown by inscriptions in the collections by Fabretti and others to have existed at different periods in Italy. The oldest of them is, perhaps, the Barbius, or rather Babrius, who, according to Suidas, was one of the satellites of the Triumvirs. But history records nothing further concerning any of them, except the individual who is described by Suidas as the author of some choliambic verses; which, from the numerous fragments preserved in that author's lexicon, are known to have been the fables of Æsop, and stated there to have run through ten books, formed, according to Flavianus, (or, as he is more commonly called, Fl. Avianus,) two volumes. As some choliambic verses relating to the life of Æsop are quoted in the Homeric lexicon of Apollonius, who lived in the time of Augustus, Tyrwhitt was led to believe that Babrias flourished a little antecedent to that period. But as Apollonius would scarcely appeal to so recent an authority, and as the fragments of Babrias are written with an elegance of language and a terseness of style far superior to any Greek compositions of that date, Coray felt disposed to carry back their author to the age of Bion and Moschus. It is not here the place to enter into the discussions which have been, or may be raised, respecting the character and date of these fables, or their author. At a much later period, they were turned into Greek prose, which has been frequently printed as the original text of Æsop's fables; and the ingenuity of modern critics has been able to trace in these prose translations many of the verses of the original. The fragments of Babrias were edited by Coray, 1810; by Jo. Gottlob Schneider, Vratisl. 1812; and by Knoch, Halle, 1835. We may further refer to the writings of Bentley and Tyrwhitt; to the observations of G. Burges in Gent. Mag. March 1833, p. 220, and his note on Platon. Alcib. ii. p. 169, and the Excursus on the Crito and Hippias, in the same vol.; and to a dissertation by G. C. Lewis in the Philological Museum, No. II.

BABYLAS, (Saint,) bishop of Antioch, succeeded Zebinus in that see, (Euseb. Hist. Eccl. vi. 29,) probably in the year A.D. 237, and died in the persecution of Decius, A.D. 250, under the severity of a rigorous imprisonment, according to some authorities (Euseb. H. E. vi. 39, S. Hieron de Vit. Illust. c. 54); by actual martyrdom, according to others (S. Chrys. in Gentes seu Hom. 2, de S. Babyla, and repeatedly elsewhere; Sozom. v. 19; Theodor. Hist. Eccl. iii. 6; S. Epiphan. de Mensur. c. 18.) A single anecdote of his life—an intrepid refusal to admit the reigning emperor into his church, when polluted by the guilt of murder—is variously related by St. Chrys. (In Gentes), and Eusebius (H. E. vi. 34); the former speaking of a total exclusion, and of a persecuting emperor, which can only apply to Decius; the latter, (who, moreover, does not name St. Babylas,) of the half-christian emperor Philip, and of an exclusion conditional upon submission to penance. Philostorgius (vii. 8), and still later writers (Suidas in Βαβυλας, Chron. Alex. pp. 270—274), have further confused both this and the account of his martyrdom, by referring them to the reign of Numerian. But the fame of St. Babylas rests more upon his posthumous than upon his living triumphs. He boldly rebuked the wicked during his life; he is said to have miraculously confounded the unbeliever after his death. In the year A.C. 351—such is the outline of the story—his bones were disinterred by the Cæsar Gallus, for the purpose of bestowing upon them a more honourable burial. They were translated from Antioch to a church prepared for their reception at Daphne, and a heathen oracle at the latter place was rendered mute by their vicinity. A few years afterwards, A.D. 362, the emperor Julian, in order to relieve the oracle, commanded their removal; they were retranslated to Antioch in solemn procession by the Christians; and the immediate destruction of the oracular temple by fire proved the vanity of attempting its liberation from their presence. Besides the ecclesiastical historians, (Theodor. iii. 10, Sozom. v. 19, 20, Evagr. i. 16, Philostorg. vii. 12,) the circumstances have been twice selected by St. Chrys., in a discourse (In Gentes) written within twenty, and a homily (Hom. i. de S. Bab.) preached upon the spot within twenty-five years of their occurrence, as affording an irrefragable argument to the christian preacher; and may be gathered from heathen sources—from Julian himself, (Misopog. Opera, p. 96,) who insinuates that the Christians set fire to the

temple; from Ammianus, (xxii. 13,) who candidly rejects the insinuation as a "levissimus rumor;" and from Libanius, whose oration upon the subject is quoted and criticized in detail by St. Chrys. (In Gentes.) It is curious that a parallel case, both to the conduct and to the miracles of St. Babylas, may be found in the history of St. Ambrose; to the former, in the boldness of that prelate towards Theodosius; to the latter, in the circumstances attendant upon the discovery of the bodies of Gervasius and Protasius. (Tillemont. Cave, Lives of the Fathers. Fleury. Baron. in ann. 253, 362. Moreri. Gibbon, c. xxiii.)

BABYLONE, (Francis de,) an old engraver, who was frequently denominated the master of the Caduceus, from his having marked his plate with that figure. He appears to have flourished about 1550, and his manner of engraving is quite original. His plates are executed with a graver, in a slight manner, with fine strokes, and not much crossed. His drawing is defective, and his draperies are badly managed, being divided into almost numberless folds. His prints are greatly valued on account of their extreme rarity; they are nine in number, and are as follow:—Apollo and Diana; three men bound, two small upright plates; the Virgin and Infant resting on the stump of a tree, and St. Joseph leaning his head on his hand, a square plate, half-length figures; another Holy Family, the Virgin sitting at the foot of a tree, the Infant by her side, and Elizabeth sitting near him; the Wise Men's Offering, a small upright plate; St. Jerome writing, with a crucifix before him; two small upright plates, one representing a man carrying a boat, and the other a woman with a child in her arms, (Jerome Hopfer has engraved both these figures on one plate, much larger, and decorated the head of the woman with stars and a glory); a sacrifice to Priapus, partly copied after Marc Antonio. (Strutt's Dict. of Eng. Bryan's Dict.)

BACCALAUREUS, Bakalarz in Bohemian, (Nicolaus,) a printer in Nowo-Plzen (Neu-Pilzen), in Bohemia. He printed, in 1499, Kniha Chwal Boskych neb Kniha o samomluwenie proroka o Kristowi, 8vo; on the Four Cardinal Virtues, 1505; the Book of Barlaam, 1504, 8vo. Of these tracts one or two copies only are known to exist. (Ungar K. neu. Beitr. zur G. der Buchdruckerkunst in Böhmen.)

BACCANELLI, (John,) a physician of the sixteenth century, born at Reggio in Calabria. His name is variously given by bibliographers, as Bacchanelli, Baccanelcius, Bacchanellus, and Bachanalius. In his person he was greatly deformed, and his stature was exceedingly short. Nature had, however, made him amends by endowing him with great intellectual power, and he was highly celebrated in his day for the extent of his erudition. Two works are known as the productions of his pen: De Consensu Medicorum in Curandis Morbis, lib. iv.; De Consensu Medicorum in Cognoscendis Simplicibus Liber, Lutetiæ, 1554, 12mo; Venetiis, 1555, 8vo; *ib.* 1558, 16mo; Lugduni, 1572, 12mo. In these works the author has collected together the most valuable parts of the practical knowledge of the Greeks and Arabians, and has not failed to refute many of their most esteemed aphorisms.

BACCARINI, (Jacopo, about 1630—1682,) a painter born at Reggio, was pupil of Orazio Talami, and an imitator of his style. Two of the most esteemed pictures of Baccarini are, a Repose in Egypt, and the Death of St. Alessio in the church of St. Filippo, at Reggio. His works are distinguished by much grace. (Lanzi, Stor. Pitt. iv. 45.)

BACCELLI, (Jerome,) was born at Florence in 1514 or 1515, and died there in 1581. He translated the Odyssey, and part of the Iliad, into Italian. The former was printed after his death, 8vo, Florence, 1582; the latter remains still unpublished. (Biog. Univ.)

BACCHEREST, a Dutch admiral, of considerable repute. He commanded a large squadron, attached to the fleet which sailed under the orders of the British admiral, Sir John Balchen, for the express purpose of relieving the situation of Sir Charles Hardy, who had been blocked up in the Tagus by a superior force, under the command of M. Rochambault. Baccherest, however, was more fortunate than the ill-fated Balchen.* He escaped from the fury of the storm in which the former perished.

BACCHINI, (Benedetto,) a Benedictine monk, and a very learned scholar of the seventeenth century, was born on the 31st of August, 1651, at San Donnino, in the duchy of Parma. In 1667 he entered the order of St. Benedict, on which occasion he changed his baptismal name of Bernardino for that of Benedetto; and soon afterwards he lost his father, who left a widow and three chil-

* *Vide* Sir John Balchen.

dren ill provided for through family imprudences. The indefatigable application which Bacchini began now to bestow on the acquirement of the most abstruse and difficult sciences, so far impaired his health, as to compel him to retire for two years to the convent of Torchiara; and during this time he closely applied himself to ancient literature, and the attainment of music. On his recovery, by the desire of his superiors, he began preaching, which he continued for the space of seven years, in different parts of Italy; obtaining everywhere the esteem and friendship of the learned, and amongst them of cardinal Novis, the celebrated Magliabecchi, and other distinguished scholars. On his return to Parma, in 1683, he resumed his favourite studies, and, above all, that of the Greek and Hebrew languages, of both of which he became a perfect master; arranging and methodizing, at the same time, the library of his monastery. In 1685 he was appointed counsellor of the inquisition at Parma, and was often visited by the most distinguished Jesuits, such as Montfaucon, Sermain, &c., who never ceased to hold a correspondence with him. In the following year, he began to publish in Parma the Giornale dei Letterati, by the advice and with the assistance of Gaudenzio Roberti, a Carmelite monk, and very eminent scholar in polite literature, who provided him with the books which were worth noticing.

The great reputation which Bacchini now enjoyed, could not but excite the envy of ill-disposed persons, who, by means of calumny and falsehood, succeeded, in June 1691, in obtaining from the duke of Parma, whose theologian he was, the order to leave that state within three days. He did so, and retired to the monastery of St. Benedict at Mantova, where father Bellinzani, abbot of that monastery, went to Parma to conduct him. There Bacchini wrote the three celebrated dialogues, De Constantia, De Dignitate tuenda, and De Amore erga Rempublicam, in which, under allegorical names, he relates the vicissitudes of his fortune, and mentions his enemies as well as his friends. In the month of November of the same year, Francis II., duke of Modena, appointed him his historian, in which character he collected many new monuments for the genealogy of the Este family, which he afterwards gave to Muratori, who sent them to Imhoffi; and about the same time he resumed the Giornale dei Letterati, availing himself of the assistance of several eminent scholars, for the different departments of literature and science. The death of Roberti, who furnished the books, once more interrupted the publication, which was again resumed in 1696, when he was made professor of sacred literature at the university of Bologna, where he remained but a short time. After a journey to Naples, during which he received the most flattering attentions, he returned to Modena, and was appointed the ducal librarian; an employment which he held for four years, and resigned it in favour of Muratori, in 1700. In the mean time, in order to advance his favourite study, he established an academy, directed not only to the improvement of poetry, but more especially of ecclesiastical erudition, for which purpose he wrote the work entitled, Manuductio ad Philologiam Ecclesiasticam. His academical pursuits, however, were interrupted in 1705, by a journey he was obliged to take to Rome, to appease the oppositions which the papal court had made to the publication he was about to make of the work of Agnello, archbishop of Ravenna, during the ninth century, who had written the history of the prelates his predecessors; but as his father had conspired against pope Paul II., and died in prison at Rome, the writings of the son were by no means favourable to the pontifical authority; and the attempt of Bacchini to republish them, with chronological dissertations and remarks, was considered as a diabolical attempt by the pontiff. He succeeded, however, in silencing opposition, but not without a great deal of trouble. The work was at last printed, in 1708; and three years after, having been made abbot of his monastery, he was obliged to give up his academy. During the ten following years, although often promoted to the highest offices of his order, in Modena, Bobbio, and Ragusa, he was obliged to lead a sort of wandering life, through the persecutions of duke Rinaldo, who was angry with him for having defended the rights of his monastery against the encroachments of the crown, and would not allow him to hold any office, or even to reside in his states. Under these circumstances, the university of Bologna invited him again to resume his professorship; but he had scarcely taken possession of it, in the beginning of July, 1721, when he fell sick, and died on the 1st of September following.

Bacchini was one of the most learned men of his age. His learning was universal, his taste exquisite. Most critically skilled in the Greek and Hebrew languages, ancient and modern philosophy, mathematics, sacred and profane history, chronology, and remarkably expert in deciphering ancient manuscripts, he also cultivated poetry and music. His works, besides those we have mentioned, are —1. De Sistrorum Figuris et Differentia, Bologna, 1691, 4to. 2. Dell' Istoria del Monasterio di S. Benedetto di Polirone nello Stato di Mantova, libri cinque, Modena, 1696, 4to. 3. Lettere Polemiche contro Giacomo Picenino, Minola, under the feigned date of Altorf, 1738. Tiraboschi regards this as one of the most learned works which has appeared against the protestants. 4. De Ecclesiasticæ Hierarchiæ Originibus Dissertatio, Modena, 1703, 4to. The system and character of this work has been sadly misrepresented by father Niceron, who pretends that Bacchini's object is to prove that the ecclesiastical government was established upon the model of the civil. 5. Isidori Clarii ex Monacho Episcopi Fulginatis Epistolæ ad Amicos hactenus ineditæ, Modena, 1709. 6. Orazione Funebre in Morte di Margherita de' Medici, madre del Duca di Parma, Piacenza, 1679. Besides many more, still unpublished.

We must not confuse Benedetto with another man of the same family name, Giambaptista, a native of Modena, who lived in the beginning of the sixteenth century, nearly two hundred years before him. According to Minturno, whilst this man was the secretary of the Sicilian viceroy, he began to write an opera divina upon the Italian language, and even thought of collecting all the inedited works of Petrarca; but in 1534, in a fit of devotion, having taken the habit of a monk of a Franciscan convent in Calabria, he never more thought of Petrarca, or of the Italian language, and died, leaving no memorial of himself.

BACCHIUS, or more properly BACCHEIUS, (Βακχειος,) an ancient Greek physician, who was born at Tanagra in Bœotia, and lived about B.C. 250, Ol. 132, 1. He was one of the pupils of Herophilus, and wrote several works, the titles of which are mentioned by Galen, Erotianus, and Cælius Aurelianus, but no fragments remain. He seems to have been an accurate observer, for he remarked that the pulse was perceptible in all parts of the body at the same moment. (Galen, Opera, tom. iii. p. 47.) Fabricius reckons him among the empirici; but, in the opinion of Kühn (Addit. ad Elench. Medic. Vet. à J. A. Fabricio Exhib.) the passage in Galen which seems to say so (Comment. in sect. vii. Aphor. Hippocris. § 64) is corrupt.

BACCHIUS, a Greek writer on music, of uncertain date, who has left an elementary tract, printed in several collections of the old writers on this subject.

BACCHYLIDES, one of the lyric poets of Greece, was born at Julis, a city of Cos, and was the son of a prize-fighter, Meidon, Milon, or Meidylus, (for authorities differ,) and of the sister of Simonides. Like his uncle, he was the rival of Pindar, who is thought to have alluded to the two, when he compares himself to an eagle, and his enemies to crows, in the ode to Hiero; who had invited all the three poets to his court at Syracuse. Of his different effusions in praise of the gods, his patrons, and the objects of his affections, only a few fragments have been preserved; but judging from the exquisite morceau on Peace, one cannot sufficiently deplore the loss of the remainder; which, if not so bold as the poetry of Pindar, was, in the opinion of Longinus, more highly wrought, and was justly held in high honour by the emperor Julian, a person of no mean taste. The only complete collection of the fragments is by Neve at Berlin, 1822, 8vo, who was, however, unable to make use of an article in the Classical Journal, published the same year in London, where the two principal fragments are restored to their original hendecasyllabic form, and not a few passages successfully corrected, which had baffled the ingenuity of preceding scholars.

BACCI, (Andrea,) born at S. Elpidio, in the Marca d'Ancona, or, according to others, in the Milanese, professor of botany at Rome, from 1567 to 1600, and physician to pope Sixtus V. Though considered extremely learned in the theory of his profession, so small was his practice, and consequently so great was his poverty, that cardinal Ascanio Colonna took him into his house, more for the sake of having a learned attendant than a physician. It is believed he died in the beginning of the seventeenth century. From him we have several works of natural history and medicine of great merit, which prove the extent of his learning. 1. Del Tevere, della Natura e Bontà delle Acque e delle Inondazioni, 4to, Roma, 1588, 8vo; Venezia, Aldo,

1576, 4to; and, again, Roma, 1564 and 1566, 4to. 2. Discorso delle Acque Albule, Bagni di Cesare Augusto a Tivoli, Roma, 1564, 4to, and 1567, 4to. 3. Discorso dell' Alicorno, della Natura dell' Alicorno, e delle sue eccellentissemi Virtù, printed several times in Rome, Venice, and Florence. De Thermis, lib. vii. Venezia, 1571, fol. and Padua, 1711. The first edition is rare, the last has the addition of the 8th book: all the other editions are mutilated. The 7th book, which treats—De Thermis Veterum, was inserted by Grævius in the 12th volume of his Thesaurus Antiq. Roman. 5. Tabula simplicium Medicamentorum, Roma, 1577, 4to. 6. Tabula in qua Ordo Universi et Humanarum Scientiarum prima Monumenta continentur, Rome, 1581. 7. Delle Pietre preziose che risplendevano nella Veste Sacra del sommo Sacerdote, Roma, 1581, 4to. 8. De naturali Vinorum Historia, de Vinis Italiæ, et de Conviviis Antiquorum, lib. vii. accessit de Factitiis ac Cerevisiis, deque Rheni, Galliæ, Hispaniæ, et de totius Europæ Vinis, Roma, 1596, a work reprinted several times, but now extremely scarce; a copy of it, however, exists in the British Museum. 9. Della gran Bestia, detta dagli antichi Alce, e delle sue proprietà, with many other pamphlets, Rome, 1587. 10. Trattato delle Gemme e Pietre Preziose nella Sacra Scrittura riferite. The date of the Italian edition of this work is unknown; it was translated into Latin, and printed twice at Frankfort, in 1603 and 1643. 11. De Venenis et Antidotis Prolegomena, Roma, 1587, 4to. 12. L'Origine dell' antica Città Cluna, che oggi e' la nobil Terra di Sant' Elpidio, printed after Bacci's death at Macerata, in 1616 and 1692, 4to, and more correctly in 1716.

BACCI, (Giacomo Antonio, 1702—1758.) This ethical writer was rector of the seminary at Lucca, his native place. He was educated under Volpi, a Jesuit, under G. D. Mansi, and Enrico Lunardi. He was made professor of philosophy in Lucca, and there, in 1760, he published his great work, entitled, Ethicorum quinque Libri, &c., 4to, a work highly esteemed in Italy. (Tipaldo, iii.)

BACCI. The name of several artists.

1. *Antonio*, a Mantuan, who flourished in 1663, was a flower painter. (Lanzi, Stor. Pitt. iii. 211.)

2. *Raphael*, or Bacchi, a painter, of the Jewish nation, after whom P. Monaco engraved the portrait of the Princess Maria Theresa Cibo, of Este, placed within a border designed by Giorgio Fossati; also a portrait of Francis Lauredani, doge of Venice. (Heinecken, Dict. des Artistes.)

3. *Andrea*, who, according to the Abbé de Marolles, engraved for the liberal and mechanical arts. (Heinecken.)

4. *Agnes Dolce*, an Italian paintress, after whom C. Mogalli twice engraved a Virgin Mary, half-figure, a middling sized upright plate. (Heinecken.)

5. *Domenico*, an Italian artist, by whom we have the portrait of Charles Taglioni, professor of philosophy; a medallion with the reverse *Omnia in Mensura;* and another of Beccuto, a Florentine knight, engraved by Francis Zuccarelli. (*Id.*)

BACCIARELLI, (Marcello de,) a Roman painter at Warsaw, was born in 1731, and was pupil of Benefiali. He was called to Dresden by Augustus the Third, to design the pictures for the gallery, and many are engraved. He also applied himself to painting. At the commencement of the war, in 1756, he went with the king to Poland, and exercised his pencil. The empress-queen called him to Vienna to paint the imperial family, and loaded him with favours. On his return to Warsaw, the king, Stanislaus, appointed him his principal painter and intendant of the royal palaces and gardens. There are engraved after him, the portrait of Stanislaus Poniatowsky Castellan de Cracovie, the king's father, by B. Follin; another of Stanislaus the Second, by Kustnen; and a portrait of C. H. de Heinecken, by Rasp, for the New Library of Fine Arts, but so badly done that the painter effaced his name from the plate.

The wife of Bacciarelli, Jeanne Julienne Frederic Richter, born at Dresden in 1733, was a painter in miniature, and went with her husband to Poland and Vienna. De Marcenay engraved a portrait, after her, of King Stanislaus Augustus, in 8vo. Mr. Bryan mentions a modern Italian engraver of this name who engraved a portrait of the king of Poland, but he appears to have been mistaken. (Heinecken, Dict. des Artistes.)

BACCIARONE DI MESSER PACCONE, a poet of Pisa, who flourished in 1250. Some of his Canzoni e Sonetti are yet extant, and are printed in the Raccolta de' Poeti del primo Secolo della Lingua Italiani. (Cenni Biographici.)

BACCIO DELLA PORTA, a distinguished painter, more generally known by the name of Fra. Bartolommeo di S. Marco, received the surname of La

Porta, from having long resided with some relations who lived near the gate of St. Peter Gottolino, in Florence. He was born at Savignano, near Prato, in Tuscany, in 1469, and commenced his studies with Cosimo Rosselli; but it was from Leonardo da Vinci that he obtained the first ideas of the grandiose style, and of the colouring by which his subsequent works are distinguished. His first work of renown seems to have been the celebrated frescos of the Last Judgment, which he undertook for the cemetery of the Hospital of St. Maria Nuova, and which were finished by Albertinelli, his friend and fellow-student. Being seduced by the sermons of the celebrated fanatic, Savanarola, Baccio narrowly escaped being involved in the ruin which soon after overtook this furious monk. It has been asserted, and with justice, that it was fortunate for Baccio to have made considerable progress in his art before he formed that intimacy, for Savanarola seems to have exercised a considerable influence over him, since by his fanatical scruples he was led to destroy, on account of their nudity, a great number of sketches and drawings; an impression which he seems to have preserved through life, although he might exhibit, as he did, the great knowledge of anatomy, which he had previously acquired in the drawing of the figures, through their draperies. Baccio, affected by the fate of his miserable teacher, in 1500 took the habit of St. Dominic, changed his name of Baccio into that of Fra. Bartolommeo, and for three or four years never touched a pencil. In 1504, Raffaello having visited Florence, an intimacy commenced between him and Bartolomeo, to the considerable improvement of both, for Raffaello learned from his young friend his principles of perspective, and communicated to him his own principles of colouring. Some time after, Bartolommeo went to Rome; and was so overwhelmed by the contemplation of the great works of Michael Angelo and Raffaello, that with the utmost difficulty he was induced to paint two single figures of a St. Peter and a St. Paul, which were long preserved in the Quirinal palace. On his return to Florence, he showed how much he had profited by his visit to Rome, by painting the sublime figure of St. Mark, now in the gallery of Florence, which by the style and dimensions, was compared to an ancient Grecian work. Bartolommeo was accused by his rivals of deficiency in anatomical knowledge, and incapacity to paint subjects which required it. To refute these aspersions, he painted a St. Sebastian, which was so perfect in point of style, colouring, and truth, that the monks took it away from the church, and sent it to Francis I. Fra. Bartolommeo, in fact, may be called the precursor of Raffaello, and might have become his rival, if he had had an equal number of occasions to show his talents. His style possesses severity and elevation, and is at the same time graceful; in the colouring he almost equals Tizian and Giorgione; and for the gradation of shades, is on a par with the best painters of Lombardy. In the choice of his subjects, he most delighted in the representation of saints, evangelists, and madonnas, with the divine infant surrounded by angels. He died in 1517, leaving all the fruit of his labours to his convent, and a number of studies of figures, draperies, limbs, and sketches to a scholar, a nun of St. Catherine.

BACCIO, (d'Agnolo,) a Florentine sculptor and architect, born 1460, died 1543. We have a remarkable instance in this artist of the facility with which the painters, sculptors, and architects of these early periods practised in departments of the fine arts, to which they had not been originally bred, and which they did not at first profess. At this time of the revival of art, when drawing, modelling, and design were in their infancy, and were taught and learned, rather with reference to the subject generally, than with a determinate object, it was natural that the professional man should not attach himself unreservedly to one particular branch, as at a future period, when those who followed decidedly any peculiar department became more distinct in their studies and employment, and were sufficiently numerous to constitute separate classes. In modern times this easy transition rarely or never occurs. Does this great difference arise from the greater intellectual capacity of the ancient artists? Far from it. For experience has proved that even the preponderating talent of a Michael Angelo and the genius of an Ammanati did not prevent those illustrious artists from committing the grossest blunders in the very elements of architecture; and that, however brilliant may have been the general effects of some of their productions, there is a lamentable want of correct detail, the very grammar of the art, arising from the deficiency of early education. The leading architects, who are to be confi-

dentially relied upon as masters, are those alone who have devoted their earliest studies and their continued thoughts to overcome all the difficulties of the art both theoretical and practical, and to possess themselves of all its resources whether intellectual or physical. Formerly, the want of leading artists in any particular branch, or an all-powerful patronage, caused works to be bestowed upon men, at the time, perhaps, not qualified to undertake them. Their ambition, their genius, and their activity, soon overcame the difficulties of their position, and rendered them passably competent for the task.

Such is the solution of the eventful life of Baccio, who, bred as a carver in wood in its highest branch, such as that of our Gibbons, ultimately became an architect without abandoning his shop, and executed some important works which have handed down his name to posterity as one of the leading architects of his time. Baccio carved the elegant stalls in the choir of Santa Maria Novella, and many other sculptures of a similar nature at Florence; whence he went to Rome, and studied the ancient monuments, finding architecture more open to him as a career. He displayed his new powers upon his return to Florence, on the occasion of the entry of Leo X. into his native city; being employed to erect several triumphal arches, as just tributes of national pride from the citizens of the Tuscan capital to the Medicean pontiff. He soon after constructed the palace Bertolini, which he crowned with a fine ancient cornice, copied from some fragments in the Orti del Contestabile at Rome. Its great height excited some sharp criticisms; objections, however, were not confined to this portion of the façade, for Baccio was severely reproached for degrading such important features as columns and entablatures to mere doors and windows. Sonnets, pasquinades, and jeering squibs met the poor architect at every turn, who bore them all with great good humour as innocent perhaps of intentional innovation, other than the desire of novelty, as probably his critics were ignorant of the true reasons, which would justify or condemn such a species of decoration. The following inscription, appropriate, it may be, to that period, was put over the door: "Carpere promptiùs, quàm imitari." But he was soon imitated in what were considered the very defects which deserved reprobation; and since then, even to this moment, in any remarkable building the appropriate inscription would generally be, "Promptiùs imitari, quàm judicare." The colonnade or gallery with which it is supposed Brunelleschi had intended to encircle the tambour of the cupola of S. Maria dei Fiori, had not been executed by that architect. The drawings, which developed the intention of Brunelleschi, had been lost. Baccio was employed to carry into effect a design which he had submitted for that purpose; and he had already executed an eighth part, when Michael Angelo by chance paid a visit to Florence, and at once saw the inadequacy of the conception for the subject. He expressed this opinion to the authorities, the job was suspended, a violent collision of different feelings resulted, and the cupola still remains unfinished. The carver's shop was the continual resort of Raphael, Sansovino, Cronaca, San Gallo, Buonarotti, and the most distinguished spirits of this time; and respected and beloved by all, the venerable Baccio died at the advanced age of eighty-three. He left two sons, one of whom never evinced in the works, to the completion of which he succeeded after his father's death, that he inherited the mind of his parent. The younger, a youth of promising talents, died ere he could realize the sanguine anticipations of his friends, that he would have surpassed the genius of his father. (Vasari. Milizia. Memorie degli Architetti. Quatremère de Quincy, Dictionnaire d'Architecture.)

BACCIOCHI, (Maria Anne Eliza Bonaparte,) princess of Lucca and Piombino, sister of Napoleon, was born in Ajaccio, on the 8th January, 1777. She had been educated in the royal school of St. Cyr, and lived, during the most turbulent times of the revolution, with her mother at Marseilles. In 1797 she married Felix Bacciochi, and came in 1799 to Paris, where she lived with her brother Lucien. It was from him that she acquired a taste for letters and the arts. As her prospects became brighter, she enlarged her patronage of arts and letters; and among others, Chateaubriand and Fontanes experienced her friendship. It was she, who obtained for Fontanes the always magnificent patronage of the emperor. In 1804, her brother gave her the principality of Piombino, and shortly afterwards that of Lucca; and she was crowned with her husband, on the 10th July, 1805. She was very ambitious, and governed entirely by herself, so that even when she reviewed the troops, her

husband held only the rank of her aide-de-camp. On this account, she was called by the wits of her country the "Semiramis of Lucca." Still, she did much good for her states. When the star of Napoleon began to decline, she also found herself abandoned by those men, who owed her most gratitude. In 1814, she relied on the assistance of Murat; and when this failed, she retired to Bologna; but in 1815, she was ordered to take up her abode in the Austrian dominions. She lived first with her sister Caroline in Haynburg, and subsequently in Trieste, under the name of countess of Compignano. Her generous and charitable feelings did not leave her in her exile. She died on the 7th of August, 1820, in the Villa Vicentina, near Trieste, in the chapel of which she is buried. Her daughter, Napoleone Eliza, who possesses much talent and spirit, and is said to bear a close resemblance to the emperor, is married to a wealthy proprietor of Romagna. (Biog. des Contemp. Biog. des Hommes Vivans.)

BACCIOCHI, (Fra. Ferrante,) a Filippine monk, of Milan, who was distinguished as a painter, and some of whose works are noticed in Barotti. One of the best was the Stoning of St. Stephen, in the church of that saint, in Ferrara; and in Santa Maria del Suffragio there was a Holy Family by him. The age of this artist is uncertain. (Barotti's Account of the Paintings of Ferrara. Bryan's Dict.)

BACELLAR, (Antonio Barbosa, 1610—1663,) of Lisbon, a poet, jurisconsult, and historian. In his twenty-fifth year, his poetry obtained him considerable fame; but his vindication of the rights of the house of Braganza to the Portuguese throne, led him into the path of riches and honours. He also published two historical works,—one on the Expulsion of the Dutch from Brazil; the other on the Campaign of the Marquis de Marialvo against the Spaniards. Most of his works, poetical or historical, remain in MS.

BACERRA. See Becerra.

BACETTI, (Nicolas,) a Florentine, was born in 1567, and died in 1647. He was abbot successively of different priories of the Cistertian order, and wrote a history of the abbey of Settimo, Rome, 1724, under the title, Septimianæ Historiæ, lib. vii. (Biog. Univ.)

BACH, (Jo. Aug.,) born May 17, 1721, at Hohendorf in Meissen, was educated at the Thomasian school in Leipsic, and in 1740 became a student in the university there, and was the pupil of Jo. Aug. Ernesti in philology, and of Gottfried Mascov in law. He was created doctor of laws in 1750, and in 1752 appointed extraordinary professor of legal antiquities, and in the following year assessor to the ecclesiastical senate of Leipsic. He died December 6, 1754. His premature death is to be ascribed to straitened circumstances and the hostility of literary enemies, which overpowered a constitution naturally weak and susceptible. According to Cramer (Haus-Chron. i. 112,) Bach's colleague Sammet used to boast of having disputed him to death. 1. The most celebrated of Bach's works is the Historia Jurisprudentiæ Romanæ, which was first published in 1754. The great merit of this work consists in the author having reckoned the early Senatusconsulta, as one of the sources of the Roman law. It must be confessed, however, that he has not availed himself to the full extent of his discovery; and in this, as in other parts of the work, many errors are to be met with, which would probably have been corrected had the author's life been spared. These errors are corrected in the best edition of the work, published with notes, by A. C. Stockmann, Leips. 1806, 8vo. His other works are, 2. Divus Trajanus, sive de Legibus Trajani Commentarius, Lips. 1737, fol. 3. Xenophontis Opuscula, Lips. 1738, 8vo. Bach's notes and emendation were reprinted by Zeunius in his edition of Xenophon. 4. Unpartheiische Kritik über jurist. Schriften, 6 vols, 8vo, Leips. 1750-55. 5. Barn. Brissonii de Formulis, accessere Curæ novæ atque Animadv. J. A. Bach. Lips. 1754, folio. 6. Jo. Hein. de Bergeri Œconomia Juris ad us. hodiern. accommodata Cura, J. A. Bach, Lips. 1755, 4to. 7. Opuscula ad Historiam et Jurisprudentiam Spectantia, Hal. Sax. 1767, 8vo. This collection is preceded by a preface, by C. A. Klotz, who was probably led to edit it from a wish to annoy Heyne. The dissertation de Jure Prædiatorio, is improperly inserted in this volume, it having been composed by Heyne.

BACH, (Victor,) was born about 1770. He for some time studied physic, and came to Paris to complete his course; but on arriving there, gave himself up to politics. He was one of the most furious and cruel of the extreme democratical party, and figured in the reign of terror. When he saw all the hopes of his party destroyed by the result of the 18th Brumaire, 1799, he

was so affected, that in despair he prostrated himself one morning before the statue of Liberty; and there cursing the tyranny that oppressed France, blew out his own brains. (Biog. Univ. Suppl.)

BACH, (Johann Sebastian,) one of the men whose fame, from a beginning almost imperceptible, has been spreading constantly and unceasingly, until it has filled the whole civilized world. So much of new and great was accomplished by him, that all his predecessors dwindled down almost to nothing, and even his contemporary Händel may be considered as belonging to another sphere of musical art. Bach's style, even in its occasional tartness, is eminently romantic and German; whilst the latter has a large admixture of the antique. The present age only has been capable of appreciating all that this man accomplished towards the elevation and perfection of musical art. Yet Bach held only the modest situation of cantor of the church of St. Thomas at Leipsig; quarrelling with his school director, and living in limited circumstances, whilst the ephemeral crowd of German and Italian songsters and fiddlers absorbed the prodigalities of the rich. Sebastian Bach was descended from a Hungarian family. Veit Bach, a protestant baker in Pressburg, was driven from his native country by religious persecution, and went to Thüringia, then most renowned amongst the German provinces for musical taste. Not far from Gotha is the village of Wechmar. There he baked bread, and played on the cittern. His three grandsons were such skilful musicians, that count Schwarzburg-Arnstadt sent them, at his own expense, to Italy. Some members of the fourth generation were still more conspicuous, and occupied places as court, or town, musicians in the neighbouring parts of Germany. In fact, the fecundity of the Bachs in musical talent is so great, that Dr. Schilling has inserted in his work a large pedigree in which fifty-nine members are mentioned; and Gerber's Musical Lexicon contains twenty-two detailed articles on members of the Bach family, to only a few of whom we can give a place in this work. Sebastian was born in Eisenach, on the 21st March, 1685; his father, John Ambrosius, being also a musician. He received his first instruction from his brother, John Christoph, cantor in Ohrdruff, by whom, however, he was taught little of the ideal or poetic. When his brother wished to withhold from him a parcel of music containing some of the compositions of Frohberg, Kerl, Pachelbel, &c., John obtained it by stealth, and as the lamp also was taken away, he spent six months in copying it by moonlight. He employed the nights also in practising that, which he could not copy without great difficulty. From his brother, he went to Lüneburg, and he became descant singer to the school, whence the wish of hearing the famous Reinke playing the organ induced him to undertake many a pedestrian journey to Hamburg. In 1703 he was made musician to the court of Weimar; and in 1704, organist at Arnstadt; in both which places he perfected himself on the organ and in counterpoint, and acquired that astonishing skill in playing the organ, for which he became afterwards conspicuous. He lived about this time three months at Lübeck, where he attended secretly the performances of the famous Buxtehude on the organ. He became successively organist at Mühlhausen, and Weimar; concert-master and leader of the orchestra at Köthen; and finally reached the scene of his most extensive activity, by obtaining the cantorship of the school of St. Thomas at Leipsig; verifying, however, the correctness of that homely proverb, that "a rolling stone will gather no moss." Any one who knows what Bach subsequently accomplished—how his tones have filled, and are still filling every cathedral, nay, every church in the world with their majestic strains—how he has become the unqualified favourite of the serious and thinking: yet not knowing the circumstances in which he lived, would be induced to believe that he moved all his life amongst the higher and educated classes; that the grandeur of palaces had expanded his mind; or that he had been initiated into the mysteries of deep sentiment and internal life amongst the splendid scenery of the south, or the wonders of the Alps. But we know too well, that Bach drew upon nothing but the rich treasury of *his own mind*. *After* his reputation was established, the Saxon and Prussian courts took some notice of him. He was invited, in 1717, to Dresden, to be exhibited before, and contend with, the French virtuoso Marchand; and his skill on that occasion was honoured with the rather uncourtierlike epithet of "teufelmässig," devilish. Frederic the Great also invited him to his court, and gave him warm proofs of his satisfaction. With Bach, as with many others, his career was cut short at that moment, when it was

perhaps most promising. Being engaged with his son Friedemann in engraving his compositions, the glare of the plates might have impaired his sight; his health became feeble; he underwent an operation on the eyes; and died by apoplexy 28th July, 1750. The best portrait of him is in the library of the Joachimsthal in Berlin. Sebastian Bach was, without doubt, one of the most extraordinary musicians that ever lived. He was a man, says Marpurg, who combined the talents and accomplishments of many great musicians in his own person. He was most famous as an organist. His contemporaries bestowed upon him the title of "prince of players;" and the compositions he has left, justify the encomiums of the age in which he lived. His works, as might be expected, are very numerous, and it will be sufficient here to mention a few of the principal. Exercises for the Piano, in two parts; Six Hymns for the Organ; Hymns for Four Voices, edited by his son, C. P. E. Bach, in 3 vols, which passed through several editions; the Art of Fugue. This was his last work, and one of the pieces contained in it was unfinished at his death. He also left much in MS. (The authorities for the account of Sebastian Bach are, his Life, by Forkel, Leipsig, 1802, of which there is an English translation; that by Hiller, Leips. 1784; Forkel, Literatur der Musik, Leips. 1792; Marpurg's works; Gerber, Lex. der Tonk.; Schilling, Encyclop.; Ersch und Grüber.)

BACH, (William Friedemann,) called der Hallische Bach (Bach of Halle,) born 1710, died 1784, the eldest son of the great Sebastian. He studied first under his father, who, although not easily to be satisfied, entertained great hopes of him. After having been for some time at the Thomas-Schule, he studied law at Leipsig, but applied himself chiefly to mathematics. In 1747 he came as director of music and organist to Halle; but gave up the situation in 1767, and led a strolling, desultory life, until he died in distress and misery at Berlin. Thus ended a man, whom his contemporaries acknowledged to be the most ingenious fugue and general organ player, and one of the first musical savants of the age. But his eccentricities, intemperance, and absence of mind, were also extravagantly great, and many amusing instances thereof are recorded. His works, which are now rare, are—Sonate pour le Clavic. Halle, 1709. Sei Sonati per il Cimbalo. He advertised also a small work, "Von Harmonischen Dreiklange," two sonates for two pianos concertante, and a mass for Whit-Sunday, with hautboys, trumpets, and kettles.

BACH, (Carl Philip Emanuel,) called generally the Berlin Bach, second son of Sebastian, born in Weimar in 1714. His father was his only master. In 1740, he became musician to Frederic II., whose performances on the flute he accompanied with the piano. In 1767, he was called to Hamburg as director of music, where he remained until his death (Sept. 14, 1788), and is therefore by some also called the Hamburg Bach. He wrote his own life, which is printed in Burney's Musical Travels, and teems with spirited and ingenious remarks. His works amount to fifty, some of which passed through five editions. Besides his acquirements as a performer and player, he was also a learned, amiable, and respectable man. Haydn had a great regard for him, and said, "Whatever I know, I am indebted for to Charles Philip Emanuel Bach." His compositions for the piano were formerly in every sensible player's hand, amongst which the fantasias, rondos, and sonatas, are as original as beautiful. His celebrated double chorus, "Heilig," and especially the chorus—"All lands are full of his glory," are, perhaps, the sublimest things ever composed. The choruses of the Israelites in the Desert, are equally grand. His twenty-four to thirty sinfonias, were the worthy forerunners of those composed afterwards by Haydn. A collection of painted, drawn, and engraved portraits of celebrated musicians, possessed by Emanuel, has been unfortunately dispersed; but his Bach's Archiv, which contains one superior composition of every member of the family (so exuberantly fertile in musical talent,) has been acquired by M. Pölchau, in Berlin, in whose remarkable musical library it is now preserved.

BACH, (Johann Christoph Friedrich,) born in Weimar 1732, died in 1795; also a son of Sebastian. He was master of the orchestra at Bückeburg, whence he was called the Bückeburg Bach. Besides many sonnets and songs, he published, Die Amerikanerinn, a lyric poem of Gerstenberg. Two concerts for the piano. Six violin quatuors, printed in London, &c. His style resembled most that of his elder brother Emanuel.

BACH, (Johann Christian,) born in Leipsig, 1735, youngest son of Sebastian.

After the death of his parent, he went to Berlin to his brother Emanuel, where he became soon a thorough virtuoso and composer; but being of a sensual and worldly cast of mind, he drowned himself in the luxuries of life. His intimacy with some Italian cantatrices induced him to visit that land, where he received the appointment of organist at the cathedral of Milan, and was thence called the Milan Bach. He almost neglected the piano, and did nothing but compose songs for the Italian ladies. In 1759 he was called to London, as master of the orchestra, with a salary of 1800 dollars. His performance was much appreciated, and he wanted now to carry it to higher perfection, but he was already too far gone to improve in any way. When Emanuel reproached him for his flippancy as a composer, he answered, "I must certainly stammer, or else these children would not comprehend me." Still, he was popular, and now called the London Bach. Many of his airs made him the favourite of his age; his enticing melody, and a very lively and attractive instrumentation, making moreover his Arias di Bravura much liked in the concert-room. His Orione, o sia Diana Vendicata, was very popular in 1760, as it was the first time that clarionets were introduced into a London orchestra. He wrote also several operas in conjunction with other composers—Olimpiade with Piccini, Ezio with Guglielmi and Bertoni, Orfeo, with the divine Gluck. For Rome and Naples, he wrote some masses of great merit; for London, some psalms in a thorough antique style. His choruses are ingenious without pedantry; and the Te Deum one of the finest ever composed. He died in 1782, leaving debts amounting to 4000*l*. The queen provided handsomely for his widow. (On Christian Bach, see, besides the works before mentioned, Reichart Almanach von 1796. Schubert Ideen zu einer Aestetic des Tonkunst.)

BACHAIE BEN ASHER, (R.,) a Jew of Saragossa, and disciple of Rabbi Solomon ben Addereth, already mentioned under R. Asher, (q. v.,) the ruler of the synagogue of Barcelona. R. Solomon began to lecture A.D. 1280, and eleven years afterwards his disciple published his commentary on the law of Moses, (Biur al Hattora.) In this work the whole Pentateuch is glossed with a literal, cabalistical, and allegorical comment, and this so learnedly, and with so copious an adduction of the comments of older writers, that the work is of high value It was first printed in 1447, the place not known, and subsequently has been frequently reprinted. He also wrote, Kad Hakkemach, (the Cade of fine Flower,) a commentary on various passages of Scripture, arranged according to the initial letters of the most important word of the sentence, printed at Venice, 1546. There appears, however, some doubt as to the identity of the author of this latter work with the subject of the present account. (See Bartoloccius, i. 506 b.) Another of his works is the Shulkan Arbaa, (the Square Table,) treating of ceremonies to be observed in eating. It appears to have been printed for the first time at Constantinople, in 1514. It was afterwards edited at Venice, in 1546. He composed also several cabalistical works, of which the titles are given in Bartoloccius, i. 643 b.

BACHAIE, (Rabbi, (Haddayan bea R. Joseph Pekuda, commonly called the elder, to distinguish him from the last mentioned. He flourished about the same time as Maimonides. He wrote in Arabic Khovath Hallevavoth, (the Obligation of Hearts,) which was translated from Arabic into Hebrew by R. Judas Aben Tibbon. The book treats on the spiritual life, and on the duties of man towards God, his neighbour, and himself. It was printed at Constantinople in 1550, and several times afterwards at Mantua and Venice; there is a Spanish translation in Hebrew letters, under the title, Obligacion de los Coraçones.

BACHAIE, (R. Bar Mosis,) ruler of the synagogue of Saragossa, wrote Ighereth (an Epistle) to the synagogue of Arragon, on the works, Madda and More Nevochim, of Maimonides. He also signed first the letter sent by several writers to the synagogues of Arragon, Navarre, and Castile, on account of the same works, in 1232. (Bartoloccius.)

BACHAUMONT, (François le Coigneux de,) was born at Paris, in 1624. He figured in the party of the Fronde, and it is from him that that party name is derived. Bachaumont one day said that the parliament acted like schoolboys that played at slinging (*fronder*) stones in the fosses round Paris. They usually run away when the officer comes in sight; but as soon as he is off, they get together again, and resume their game. The comparison took with all parties, and the title was fixed. From that time the enemies of Mazarin, for a symbol of their party, used hatbands of the shape of

slings, and were called "frondeurs." When the troubles were over, Bachaumont retired from public affairs, and gave himself up entirely to the indulgence of his joyous humour. A great number of his good things are inserted in the collections of the time, but few can be identified as belonging to him. He died in 1702. (Biog. Univ.)

BACHAUMONT, (Louis Petit de,) was born at Paris, at the end of the seventeenth century. For a long time he lived with Madame Doublet, at whose house a great deal of company was in the habit of assembling. A sort of journal was made here of all that passed in the world. From this a periodical paper was formed, and edited by Bachaumont. At his death, these papers were collected, and published together, under the title of Mémoires Secrets pour servir à l'Histoire de la République des Lettres. This was continued for a long time afterwards, by different editors; and, finally, the Mémoires with the additions were published with the above title, in thirty-six volumes. Many abridgements of, and selections from it have also appeared. Bachaumont was the author of some other trifles, and he produced an edition of Quintilian. (Biog. Univ. Dict. Hist.)

BACHE, (Benjamin Franklin,) an American, so named after his grandfather, the famous Franklin, whom his father had succeeded as the postmaster-general of the United States, was in early life in the printing-house of Didot, the well-known French printer, where he went to acquire a knowledge of the business. Returning in 1785, he studied in Philadelphia college; and five years afterwards, commenced the General Advertiser, (afterwards called the Aurora,) a paper which, under the direction of Bache and his successor, exercised considerable influence in opposition to the first two administrations. Bache died in 1799.

BACHELERIE, (Hugues de la,) a troubadour, born at Uzerche, in the Limousin, towards the end of the twelfth century, the contemporary, and it would seem, the friend of Anselm Faydit, who has made him the interlocutor in one of his tensons; and they are also joined together in a poem of Savary de Mauléon. Seven pieces by this poet are preserved, three of which are printed by Raynouard, Choix, tom. iv. (Biog. Univ. Suppl.)

BACHELEY, (James,) a French engraver, born in Pont l'Evêque in Normandy. It was not until he was thirty years of age that he began to engrave in copper, and went to Paris to study under Le Bas. His clever execution of landscapes and marine pieces, copied from Dutch masters, was much praised. He died in Rouen in 1781. (Ersch und Grüber, Encycl.)

BACHELIER, (Nicolas,) a French sculptor and architect, born at Toulouse in the sixteenth century. While young, he visited Rome, and was there formed in the school of Michael-Angelo. Little is known of him, more than that he was alive in 1553. (Biog. Univ.)

BACHELIER, (J. J.) a French painter of no great merit, born in 1724. He had collected a fortune of about 60,000 francs, which he consecrated to the establishment of a gratuitous school of design, in 1763, aided by the government and by public subscriptions. Bachelier was director of the china-manufactory at Sèvres, and did much towards banishing the bad taste which had previously reigned there. He was the author of several ingenious inventions, and aided Caylus in discovering the process of painting in encaustic, practised by the ancients. He died in 1805. He was the author of one or two pamphlets. (Biog. Univ.)

BACHER, (George Frederick,) a physician of eminence, was born at Thaun, in Upper Alsatia, and took the degree of doctor of medicine at the university of Besançon in 1733. In the practice of medicine, he particularly devoted himself to the study of dropsical affections, and imagined that he had discovered a specific for the dropsy. He did not confine the knowledge of his remedy to his own possession, but made it known to his brethren, and thereby subjected its value to a critical test. It was composed of hellebore, myrrh, and charcoal. Time has fully demonstrated the inefficacy of the preparation. He published several works, principally treating on the class of diseases abovementioned. The formulary for Bacher's pills was inserted in many of the public dispensatories.

BACHER, (Alexander Philip,) son of the preceding, was born at Thaun, in 1730, instructed by his father, and took his degree at Besançon in 1764. He afterwards studied at Paris under the most able professors, and in 1772 took a second degree in medicine in this city. He united with M. Demangin, and edited the Journal de Médecine of M. Roux, from 1776 to 1790; and from 1791 to 1793, when this publication ceased, he undertook the sole management of it. He

died October 19, 1807, and according to M. Barbier, left a work, Sur le Droit Public, in two vols, which he had printed in 1803, but which had not been published. It was intended to have been followed by others, and divided into five parts.

BACHER, (Theobald,) born in 1748, was first employed in the military, and afterwards in the civil service of France. At the revolution, he transferred his services to the new authorities, and held various employments under all the governments of the French revolution. He was residing, as an agent for his country, in Germany, at the time of the retreat of the French, in 1813. As the danger came near his residence, he fled away on foot, loaded with so large a quantity of gold, that he was hurt by the weight. He would not ask aid or shelter of any one, in the fear of being robbed, and having taken refuge in a dry ditch for repose, he died there of cold and fatigue. (Biog. Univ. Suppl.)

BACHERACHT, (Henry,) a celebrated Russian physician, born at St. Petersburg, Dec. 27, 1725. His education was conducted at Moscow, and on March 11, 1740, he became a pupil at the hospital of St. Petersburg. In 1743 he was appointed junior surgeon of the Marine Hospital, and in 1746 received permission from the Russian government to travel, and to study at the universities of Leyden and Göttingen. He studied under Albinus, Gaubius, Ray, Allemand, Muschenbroeck, and Haller. At Leyden he graduated, Feb. 20, 1750, and then returned to his native country to engage in practice. In 1751 the empress Elizabeth appointed him physician to the artillery and engineers, which situation he held for twenty-six years, when he was appointed to the imperial marine department. The precise date of his death is unknown, but is conjectured to have been about 1795. He communicated several memoirs to the Economic Society of St. Petersburg, some of which have been printed in the Transactions of that institution. He was the first in Russia to practise inoculation for the small-pox in accordance with the method of Baron Dimsdale. He published various medical works, in Latin, Russian, and German.

BACHERELLI, (Vincenzio, 1726—1745,) a native of Florence, in the gallery of which city his portrait is placed. Lanzi, Stor. Pitt. i. 236, says he has not discovered any other of his works. M. Heinecken, Dict. des Artistes, says, he was a disciple of Gabliani, and that his style was portrait. Pazzi gave his life in the work entitled, Serie, in which there is the portrait of Baccherelli painted by himself, and engraved by Pazzi.

BACHET DE MEZIRIAC, (Claude Gaspar,) an eminent French scholar and mathematician, was born at Bourg in Bresse, on the 9th of October, 1581. He commenced his studies at Paris, and at the age of twenty was admitted into the order of Jesuits, but shortly after returned to a secular life. About this time he visited Italy, and spent a few years at Rome. Although he lived in a very retired manner, yet such was the extent of his reputation that he was proposed as preceptor to Louis XIII., upon which account he left the court in great haste, and declared afterwards that he was never so much afraid of anything in his life as being elected to so responsible an office. The French Academy, in 1635, elected him one of their members, although he was absent at the time. He died at Bourg, the place of his birth, on the 25th of February, 1638, aged fifty-seven years. He published—1. Problèmes plaisans et délectables qui se font par les Nombres, 8vo, Lyons, 1613 and 1624, containing some of the earliest of those curious and singular properties afterwards augmented by Ozanam, Hutton, and others. 2. Diophanti Alexandrini Arithmeticorum libri sex et de Numeris Multangulis liber unus, Gr. et Lat. fol. Paris, 1621. An excellent edition, and illustrated with notes, but amended and augmented by Fermat, in 1670. 3. Chansons Dévotes et Saintes, Dijon, 1615, 8vo, and Lyons, 1618, 12mo. 4. The Epistles of Ovid, translated into French verse, Bourg en Bresse, 1626, 8vo, and often republished; the first edition is very rare. Bachet's French poetry is considered poor.

BACHIACCA. See UBERTINI.

BACHIENE, (Wilhelm Albert,) a Dutch geographer, more celebrated in this capacity than as a divine, was professor of astronomy and geography, and also pastor at Maestricht. He was born at Leerdam, in 1712; studied at Utrecht; and before attaining the offices first mentioned, was chaplain of the garrison at Namen, and afterwards pastor at Kuilenberg. He left this place for Maestricht in 1759, and died there in 1783. His geographical labours were chiefly in connexion with the elucidation of the Bible; for which end he wrote Sacred Geo-

graphy, or a Topographical Description of all the Countries, &c., mentioned in the Holy Scriptures (Dutch), 3 vols, 8vo, in 8 parts, with maps, Utrecht, 1758—1768; in German, with annotations by G. A. M., (Gottfried Arr. Maas,) 4 vols, 8vo, with maps, Cleve, 1766—1775. This work exhibits great diligence of investigation, and is written in an agreeable style; but the order is not the most lucid, and it has been objected to the author, that he is at one time too diffuse, and at another too brief in his explanations. The maps contain many corrections, and were drawn by the author; the translator has also added some amendments. His Ecclesiastical Geography (Kerkelyke Geographie), in 5 parts, with maps, is less accurate and full. It was published at Utrecht, in 1778. His Topography of Holland is an improvement of Büsching; and he translated Hübner's Geography into Dutch, with many additions. His theological writings are of little importance.

BACHIENE, (Johann Heinrich,) the brother of the preceding, born in 1708, was pastor at Utrecht, where he died in 1789, and was the author of many theological and moral works. His son, Philip Johann, was a teacher of theology at Utrecht, from 1776 till his death there in 1797.

BACHMANN, (Johann Heinrich,) privy counsellor and archivarius in Zweibrücken, was born at Feuchtwagen, in the jurisdiction of Anspach, in 1719, and held several successive employments at the court before obtaining the appointments already mentioned. His historical and antiquarian works, though chiefly confined to researches on the history of the duchy of Zweibrücken, have a great value for the German historian. Among these are twelve documents to elucidate the history of the captivity of Philip the Magnanimous, landgrave of Hesse, with annotations, 8vo, Mannheim, 1767; Military Negotiations of Duke Wolfgang of Zweibrücken, 8vo, Mannheim, 1769. He wrote also the Code of Pfalz and Zweibrücken, with ten synchronological tables of the genealogy of the house of Pfalz, published with a supplement by his son, 8vo, Mannheim, 1792.

BACHMANN, (Pater Sixt,) a distinguished musical composer, especially esteemed for his knowledge of thorough bass, born in 1754. He learnt music at the age of seven, and when nine, could play 200 pieces on the piano, of which he had only noted the first bars in a little book, playing the remainder by heart, with the greatest fluency. He was patronized by count Bebenhausen. Having entered the convent of Marchthal, the library afforded him adequate means of studying theoretical books on music, and he received also instructions from the Maestro di Musica Signor Koa, who stayed some time at the convent. This, with the works of Abbé Vogler, brought him to a high degree of perfection amongst the fugists of his times. In 1786, he became collaborator in the musical collection published by Hoffmeister, at Vienna. He, however, gave up this enterprise, which, as well as the secularization of the monastery in which he lived, hindered him from publishing more of the productions of his talent. His printed works consist mostly of sonates and fugues, for the organ and the piano.

BACHMANN, (Carl Ludwig,) musician, and musical instrument maker to the court of Prussia, born about 1716, in Berlin. In 1770, he established, in conjunction with Ernst Benda, a concert of amateurs, one of the first in that capital, and which became exceedingly popular. Afterwards, however, he turned his whole attention to the making of instruments, and his tenors were very highly valued. He first invented the tuning of the violoncello and double bass, by means of screws, which he made known in 1792, and which for the latter has been since generally adopted. (Schilling, Encyclop. der Tonkunst.)

BACHMANN, (le Baron Jacques Joseph Antoine Léger de,) was born in Switzerland, in 1733, and at an early age entered the service of France, where he distinguished himself on many occasions. He was major-general in the Swiss guards when the attack was made on the Tuileries, on the 10th of August, 1792, and behaved with great courage on that occasion. In the general rout, he was taken prisoner, was afterwards tried before what was called "the Tribunal of the 10th of August," and executed on the 3d of September. (Biog. Univ. Suppl.)

BACHMANN - ANDERLETZ, (le Baron Nicolas François de,) the brother of the preceding, was born in 1740, and also entered into the service of France, and became a very distinguished officer. He was colonel of one of the regiments that was encamped on the Champ-de-Mars, under the command of the Marshal de Broglie, in 1789; and he fought by the side of his brother, in the defence

of the Tuileries on the 10th of Aug. 1792, but had the good fortune to escape his fate. He was in the service of the king of Sardinia from 1793, until the peace of Turin, and in that of the emperor of Austria, until the peace of Luneville. He then took a part against the Helvetic insurgents as long as there was any chance of success. He was at Paris in 1814, and received there many marks of approbation and distinction from Louis XVIII. He had the command of 30,000 Swiss destined to oppose Bonaparte in 1815, but the result of the battle of Waterloo rendered their services unnecessary. He died on his estates in 1831. (Biog. Univ. Suppl.)

BACHMEGYBI, (Stephen Paul,) a physician in Hungary, born towards the close of the seventeenth century, at Trentschin, and studied at the universities of Wittemberg and Jena. Having taken the degree of doctor of medicine, he returned to his native country, where he was attached, for five years, to the count de Gomer. In 1720, he was appointed military physician in Hungary and Transylvania. He was afterwards attached, in the same capacity, to the metropolitan chapter of the count de Gran, at Tyrnau, and there died in 1735. His death is reported to have been accelerated by his attachment to alchemical researches: a vase was broken upon its removal from the furnace, and Bachmegybi was wounded by some of the fragments; a cancerous affection followed the injury he had sustained, and terminated his existence. He was a man of considerable knowledge, being well versed in theology, mathematics, physics, and chemistry; in addition to his medical attainments. His attachment to alchemy, the prevailing spirit of his day, served to dissipate a large portion of his fortune, as well as to abridge the period of his life. He communicated many pieces to the Observationes Medicinales Vratislavienses, (tentam. viii.—xv.) and in the Commercium Litterarium Noricum, (1733). His Observationes de Morbo Csœmœr Hungariæ Endemio, were printed in the Disputationes Medicæ of John Milliter, Leyden, 1717, 4to. Otia Bachmegybiana, Documenta veritatis Fidei Romano-Catholicæ formâ Colloquii, Tirnau, 1733, 8vo.

BACHOT, (Gaspar,) a physician, who flourished in the early part of the seventeenth century, having taken his degree of doctor of medicine, under the presidency of De Lorme, in 1592. He studied under Faber, Duret, Pietre, and Riolan, during seventeen years, in the city of Thiers, in Auvergne, of which he was a pensioner. He was made counsellor and physician to the king. He had much learning, and was greatly attached to literature. The work by which he is known, was published at Lyons in 1626, in 8vo, under the title of Erreurs populaires touchant la Médecine et Erreurs de Santé, which forms a large volume, divided into five books, which are preceded by the following advertisement:—

"Si j'erre en ces erreurs comme il pourroit bien être,
N'erre point comme moi, si tu es meilleur maître;
Mais tâche d'en sortir ainsi comme je fais.
Si l'œuvre ne t'agrée, approuve au moins l'essai."

It is an amusing and an useful book. To each of the divisions he has affixed a sonnet. They are inscribed to God, to his parents, his children, grandchildren, friends, &c.; they are not, however, characterised by much merit, and do more credit to his heart, and to his piety, than to his poetical genius.

BACHOV VON ECHT, a family ennobled by Charles V. in 1525, and having their seat on the banks of the Rhine, not far from Cologne, from which they were driven into various parts of their own and other countries, on their attaching themselves to the reformed religion. Of this family were—

Reiner, or *Reinhart*, the son of a burgher of note at Cologne, born in 1544. He was burgomaster in Leipsic, where he had established himself as a merchant, but from which city he was afterwards expelled for his Calvinistic doctrines. He was honourably received in Heidelberg, and died there in 1614. He left in MS. Catechesis Palatinatus Testimoniis Scripturæ ac Sententiis Patrum qui primis 100 a C. N. Annis in Ecclesia claruerunt ornata.

Reiner Bachov von Echt, son of the above, born at Leipsic, in 1575, was appointed professor of politics at Heidelberg, in 1613, and afterwards of laws. The troubles of the thirty years' war having deprived him of his situation, and compelled him to leave the Palatinate, he removed in 1622 to Heilbrunn, but returned to Heidelberg in the course of the following year, where he occupied his time in study, and the composition of some works, till 1626, when he went to the Netherlands in the hopes of being appointed professor of law at Franeker, in which he was unsuccessful, owing to the influence of the curator, M. Lyclama,

whose enmity he had incurred by a severe criticism of some of his legal works. On his return he went to Strasburg, where he supported himself for some time by teaching, but being reduced to great distress, he resolved on returning to Heidelberg, which he accordingly did; and having now become a catholic, he was restored to his professorship. The time of his death is uncertain—some writers placing it in the year 1635, and others in 1640. According to some writers, he abjured the catholic faith, and made a solemn profession of Lutherism before his death. Bachov's works, which are almost wholly of a theoretical nature, without much reference to the practical application of the law, are remarkable for the acuteness and knowledge of law, as a science, which they display. The greatest blemish to be found in them, is the constant and unjust depreciation of the writings of his adversaries D. Ant. Faber, Lyclama, and Wesenbeek. His principal works are, 1.Notæ et Animadv. ad Trentleri Disput. 3 vols, Heidelb. 1617—1619, 4to. 2. Notæ et Animadv. in Practica Wesenbecii, Colon. 1611. 3. Notæ et Animadv. in Ant. Fabri Rationalia, et Librum de Erroribus Pragmaticorum, Francof. 1630. 4. Tractatus de Pignoribus et Hypothecis, Francof. 1656, 4to. 5. Tractatus de Actionibus, *ib.* 1657, 4to. 6. Comment. in Primam Partem Pandect. Spir. 1630, 4to. 7. Comment. Theor. Pract. in libros iv. Inst. Franc. 1628, 4to. This is one of the most valuable of Bachov's works, and has been much used by Vinnius in his Commentary, without any acknowedgment.

Johann Friedrich Baron Bachov von Echt, was born at Gotha in 1643, and died there in 1726; he held many important offices at the court of Gotha, and distinguished himself by his services in the negotiations of that court with foreign powers. His son, of his own name, held many of his offices after him, and died in 1736. The son of this latter,

Ludwig Heinrich Bachov von Echt, was born at Gotha in 1725, studied at Leipsic, and was afterwards Danish privy counsellor, and ambassador from the Danish court to Madrid, Dresden, and Regensburg; he was also knight of the order of Dannebrog. He was a liberal patron of science, and a poet of merit; but his essays in this branch of literature were printed privately only. Among them was An Attempt at spiritual Odes and Songs, 8vo, Altenburg, 1774, which are described as possessing all the essentials of sacred poetry. (Ersch und Grüber.)

BACHSCHMIDT, (Anton,) master of the chapel of the prince of Eichstädt, virtuoso and composer, born at Mölk in 1709, where he held first the situation of keeper of the church steeple. This afforded him plenty of opportunity of practising the trombone, on which he became subsequently very eminent. He was afterwards engaged by the prince-bishop of Würzburg; and subsequently obtained a situation at the court of Eichstädt. Here he began to study mostly after Graun, the style of whom he chiefly followed. A mass by him pleased the princess consort so much, that he was sent to Italy for farther improvement. There, and after his return home, he wrote a great many masses, vespers, &c., as well as some little operas. A concert on the hautboe and four violin quartettos, which he published, prove him to have been a very accomplished composer. He died in 1780. (Schilling, Lexicon der Tonkunst.)

BACHSTROM, (John Frederic,) a native of Silesia, was the son of a barber, and destined to that trade, which, however, according to his own account, he renounced in consequence of a dream, which directed him to the study of theology. At twenty years of age he departed for Halle, where he devoted himself to study, and made extraordinary progress. His confined circumstances compelled him to return to Silesia, where he was offered a situation as preacher in the principality of Else; but the consistory entertaining some doubts as to his orthodoxy, he was refused ordination. In 1717, he became a professor extraordinary at the Gymnasium of Thorn, where he delivered a heterodox sermon on St. Andrew's day, which excited so much disorder, as to occasion him to be driven out of the city. He departed for Wengrow, in the neighbourhood of Warsaw, and there united the offices of physician and pastor. There is much mystery connected with this period of his life; in 1720, and in 1728, he appears to have been almoner to a Saxon regiment at Warsaw; and in 1729, he was at Constantinople, where he established a printing press, and undertook the translation of the Bible into the Turkish language. The alarm excited among the Mahometans by this attempt, raised their opposition to such an extent, that he was compelled to fly the city. The year of his death is unknown; he practised as

a physician in Poland, was deprived of his liberty, and terminated his days in prison. He published various medical and philosophical treatises.

BACICCIO. See GAULI.

BACIO, (Henri,) a French Jesuit, born at Nancy in 1609. He was professor of rhetoric at Dijon, and published some Eloges. He died in 1681. (Biog. Univ. Suppl.)

BACK, (Abraham,) a celebrated physician, was born, in 1713, at Hudwichwald, the capital of the province of Helsingen, in Sweden. He studied at the university of Upsal, and distinguished himself in the belles lettres, in physics, in botany, in anatomy, and in medicine, in which he took a degree in 1739. He travelled for four years through the Low Countries, and in England, in Germany, and in France. He remained at Paris during two years, acquiring various information. He returned to Sweden, was appointed assessor of the Royal College of Medicine in 1745, professor of anatomy in 1747, physician to the court of Sweden in 1748, physician in ordinary to the king in 1749, president of the college in 1752, and member of a commission appointed to construct tables of births and mortality in 1765. He was member of many foreign academies; Gustavus III. honoured him with knighthood in 1773; and he was also of the order of the Polar Star. He furnished many memoirs to the Transactions of different academies, and sustained many academical discourses at the university of Upsal. Some of these have been printed, and he prefixed a discourse to a Swedish translation of Baron Dimsdale's work on Small-pox Inoculation, published at Stockholm in 1769, in which Back treats in a very able manner upon the origin and usefulness of the practice of inoculation. He died 1795.

BACK, (James de,) a celebrated Dutch physician, born at Rotterdam in the early part of the seventeenth century. He is deserving of notice for his early adoption and vigorous defence of the doctrines of the immortal Harvey on the circulation of the blood. Mangetus mentions him as discussing several points, on the subject of stone and gravel, in a letter, De Calculo, published in the works of Beverovicius. He published, Dissertatio de Corde, in quâ agitur de Nullitate Spirituum, de Hæmatosi, de Viventium Calore, Rotterd. 1648, 12mo; *ib.* 1660; *ib.* 1671, with the writings of Harvey, Lugd. Bat. 1664; *ib.* 1666, 12mo; an English translation appeared in 1653 at London, accompanying the works of Harvey. He denies the existence of a nervous fluid, and refers the operations of the nervous system to the agency of vibrations.

BACKER, (John de,) a worthy priest at the Hague, who, in 1525, in the twenty-seventh year of his age, was burnt by the Inquisition. He was accused of censuring indulgences, of neglecting to celebrate mass, and of marrying a wife. When examined, his defence was that the Scriptures were the only rule of faith, and that therein God allowed of chaste and honourable marriage. On his reminding the court that fornication in priests was daily overlooked or forgiven, the president, among other infamous exclamations, expressed a wish that "the poor man had lived with ten harlots, rather than married, and given the court all this trouble." His father exhorted him to persevere; declaring himself ready, like Abraham, to offer up his dearest child, who had never offended him;—a sufficient testimony to the excellence of the son. As he passed the prison, on his way to execution, the martyr bid his brethren in chains take courage from his example. They responded by a shout of joy and by singing the Te Deum. At the stake, he repeated the triumph of the apostle, "O death, where is thy sting?" and then praying, "Lord Jesus, forgive them, for they know not what they do; and have mercy on me," he died.

BACKER (Georges de,) a bookseller and printer at Brussels, about 1693. He compiled a Dictionary of French Proverbs, a valuable work, though now rare. (Biog. Univ. Suppl.)

BACKEREEL, (William,) a Dutch painter, who lived a few years before Rubens. He painted landscape and marine scenery, and resided principally in Italy.

BACKEREEL, (Giles,) a contemporary of Rubens, to whose style his pictures have the greatest resemblance. Pilkington says that his works may be fairly compared with those of Rubens and Vandyck; St. Charles Boromeus, in the cathedral of Bruges, is a piece of great effect, and the design even more correct than that of Rubens, whilst the chaste and delicate tinting reminds us of Vandyck. In Antwerp and Brussels some good pictures of his are also to be found. (Pilkington. Bryan.)

BACKHOUSE, (William, born 1593, died 1662,) one of the most conspicuous in a number of Englishmen who bewil-

dered themselves in the vain conceits of alchemy, after Bacon and others, in a nobler spirit, had taught the better mode of pursuing researches into the way of nature's operations. He was a younger son of Samuel Backhouse, a gentleman of good estate at Swallowfield, in Berkshire, whose eldest son, Sir John Backhouse, was a knight. He was a commoner of Christ Church, Oxford, but left the university without a degree; devoting himself to the study of the older alchemical writers, and to experimenting in the vain pursuit of what a little consideration might, it seems, have taught him to be unattainable. However, he attained to the knowledge of no small number of the *secrets* in this miscalled science, which he communicated to a man of better talents and higher attainments than his own, but who, like him, was devoted to this vain pursuit. This was Elias Ashmole, (see ASHMOLE,) whom Backhouse, after the fashion of the fraternity to which he belonged, adopted as his *son*. Thus Ashmole, in the diary of his life: "1651, June 10, Mr. Backhouse told me I must now needs be his son, because he had communicated so many secrets to me;" and again, "1653, May 13, my father Backhouse lying sick in Fleet-street, over against St. Dunstan's church, and not knowing whether he should live or die, about eleven of the clock, told me, in syllables, the true matter of the philosopher's stone, which he bequeathed to me as a legacy." However, Backhouse recovered. His death is thus recorded by his grateful pupil: "1662, May 30, my father Backhouse died this evening, at Swallowfield." Backhouse translated and printed several alchemical treatises, viz. The Pleasant Fountain of Knowledge, 8vo, 1644; The Complaint of Nature; and the Golden Fleece.

BACKUS, (Azel,) an American, president of Hamilton college, near Utica, New York, was born about 1765, graduated at Yale college in 1787, and after having been converted from deistical opinions, was ordained minister at Bethlem, where he established a seminary, which obtained considerable reputation. He was appointed president of Hamilton college on its foundation, and obtained the degree of doctor in divinity. He died on the 28th December, 1816, having published some sermons.

BACKUS, (Charles,) an American divine, and doctor of divinity, was born at Norwich, Connecticut, in 1749, graduated at Yale college in 1769, and pursued his theological studies under the care of Dr. Hart, of Preston. He was ordained a minister at Somers, in which charge he remained until his death, which took place on the 30th of December, 1803. As a theological instructor, he was very much renowned, and had at one time under his direction nearly fifty young men. He published some sermons, and a volume on Regeneration, a subject in relation to which, it is said, during his residence in college, he entertained some serious doubts, happily afterwards dispelled. He is stated to have been, as a preacher, plain, but forcible.

BACKUS, (Isaac,) an American Baptist minister, was born at Norwich, Connecticut, in 1724. He is said to have received religious impressions for the first time in the year 1741, and in 1746 commenced preaching. Two years afterwards, he was ordained first minister of a congregational church in Titicut precinct, in the town of Middleborough, Massachusetts. The year after his ordination, several of his congregation changed their views with respect to baptism, and were ultimately joined by their pastor, who submitted to be re-baptized by immersion. He is stated for some time afterwards, "to have held communion with those who were baptized in infancy, but he withdrew from this intercourse with Christians of other denominations." Of a Baptist church formed in January, 1756, he was in June installed pastor, in which post he continued till his death, which happened on the 20th November, 1806. His diffidence is stated by Dr. Allen, (Biog. Dict.) to have been so great, that in conversing on important subjects he usually *shut his eyes!* He was a staunch opponent to any connexion between church and state. His writings are numerous, and are said to prove the author to have been too much under the influence of party and sectarian prepossessions to merit the character of impartiality.

BACLER-DALBE, (Louis Albert Ghislain, baron de,) a French artist and geographer, born at Saint-Pol, in the Pas de Calais, in 1761. His father having obtained the office of directeur des postes at Amiens, young Bacler studied there under Delille and Sélis. His love for the arts led him, at the age of twenty, to visit Italy; but, when he reached the foot of the Alps, he was so much struck with the beauty and grandeur of the spectacle

which offered itself to his eyes, that he could go no further. He remained seven years at Sallanches, and amid the Alpine ridges became at once a painter and a geographer. His reputation was already extensive, when he returned to France at the breaking out of the Revolution, of which he was a zealous partisan, and he immediately enrolled himself in the army. He went through different grades, and received various appointments from Napoleon, whose notice he had attracted, and who employed him in several great geographical surveys. After the restoration of the Bourbons, Bacler was neglected, and driven partly by necessity to have recourse to his earlier studies, and not only painted, but employed himself with great success in the newly-invented art of lithography. His works of this kind, principally views of the scenery which had always exercised so much influence on his mind, were in great repute. He died at Sèvres (where he had resided since 1815) in 1824. (Biog. Univ. Suppl.)

BACMEISTER, a German family, which has produced many distinguished men.

Bacmeister, Henry, son of the elder Lucas Bacmeister, afterwards mentioned, was born at Rostock, in 1584; took the degree of doctor of law at Tubingen, in 1615; was afterwards public advocate of the city of Lunenburg, and provost of the church of St. John in that city, and died 1629. He wrote Tables on the Institutiones Juris.

Bacmeister, Henry, the younger, born in 1618; studied at Cologne, Leyden, Utrecht, Oxford, Paris, Orleans, Saumur and Sora; and held honourable offices under the Swedes, in Germany. After resigning these, he employed himself in study; was afterwards bailiff of the duchy of Wurtemburg, in Neupyrg and Heidenheim; and after the death of his brother Lucas, secretary to the university of Tubingen, counsellor of the duchy of Wurtemburg; and in 1671, doctor of civil law. Besides his inaugural disputation, de Palmario Advocatorum, he left another, entitled Delibata Juris ex Libris 48, Digestorum, both of which are given in Lauterbach's Disputationes Juridicæ, vol. i.

Bacmeister, Johannes, doctor and professor of medicine at Rostock, where he was born in 1563; wrote an oration, De Honoribus et Gradibus Academicis, and several medical disputations, and died in 1631.

Bacmeister, Johannes, the son of a clergyman of Travemund, Sebastian Bacmeister, afterwards mentioned, born in 1680, studied medicine at Leipsic; was professor of medicine at Tubingen in 1710; and in 1719, counsellor and private physician to the court of Baden Durlach. He published the Acta Philippica, and undertook the editing of Lucas Bacmeister's Commentary on the Prophets; and his father Sebastian's Continuatio Annalium Herulorum et Vandalorum Nicolai Mariscalci; as well as some other works.

Bacmeister, Lucas, a Lutheran divine, born at Luneburg in 1530; studied at Wittenburg, and was appointed in 1552, by Christian III. of Denmark, tutor to the royal princes. After filling this office three years, he returned again to Wittenburg, where he took the degree of master of arts in 1558. In the following year he was called to Coldinburg, in Jutland, as chaplain to the widowed queen, Dorothea of Denmark, an appointment which he held three years; after which he was called to the pastorship of the church of St. Mary, and the professorship of theology in the university of Rostock. In 1564, he took the degree of doctor of theology; and in 1580, went on a clerical visitation to the churches of Austria. He died in 1608. His works are—Formæ Precationum piarum; de Modo Concionandi; Explicatio Historiæ Passionis, Mortis, et Resurrectionis Christi; Explicatio Septem Psalmorum Pœnitentialium; Explanatio Threnorum Jeremiæ; Explicatio Typorum Veteris Testamenti; Answer to three Questions on the Civil Authority; and several disputations, orations, programs, epistles, and funeral sermons. He published also a revised Church Constitution; and left behind him in MS. Commentarii, in Prophetas præter Danielem omnes; Prælectiones in Epistolas Petri, Jacobi, Judæ, Paulinasque ad Romanos, Timotheum, Titum, Philemonem et Hebræos; Homiliæ in Genesin, Exodum, Psalmos et Esaiam; Consilia Theologica; Historia Ecclesiæ et Ministerii ecclesiastici Rostochiensis.

Bacmeister, Lucas, a son of the former, born at Rostock in 1570; at first applied himself, at his father's desire, to the study of the law; but on the death of his elder brother, devoted himself to theology. After studying at Strasburg and Wittenburg, as also at various other universities in Germany and the Netherlands, he was appointed professor of

theology in 1600; and in 1612, superintendent of the district of Güstrau. He died in 1638, leaving behind him Oratio de Jubilæo; Disputationes contra Decreta Consilii Tridentini; Tractatum de Lege; Fasciculum Quæstionum Theologicarum; Disputationes de SS. Trinitate, de Vocatione Ministrorum Ecclesiæ; and in German, the Great Mystery of Righteousness made known of Christ becoming Man; Examination of the Question, whether a Reformation be needful in the Lutheran Church; Confession of the Calvinist Teachers, that men may be saved in the Lutheran Church; Introduction how to read with profit John Ruelius's Sermon of Thursday, on the Holy Supper; Two Sermons on the Lutheran Reformation; and other works.

Bacmeister, Lucas, a son of the last mentioned, was professor of theology at Rostock, where he died in 1679, in his seventy-fourth year. He left behind him, Oratio de Attenta Scripturæ Sacræ Lectione; Analysis et Catena Catechismi Minoris Lutheri.

Bacmeister, Matthæus, son of the elder Lucas Bacmeister, born at Rostock in 1580; studied medicine; and after returning from a tour in Germany, visited Copenhagen; and acquired so highly the favour of the chancellor Friesen, that he took him with him on his journey to England. On his return, he pursued his studies at Leyden; and afterwards at Leipsic, Jena, Frankfort, and Greiffswald; after which he returned to Rostock, and there took the degrees of master and doctor in 1606. He afterwards practised at Kiel and Rostock; and received in 1621 the office of court-physician at Luneburg. He died in 1626. He wrote—Medicina Practica Generalis, in Twenty-eight Disputations, as well as several disputations on other subjects; Tractatus de Peste; Consilium contra Pestem (in German); edited Fr. Joelis Opera Medica Posthuma, with Annotations; and left behind him Consilia Medica in MS.

Bacmeister, Sebastian, born at Otterndorf, where his father, Lucas Bacmeister, was preacher, in 1646; studied at Rostock and Wittenberg; was preacher at Travemund in 1676, and died in 1704. He wrote—Septuplex Corona Senectutis; and left behind him in MS. Academiæ Rostochiensis Historiam ab ipsis Incunabulis ad Annum 1700 deductam; Mareschalci Thurii Annales Herulorum ac Vandalorum cum Continuatione et Tabulis genealogicis ad hodiernum Ducem Mecklenburgensem deductas.

BACMEISTER, (Hartmann Louis Christian,) was born in Russia, in 1736. He pursued his studies in the universities of Germany, and had for a long time the direction of the German college, at St. Petersburg, and many other institutions. He wrote—1. An Abridgement of the Geography of the Russian Empire. 2. A Collection of Authentic Pieces, relating to the History of Peter the Great. 3. A Russian Bibliotheca, in 11 volumes. The latter is a compilation very useful to those who wish for an account of Russian literature, and the state of that country. He died in 1806. (Biog. Univ.)

BACON, (Roger,) an English monk, of the order of the Franciscans, born near Ilchester, in Somersetshire, in the year 1214. He commenced his studies at an early age, in the university of Oxford; but, according to the custom of those times, subsequently went to complete them in the university of Paris, then in such high repute as to attract students from all parts of Europe. Here it was that he laid the foundation of his reputation, and, according to Saverien, formed his well-known friendship with the distinguished Robert Grosteste, afterwards bishop of Lincoln, his great friend and patron. Having taken the degree of doctor of law, he returned to England in 1240, and, according to some, took the habit of the Franciscan order; although others assert that he became a monk before he left France. He now pursued his investigations in almost every department of science; and with the assistance of various liberal patrons, whose favour his high reputation had secured, he is said to have expended large sums in collecting books, and procuring and constructing apparatus, which he had devised for the prosecution of experimental inquiries. Dr. Hutton informs us, "from some scarce books," that he expended, in the course of twenty years, no less than 2000*l.* "an amazing sum in those days, and which, it seems, was generously furnished to him by some of the heads of the university, to enable him the better to pursue his noble researches." His new and extraordinary discoveries, however, were made in an age far too strongly fettered by authorial opinions, to remain long undisturbed. In an age like that in which he lived, there were few capable of profiting by his instructions; but those were not wanting who were able to appreciate their value, but, for the most

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... preface to his edition of the Opus Majus, has collected the titles of a much greater number, under the distinct heads of grammar, mathematics, physics, optics, geography, astronomy, chronology, chemistry, magic, medicine, logic, metaphysics, ethics, theology, philology, and miscellany. His Opus Majus was pub-

lished by Dr. Jebb, at London, in 1733, and republished at Venice, in 1750. MSS. of all or parts of it are in Gale's collection at Cambridge, in which library is also a transcript of the celebrated Dublin MS. of Bacon's works, under the press mark, O. xv. 13. In the same collection with the Opus Majus, Bacon included his Opus Minus and his Opus Tertium, neither of which have been printed, although full of the most curious and interesting matter, and easily accessible in MS. in the Cottonian library. His treatise De Mirabile Potestate Artis et Naturæ, was printed, for the first time, at Paris, in 1542, and contains, *inter alia*, the earliest notice of paddle-wheels to boats, such as are now employed for our steamers. Besides these, we have his Perspectiva, 4to, Francof. 1614; Thesaurus Chemicus, 8vo, Francfort, 1620; On the Infirmities of Old Age, 8vo, London, 1683; Tractatus brevis et utilis ad declarandum quædam obscure Dicta in libro Secreta Secretorum Aristotelis, MS. Gale, O. i. 12; Radix Mundi, MS. Digb. 133; Tractatus de Intellectu et Intelligibili, MS. Digb. 55; Summa Philosophiæ, MS. Digb. 67; Communia Naturalia, MS. Digb. 70; Fabrica Speculi Ustorii, MS. Digb. 71; De Inventione Cogitationis, MS. Digb. 72; De Trigonometria, MS. Digb. 76; Breviarium de Dono Dei, MS. Digb. 119; Quæstiones et Commentaria in Libros Aristotelis de Anima, MS. Digb. 150; De Sermone Rei admirabilis, MS. Digb. 183; De Motu, MS. Digb. 190; Grammatica Græca, MS. Fr. Douai. In the Digby collection is also a very curious treatise on geometry by Bacon, which is intended for publication by the Historical Society of Science, under the editorial care of professor Davies. To attempt, however, even a bare enumeration of the titles of manuscripts attributed to Roger Bacon would occupy more space than is compatible with the nature of this work; and we content ourselves, therefore, with having pointed out the most important ones. We may add, however, that Sir Thomas Phillipps possesses a fine manuscript of Bacon's chemical treatises, written in the early part of the fourteenth century, and which may possibly be the same which formerly belonged to Dr. Askew, and is described in the sale catalogue of his library, (8vo, London, 1785, No. 464.)

As frequent allusions are made to Friar Bacon's brazen head, it will not be irrelevant to give an abridged version of the legend from a rare tract, entitled, The famous Historie of Friar Bacon, 4to. Lond. 1652. Friar Bacon, it is pretended, discovered, "after great study," that if he could succeed in making a head of brass which should speak, and hear it when it spoke, he might be able to surround all England with a wall of brass. By the assistance of Friar Bungey, and a devil likewise called into the consultation, he accomplished his object, but with this drawback—the head when finished was warranted to speak in the course of one month; but it was quite uncertain when; and if they heard it not before it had done speaking, all their labour would be lost. After watching for three weeks, fatigue got the mastery over them, and Bacon set his man Miles to watch, with strict injunctions to awake them, if the head should speak. The fellow heard the head at the end of one half-hour say, "Time is;" at the end of another, "Time was;" and at the end of another half-hour, "Time's past;" when down it fell with a tremendous crash, the blockhead of a servant thinking that his master would be angry, if he disturbed him for such trifles! We cannot conclude better than in the words of the excellent Robert Recorde,—"And hereof came it that fryer Bakon was accompted so greate a negromancier, whiche never used that arte (by any conjecture that I can fynde) but was in geometrie and othir mathematicall sciences so experte, that he coulde doe by them suche thynges as were wonderful in the sight of most people." (Pathway to Knowledge, 4to, Lond. 1551.)

BACON, (Robert,) born about 1198, has been supposed by some, though on slight grounds, to have been the elder brother of Roger Bacon. He studied first at Oxford, and from thence went to Paris. After his return, he settled at Oxford, and read divinity lectures there. In 1233, he preached a sermon before Henry III., in which he told that king plainly the mischiefs that arose from his reposing too great confidence in Peter de Rupibus, bishop of Winchester, and other foreigners, and obtained by his patriotic courage great reputation. He read, in conjunction with Fishakel, lectures in St. Edward's schools, and was very assiduous in preaching. In 1240, Bacon, though old, entered into the order of friars preachers, of which order also was his friend Fishakel. He wrote many theological works in high esteem at the time. He died in 1248. (Tanner, Bibl. Pegge's Life of Grosseteste.)

BACON, (Sir Nicholas,) a distinguished English lawyer and statesman, was descended from an ancient and respectable family in Suffolk, and was the second son of Robert Bacon, a gentleman of some property, residing at Drinkston in that county. He was born in the year 1510, at Chislehurst in Kent, and received his education at Bennet, or as it is now called, Corpus Christi college, Cambridge, of which he was admitted in 1523, and where he prosecuted his studies with the greatest assiduity and success. It was at the university that he formed an acquaintance with two individuals, afterwards distinguished in their several professions, and with whom his connexion tended, in after-life, very materially to assist his advancement. These were Cecil, afterwards Lord Burghley, and Parker, afterwards archbishop of Canterbury. (Strype, Life of Parker.) After leaving the university he travelled into France, and resided for some time in Paris, where we may suppose that he laid the foundation of that accurate knowledge of foreign affairs, by which, in after-life, he was enabled to render much important service to his sovereign and country. (Lloyd, State Worthies.) On his return to England, he entered himself at Gray's Inn, and devoted himself to the study of the law, in which he made rapid progress; and it could not have been long after his call to the bar that he acquired a very considerable reputation. We find him in 1535, consulted by his former fellow collegian Parker, then dean of Stoke college in Suffolk, in a matter relating to a dispute between the college and one of its tenants. Strype says, that at this time Bacon was what was designated "a great lawyer." (Strype, Life of Parker.) He has preserved a copy of Bacon's opinion in this case, in which he advises Parker that the college had no remedy at law; "yet, before the chancellor, it might have remedy by conscience." In the conclusion he says, "I pray you, speak well of the law till I next meet with you, though it appear by my letter that conscience and the law stand sub-contrary *in figurâ*." It appears that the relationship between moral right and legal right was, in those days, about as remote as in our own. We learn, however, from a letter from lord-chancellor Bacon to lord Burghley, that, in 1537, Nicholas Bacon had never practised, although in that year he was made "solicitor of the Augmentation, a court of much business." Bacon seems to have very early attracted the notice of the king, who granted to him, on the dissolution of the monastery of St. Edmund's-Bury, the manors of Redgrave, Rotesdale, and Gillingham, with the park of Redgrave, and six acres of land in Wortham, together with the tithes of Redgrave, to hold *in capite* in knight's service. By grants of this kind, it was plain the king hoped to secure the support of a powerful body of adherents to his proposed plans for plundering the church of her property; and some such motive appears to have operated with him in the case of Bacon, whom we find, in 1547, one of the commissioners for the dissolution of certain colleges in Norfolk and Suffolk, (Strype, Life of Parker,) and in the same year he was appointed attorney in the court of wards. In this office, which was one, in those days, of considerable honour and profit, Bacon was continued by Edward VI., to whom he was greatly recommended by his attachment to the reformed religion. In the reign of Henry VIII. his circumspection in religious matters enabled him to preserve an influence which he appears to have used to the advantage of the country. After the dissolution of the monasteries, many projects were submitted to the king for the establishment of learned institutions, amongst which was one projected for the promotion of the study of civil law, the plan of which was drawn up by Bacon, and which is detailed at length in Burnet's History of the Reformation.

In 1552 Bacon became treasurer of Gray's-inn. During the reign of queen Mary his prudence and moderation preserved him from the intolerance of the ruling powers. Together with Cecil, "he was," in the language of Burnet, "accustomed to comply with what he condemned in religion." It was this, in a great measure, which recommended him to Elizabeth, who, on her accession, showed but little affection for zealous protestantism, and proved her title to the epithet—sweet sister *Temperance*—which her brother Edward had given her. She appointed Bacon lord keeper, taking the great seal from Nicholas Heath, archbishop of York (22d Dec. 1558), and he was shortly afterwards sworn of the privy council. No greater proof of her confidence in his temper and moderation could be given, than her committing to his charge the vexed questions of church policy and doctrine which at that time distracted the kingdom, and threatened

the stability of the throne. (Strype, Life of Parker.) He presided, together with the archbishop of York, in the capacity of moderator at a conference, or disputation between eight Protestant divines, and eight Roman-catholic bishops, from which, however, resulted no greater amount of advantage than usually accrues from exhibitions of the sort. He was appointed a commissioner to inquire into the grants made of crown lands in the reign of queen Mary, and on the assembling of parliament (25th January, 1558) opened the session with a very elaborate and eloquent speech. In this he treated of the various points which would come under the cognizance of the assembly, with a prudence and reserve becoming his station in the councils of the queen. He insisted on the queen's desire to promote true religion, and recommended the same object to their care. He advised them, however, to pursue it with caution and moderation, counselling them that "provision should be made that no contentious and contumelious words, as heretic, schismatic, papist, and such like, being the movers of seditious factions and sects, should be used, but banished out of men's mouths as the causers, continuers, and increasers of displeasure, hate, and malice, and as the utter enemies of all concord and unity, and *the very mark they were now come to shoot at.*" (Strype, Annals.) In 1559 he was made one of the lay-commissioners appointed for the visitation of the various dioceses. Norwich and Ely constituted his district. In pursuance of his great anxiety to secure for the church the services of a clergy, qualified not only by their learning, but by their morals, to promote and diffuse true religion,—the scandal of the times being an ignorant and demoralized ministry,—he used every persuasion to induce his friend Parker to accept the high post of archbishop of Canterbury, but it was not without considerable difficulty that he succeeded. (Strype, Life of Parker. Burnet, Hist. Ref.) It is recorded of him, that some years afterwards (1573) he nearly forfeited his right of presentation to a living, from the difficulty he found to discover a person worthy of the cure. At the opening of the next parliament (January 12, 1562) he alluded, with great severity, to the sloth of the clergy, and the negligence of their flocks.

"Alliance was the policy of that time" (Lloyd, State Worthies) and Bacon did not fail to cultivate the friendship of those eminent persons who had married into the same family with himself—Cecil, Hobby, Rowlet, and Killigrew. (Camd. Annal.) By their means he maintained himself at court against even the influence of the favourite, the celebrated earl of Leicester, who having been at one time a papist, and another a puritan, could have little in common with the lord keeper, a protestant of the high church school. In one matter, however, this powerful nobleman succeeded in depriving Bacon, although only for a time, of the confidence of his mistress. At this period the question of the succession to the throne was greatly agitated; some approving of the claim of the house of Suffolk, whilst others supported the title of the queen of Scots. The queen herself, desirous of balancing the factions—a secret, we are told, she learnt from Bacon (Naunton, Frag. Regal.), although it is far more probable that she had inherited it from her father—sometimes inclined to one and sometimes to another. Hales, a clerk of the hanaper, having published a book against queen Mary, the bishop of Ross, the Scottish ambassador, prompted by Leicester, complained of it to the queen.* Hales was committed to prison, and Cecil, then secretary of state, desired to investigate the matter further. The result of the investigation was the imprisonment of Lord John Gray, of Pyrgo, in his own house, where he soon died, his friends reported, of the queen's displeasure, but Cecil believed merely of the gout. (Letter from Sec. Cecil to Sir T. Smith. Wright's Queen Elizabeth, vol. i. p. 179.) The lord keeper also was disgraced, it being suspected that he had some share in writing the book. Cecil, we are told by Wood, (Ath. Oxon.) was as much concerned in its authorship,

* In 1723 was published a work entitled, the Right of Succession to the Crown of England in the Family of the Stuarts exclusive of Mary Queen of Scots, learnedly asserted and defended by Sir Nicholas Bacon, lord keeper of the great seal, against Sir Anthony Browne, chief justice of the Common Pleas, faithfully published from the original manuscript. An imperfect copy, in manuscript, is to be found in the Harleian Collection (Nos. 537, 555). Whether or no the first of these treatises was written by Sir Anthony Bacon it is not easy to determine. It is obvious, however, that the second could not, inasmuch as it is in favour of, and not against, the claim of the queen of Scots. A manuscript note in the printed copy in the British Museum states that the first treatise was written by Hales, and the second by Sir Anthony Browne. Wood, however, positively declares, that to Sir Anthony Browne's work in support of queen Mary's title, Bacon wrote a reply, and we are unable, therefore, to see upon what grounds it can be positively asserted that, not indeed the *second*, but the first of these tracts was not from the pen of Sir Nicholas Bacon. See further on this subject the Life of Sir Anthony Browne in this work.

" yet was the matter so wisely laid upon Hales and Bacon that Sir William was kept free, thereby to have the more authority and grace to procure the others' pardon, as he did." It is stated by the same writer, that there was an intention of taking the seals from Bacon, which would have been done if Sir Anthony Browne could have been prevailed on to accept them. As it was, Bacon was forbidden the court, and confined to the business of the chancery. It was with some difficulty that Cecil restored him to the queen's favour, who probably was not, after all, unwilling to be reconciled to him, as, especially in the adjustment of matters connected with the church, she had found his services of great utility. " About this time," says Strype, under the year 1565, " lawyers in most eminent places, were generally favourers of popery" (Annals). This consideration, together with a magnificent entertainment given by Bacon to the queen, at his house at Gorhambury, near St. Alban's, we are told cooperated with Cecil's exertions to place the lord keeper in his former position in Elizabeth's esteem. In 1567 a difference arose between him and the archbishop, who does not appear to have approved of the interference of laymen in church matters, respecting some ecclesiastical appointments which he had either made or sanctioned. Parker remonstrated, by letter, with the lord keeper, who, " being a passionate man," returned for answer a few lines importing that " he conceived that now of the archbishop which he thought not to have heard at his hands," and " sent also a hard message by the archbishop's man." Whether or no this breach was healed we have no information.

On his death-bed (1575), Parker is reported to have written to the queen, inveighing against Bacon and Burghley " as the chief procurers of the spoils of the church." (Strype.) Some judicious friend, it is said, dissuaded him from sending the letter, nor should we have known any thing of the matter but for the officious zeal of Dr. Whitgift. No one showed a more earnest zeal than did Bacon for the efficiency of the clergy, and we find him in 1569 signing an address of the privy council to the archbishop, censuring the negligence of the bishops, and requiring him to institute an examination into the state of his clergy. It was his zeal for the reformation, indeed, which exposed him to the calumnies of the papists. In the next year was published a libel, addressed to the lieutenants of the county of Worcester, and which professed to emanate from Edinburgh, in which it was asserted that the queen's ministers, the lord keeper, Cecil, Mildmay, and Sadleir, misgoverned the state, and abused the confidence of the sovereign; and that by them and " the paganical pretended bishops " the people were continued " in a state of religion of their own devising, worse than Turkery!"

His hostility to popery, his having been, both in 1568 and in 1571, (Camden, Annal.) appointed to preside in the commission for hearing the differences between the queen of Scots and her subjects, appear to have exposed him to the hatred of the other party. In 1572 he again opened the session of parliament with a speech, in which he, as usual, dwelt chiefly on the state of religion, reprehending the clergy for their negligence, and advising the bishops to exercise a more rigid superintendence over them.

Of Bacon, it was said by Lloyd, that " he had the deepest reach of any man that was at the council-table," (State Worthies,) and we may believe the fact to have been so from the advice which he addressed to the queen a short time before he died (28th Nov. 1578). He warned her that France, Spain, and Rome were her *three* great enemies, that they had *three* ways of annoying, for which, in her turn, she had *three* remedies. The means of France was through Scotland; of Spain by the Low Countries; of Rome, by her emissaries in England. The way to withstand France was to attach Scotland to England; to meet Spain, was to assist the prince of Orange and the reformed party in the Low Countries; and to defeat the machinations of Rome, those who were hostile to the pope should be encouraged. (Strype, Annals.)

Bacon's health, which had long been indifferent, failed him towards the close of his life. He became exceedingly corpulent, so that the queen used sportively to remark, " My lord keeper's soul lodgeth well." Walking from Westminster hall to the star-chamber, he would become so much out of breath that counsel forbore addressing him until, by knocking with his staff, he notified that he had recovered himself. (See Burgon's Life of Gresham, vol. ii. p. 485.) His death took place on the 20th of February, 1579. Sir Nicholas Bacon was essentially a man for his time.

Moderation and firmness were his characteristics; himself a sincere protestant, and warmly attached to the Church of England, he used all his influence to check the misguided zeal of those who used "to thynke," as Cecil observed, "nothing sharp ynough ageynst papists." (Wright, vol. i. p. 126.) "He neither affected nor attained to greatness; *mediocria firma* was his principle and practice." (Lloyd.) He died lord keeper, never coveting the title which was, in popular esteem at least, higher—that of lord-chancellor.* "Give me," he said, "a good estate rather than a great one." He was no lover of "affected despatch;" he would say, "Let us stay a little, that we may have done the sooner." He is said to have shown a great tenderness for the law in the exercise of his duties in chancery. The following character of him, by his son, gives us all that could be desired. He was "a plain man, direct and constant, without all finesse and doubleness, and one that was of a mind that a man in his private proceedings and estate, and in the proceedings of state, should rest upon the soundness and strength of his own courses, and not upon practice to circumvent others; insomuch that the bishop of Rosse, a subtle and observing man, said of him that he could fasten no words upon him, and that it was impossible to come within him, because he offered no play; and the queen-mother of France, a very politic princess, said of him that he should have been of the council of Spain, because he despised the occurrent and rested upon the first plot." (Observations upon a Libel, &c. Bacon's Works.) As a speaker, he is said to have combined two qualities rarely united; he was at once a witty and a weighty speaker. (Peachum, Complete Gentleman.) He was a lover of learning, as was shown by his munificent donations to the university library of Cambridge, his endowment of six scholarships in Corpus Christi college, (Master's Hist. Christ. Corp. Coll. by Dr. Lamb, p. 130,) the chapel of which was built chiefly through his assistance. He was twice married; the first time to a daughter of William Ferneley of West Creting, in the county of Suffolk, Esq., by whom he had issue three sons and three daughters: the sons were, 1. Sir Nicholas; 2. Nathaniel; and 3. Edward. The daughters were, 1. Anne; 2. Jane; 3. Elizabeth. He married a second time, Anne, daughter of sir Anthony Cooke, by whom he had Anthony and Francis.

Sir Nicholas Bacon was buried in St. Paul's, where a handsome monument was raised to his memory, with an epitaph, supposed to have been written by the celebrated Buchanan. This was destroyed by the great fire of London in 1666. Holingshed has mentioned Bacon as one of those who have written on the History of England; and Masters mentions in his History of Corpus Christi College, a Commentary on the Twelve Minor Prophets, which he wrote and dedicated to his son Anthony.

BACON, (Anthony,) was the fourth son of lord keeper Bacon, and his eldest by his second wife, and was born in the year 1558. He was, as we have elsewhere stated, educated with his brother at Trinity college, Cambridge, under Dr. Whitgift. He applied himself, during his residence at the university, with great assiduity to his studies, although, like his brother, his health was very infirm, deriving from his father the undesirable heritage of the gout. At the age of fourteen he was in danger of losing his sight, and throughout his life was compelled to submit to a strict course of medical discipline. The period when he left the university does not appear to have been ascertained, but it is not probable that he continued longer than did his brother Francis. On the death of his father he became possessed of a considerable estate in Hertfordshire and Middlesex, the rental of which, taken in 1579, shows that he was left in a state actually of affluence. In this year he went upon the continent, and resided for some time in Paris, where, at the request of lord treasurer Burghley, he became acquainted with Dr. William Parry (afterwards executed for an attempt to assassinate the queen) to whom he lent money, and from whom he obtained information useful to the English government. The earl of Leicester, at that time the queen's chief favourite, becoming jealous of the advantages which Burghley obtained in

* After he had been in office a short time he obtained from the queen a patent, declaring his authority as lord keeper to be as large as that of any lord chancellor; and, some years afterwards, he procured the passing of the Act 5 Eliz. c. 18, which declared "that the keeper of the great seal always had, as of right belonging to his office, the same authority, jurisdiction, execution of laws, and all other customs, as the chancellor of England lawfully had." In very ancient times, it is probable that the great seal was often committed to a keeper who had simply its custody, and professed no judicial power whatever. See Lord Ellesmere's Observations on the Court of Chancery, where he speaks of a keeper appointed without oath, and who could only affix the great seal to a document in the presence of certain masters in chancery.

this way, complained to the queen, but the lord treasurer, in reply, drily assured her majesty that his nephew would suffer neither in conversation or loyalty through his intercourse with Parry. During his residence in Paris, Bacon appears to have corresponded frequently with Sir Francis Walsingham, then secretary of state. In 1581 he appears to have left Paris, as we find him in that year at Bourges in Berri, from whence he removed to Geneva, where he lodged in the house of the celebrated Beza. The next year he left that city for Montpelier, from whence he went to Marseilles, where he was in January. He appears, during his stay there, to have suffered severely from illness, for in a letter he received during his stay in this city, we find his correspondent expressing a hope that he should soon see him "cured in body, mind, and purse."

From Marseilles he went to Bourdeaux, where his attachment to the reformed faith exposed him to considerable annoyance. An English catholic, residing in the town, drew up a memorial to the governor, the marshal de Matignon, which was signed also by two English jesuits, charging Bacon with sheltering and assisting the rebellious Huguenots—an accusation which made such impression on some fanatical members of the parliament that they declared Bacon to be worthy of the rack. He was protected by the governor, who treated his accusers with the contempt which they deserved. The visit which he had paid to the king of Navarre (afterwards Henry IV. of France), whose zeal for protestantism had made him obnoxious to the Roman catholics, contributed, without doubt, to Bacon's unpopularity at Bourdeaux. Henry was then residing at Berne, and on his visit there Bacon became acquainted with the distinguished civilian Danæus, who conceived so great a regard for him as to dedicate to him several of his works. During his residence at Bourdeaux, one of his friends addressed to him a letter entreating his return "from his voluntary banishment," observing that "they are not the best thought of where they would be that take any delight to absent themselves in foreign parts, especially such as are of quality, and known to have no other cause than their private contentment." (Birch.) There was, in fact, at this time a great jealousy evinced by the English government of its subjects residing in catholic countries, so much so, that in June 1580 a proclamation was put forth, requiring all persons that had any children, wards or kinsmen, in any parts beyond seas, within ten days to deliver in their names to the ordinaries, and within four months, to send for them home again. (Aikin's Court of Queen Elizabeth.) Bacon, however, was unwilling to return to England, although, being then at Montaubon, he received (Nov. 1686) the queen's command to that effect, through secretary Walsingham.

He became about this time involved in a disagreeable affair with Madame de Mornay, the wife of the celebrated protestant, Seigneur du Plessis Marly. If we may credit the statement of Dr. Birch, who quotes the letters of Bacon himself, this lady was anxious to obtain him as a husband for her daughter, and, indignant at his refusing her advances for that purpose, and still more at his approving of the conduct of one of the pastors who had censured her for "scandalous excess in her head attire," succeeded in breaking off the intimacy which had previously subsisted between Bacon and her husband. This is said to have involved Bacon in considerable difficulties, from which he was only relieved by an application to the bishop of Cahors, who treated him with the greatest consideration, and, amongst other acts of kindness, lent him 1000 crowns. This benevolent prelate entreated Bacon to interest himself with the lord treasurer on behalf of two priests imprisoned at Westminster — an office that Bacon readily undertook, and chiefly, it is said, in order to enable him to send his servant safely to England, with some information of a very important but dangerous description. The lord treasurer acting, as it appears, on the suggestions of Lady Bacon, whom Madame de Mornay had prejudiced against her son, instead of rewarding this messenger imprisoned him for ten months.

By his continued residence on the continent, Bacon aroused the indignation both of his mother and of the lord treasurer. Burghley blamed him for his extravagance, declaring that "he spent like a prince, being but a squire;" but Lady Bacon did not hesitate to call him a traitor to God and his country, and asserted that he had undone her and sought her death, adding that when he should succeed he would get only a hundred pounds more than he was then possessed of. She threatened to obtain the queen's letter to force him home, and trusted that he might be imprisoned on his return. She vowed that she could not

bear to hear of him—that he was the most hated of all in France, and cursed of God in all his actions. The grounds of this displeasure appear to have been what she afterwards stated, that his extravagance had compelled her to sell all her jewels, and to borrow money of different persons to relieve his necessities. Her anger was also greatly aggravated by his contracting an intimacy with Anthony Standen, then imprisoned at Bourdeaux as a Spanish spy, and for whose liberation he had warmly interested himself. Lady Bacon suspected that Standen, who was an able, subtle, and designing man, had shaken Anthony's faith in the doctrines of the reformation; but, however, he easily satisfied her on that point. In February, 1591, he returned to England, and took up his abode with his brother in Gray's-inn. He managed also to effect a reconciliation with his mother. He joined also the party of Essex, a step which Francis Bacon declares he induced him to take. The statement he has himself given of his motives is, however, the more probable account: "On the one side," he says, "coming over, I found nothing but fair words, which make fools fain, and yet even in those no offer or hopeful assurance of real kindness, which I thought I might justly expect at the lord treasurer's hands, who had inned my ten years' harvest into his own barn, without any halfpenny charge." This he said in allusion to the valuable information which he had from time to time transmitted to Burghley from the continent. On the other side, he observed "the rare virtues and perfections" of Essex, "the interest he had worthily in his sovereign's favour," together with his kindness to Francis, and was therefore induced, by the combined motives of admiration, interest, and gratitude, to tender to him his services, which offer was thankfully accepted. His ill health prevented his waiting on the queen when he returned, who, however, graciously received his excuses, and spoke of him in terms of high commendation. Early in his career, Essex, in imitation of his step-father, the earl of Leicester, had established correspondences in various countries to obtain such information as might give him weight and importance at the council-table. Unlike Leicester, however, Essex never communicated any of his information to the Cecils, to whose crafty, though prudent policy, he was most decidedly opposed. (J. P. Courtenay, Life of the Earl of Salisbury. Lives of Brit. Statesm. Cab. Cyc.) In his foreign correspondence he received very considerable assistance from Anthony, who, in the parliament of 1592, in which his brother Francis sat for Middlesex, sat himself for Wallingford, but appears to have devoted himself almost exclusively to foreign politics, and to maintaining an epistolary intercourse with his friends on the continent. Amongst these was the celebrated Beza, who had dedicated a book to Lady Bacon, and to whom Anthony sent in his own name and that of his mother, a gift worth one hundred marks, some compliment of the kind being, it seems, expected by the learned reformer. In the year 1595 he took up his residence in Essex-house in order that he might, with the greater convenience, assist his munificent patron with his advice whenever it should be required. So highly was his influence with the earl estimated, that in 1596 he received a letter from Henry IV. of France, entreating his interest with Essex; the duke de Bouillon appears also to have cultivated his friendship, and probably for the same reason. There is an anecdote related of Bacon by Sir Henry Wotton, which cannot be omitted from this memoir, although we concur with most preceding biographers in questioning its authenticity. "The earl of Essex," says he, "had accommodated Master Anthony Bacon in a partition in his house, and had assigned to him a noble entertainment. This was a gentleman of impotent feet, but a nimble head, and through his hands run all the intelligences with Scotland, who being of a provident nature, and well knowing the advantage of a dangerous secret, would many times cunningly let fall some words as if he could amend his fortunes under the Cecilians, and who had made (as he was not unwilling should be believed) some great proffers to win him away; which, once or twice, he pressed so far, and with such tokens and signs of apparent discontent to my lord Henry Howard (who was of the party, and stood himself in much umbrage with the queen), that he flies presently to my lord of Essex (with whom he was commonly *primæ admissionis* by his bedside in the morning) and tells him that unless that gentleman were satisfied with a round sum all would be vented. This took the earl at that time ill provided, whereupon he was fain suddenly to give him Essex-house, which the good old Lady Walsingham did after-

wards disengage out of her own store, with two thousand five hundred pounds; and, before, he had distilled fifteen hundred pounds at another time by the same skill, so as we rate this one secret as it was finely carried, at four thousand pounds in present money, besides at least one thousand pounds of annual pension to a private and bedridden gentleman." (Wotton, Parallel between the Earl of Essex and the Duke of Buckingham.) The fact that Lord Henry Howard was an agent of Cecil's appears inconsistent with the intimacy said, by Wotton, to subsist between him and Essex. (Dalrymple's Secret Correspondence of Cecil.) There is abundant evidence also to show that Anthony Bacon was, by nature, not provident, but, on the contrary, so scandalously negligent as often to have been involved in the most serious embarrassments, which, further, could hardly have been the case if he had received from Essex "at least one thousand pounds of annual pension," besides "a noble entertainment" at Essex-house. It is evident by a letter to his mother, published by Dr. Birch, that Essex simply afforded him lodgings, and nothing further.

He was in Essex-house at the time of the earl's mad attempt to raise an insurrection in the city. He is, however, supposed to have been one of those who counselled him to pursue moderate courses, whilst his secretary Cuffe urged him in those which ultimately proved his ruin. The affection which Bacon bore to Essex survived the earl s unhappy fate, which is supposed indeed to have hastened his death. Anthony Bacon was an acute politician, but gave no signs of those loftier qualities which belong to the statesman. In an intriguing age he acquired the reputation of an accomplished intriguer, which, with the fact that he was—better than this—an elegant scholar, and, to the extent of his means, a patron of learning, is all that we know of his character. The date of his death is not even ascertained; there is reason to believe that it preceded the accession of James I. The mutual attachment subsisting between him and his brother Francis has been already noticed. An extensive selection, or rather compilation, from his papers has been published by Dr. Birch, under the title of Memoirs of the Reign of Queen Elizabeth, from which this account has been chiefly taken, and to which the reader is referred for further information.

BACON, (Francis, baron Verulam, viscount St. Alban's,) the youngest son of the preceding, was born on the 22d of January, 1560-1, at York-house, in the Strand. He is said very early in life to have displayed tokens of his future intellectual eminence. The gravity of his deportment in childhood was such as to induce queen Elizabeth to call him in sport, "her young lord-keeper;" and it is related that on her asking him once, how old he was, he replied with all the gallantry of a practised courtier, "two years younger than your majesty's happy reign." His propensity for observation was not less precocious. Whilst his boyish play-fellows were occupied with their sports, he would steal away to observe a singular echo in a brick conduit in St. James's-fields, near his father's house. To this echo he makes allusion in one of his most remarkable works. (Sylva, cent. ii. art. 140.) As early even as this he manifested that fondness for observing matters apparently trifling on the necessity of which he afterwards insisted so strongly. To the tricks of a juggler who visited his father's house during his childhood, he paid very particular attention. (Sylva, cent. x. art. 946.) His health was at this time very delicate; indeed, as he himself expressed it, he was "puddering in physic all his life." (Works by Montagu, vol. xii. p. 470.)

On the 10th of June, 1573, together with his brother Anthony, he was admitted of Trinity college, Cambridge, the master of which was at that time Dr. Whitgift, and who was himself under great obligations to the lord-keeper. (Strype, Ecc. Mem.)

It has been said that it was during his residence at the university, that Bacon conceived the design of that vast revolution in philosophy, which he afterwards effected, and that he then planned his most celebrated and logical work—The Novum Organum. (Montagu, Life of Bacon.) Although there is no evidence to warrant this opinion, there can be little doubt that the system of education then pursued in the university, was little calculated to gratify so ardent an inquirer and independent a thinker. "Studies confined and pinned down to the writings of certain authors," (Nov. Org. lib. i. aph. xc.) could scarcely have been grateful to one who had doubtless then "taken," as he afterwards expressed it, "all knowledge to be his province." (Letter to Lord Burghley, Works, vol. xii. p. 6.)

After having resided in Cambridge for three years and a half, he was, according

to the custom of the time, sent upon the continent to complete his education by travel. He was confided to the charge of Sir Amias Paulett, an able statesman, then resident at Paris, as ambassador from the English court. Some time after his arrival, Bacon had entrusted to him the delivery of "some message or advertisement to the queen," which task he is said to have discharged "with great approbation," (Rawley.) The study of diplomacy, peculiarly interesting as it was at that time from the aspect of affairs in Europe, does not appear to have withdrawn his attention from his favourite pursuits, as we find recorded in the 'Sylva' many observations of natural appearances made during his residence in Paris. It was about this time that he composed an ingenious system of ciphers, which he afterwards published in his treatise De Augmentis Scientiarum, (lib. vi. cap. 1,) and then most probably completed his Outline of the State of Europe. (Montagu, Life, Note Q.)

Sir Amias Paulett being recalled from his embassy, (December 1578,) Bacon left Paris for the provinces, where, especially at Poictiers, he resided for some short time. On his return to Paris he heard of the death of his father, on which he immediately set off for England; and on his arrival, found that the lord-keeper had died so suddenly as not to have made that provision for him which was intended, (Stephens, Introd. to Bacon's Letters.) The smallness of his inheritance * rendered it therefore imperative upon Bacon to adopt some profession as a means of subsistence, and he very naturally preferred that which was, of all, the most conformable to his own studious habits, and from which his father and his uncle, lord Burghley, had been chosen to fill the highest offices in the country. He selected also the society of which they had been the distinguished ornaments, and entered himself at Gray's-inn, in 1580.

It was, however, necessity, and not choice, which prompted his decision. "How few there be," he observed in a letter to his illustrious uncle, dated that year, "which fall in with the study of the common law, either being well left or friended, or at their own free election." (Works, vol. xii. p. 472.) In this letter he calls to the lord treasurer's memory a promise, which he had made him of recommending to the queen some suit—probably for a small appointment about the court. Whether the suit were denied, or whether it was ever moved, is not certainly known; but that it was not granted is certain, from the circumstance, that Bacon still continued at Gray's-inn, by which society he was called to the bar some time before Aug. 1583, (Letter to Anthony Bacon; Birch, Mem. i. p. 39,) being five years before the regular time, (Dugd. Orig. Jurid.) It was considered not a little remarkable that Coke should have been called within six years after his admission, (Lloyd, State Worthies); and it would be interesting to know whether Bacon was indebted for his early promotion to his extraordinary merit—to the employment of those means which were denounced by the judges in 1590, (Dugd. p. 312,) or to the influence of Lord Burghley. Three years after his call he became a bencher of the inn; two years afterwards, Lent reader; and in 1660, double reader. During his residence in the society, he raised a fine structure, long known as "Lord Bacon's Lodgings," in which he resided,† and assisted in the improvement of the gardens of the inn, although not, as it would seem, at his own cost. (Herbert, Antiq. Inns of Court, pp. 339, 340.) He also assisted in the masques and quaint devices, which were the fashion of the age. In a letter to the lord treasurer, he expresses his regret that "a joint masque from the four inns of court," which had been intended, could not be performed; but informs him that there are "a dozen gentlemen of Grey's-inn," ready by themselves to offer an entertainment to the queen, (Works, vol. xii. p. 477.) In a masque, acted before Elizabeth at Greenwich, on the 28th of February, 1587, the dumbe showes "were partly devised" by "Maister Frauncis Bacon." (Certaine Devices and Shewes presented to her Majestie, by the Gentlemen of Grayes Inn, p. 50.)‡ In 1586, he applied to the lord-treasurer to be called within the bar, but his application was not received with much favour, although ultimately granted. In 1590, he was made queen's counsel ex-

* "My father, though I think I had the greatest part of his love to all his children, yet in his wisdom served me in as a last comer."—*Letter from Bacon to Lord-keeper Egerton. Works*, vol. xiii. p. 87.

† According to Mr. Montagu, Lord Bacon resided in apartments, which now form the first floor of No. 1 in Gray's Inn-square, on the north-side. A portion of York-house, in which he was born, is now (1840) 31, Strand.

‡ Of this play only two copies are known to be extant; one in the library of the duke of Devonshire, and the other in the Garrick collection. (See Payne Collier's Hist. Eng. Dram. Poet. vol. iii. p. 39.)

traordinary, "a grace," says Rawley, "if I err not, scarce known before."

At this time the court was divided by two parties; of one the chief stay was the venerable lord Burghley, whose son, a contemporary of Bacon, was just then entering into public life. The head of the other party was the personal favourite of the queen, the gallant and accomplished earl of Essex. (See Devereux, Robert.) It was to the latter that Bacon attached himself, without, however, withdrawing altogether from connexion and communication with his uncle. The reason of his choice he has stated to have been, a conviction that the earl "was the fittest instrument to do good to the state," and he devoted himself to his patron, "neglecting the queen's service, his own fortune, and, in a manner, his vocation." (Apology, Works, vol. vi. p. 248.) The brilliant qualities and chivalrous bearing of Essex, may also be supposed to have attracted his regard. Again, he may have believed the earl's influence with the queen to have exceeded that of Burghley; and, above all, he may, and indeed did, without doubt, feel that the lord-treasurer would be indisposed to assist from a regard to the interests of his own son. He, however, was not deterred from urging on Burghley his anxiety to obtain some appointment about the court, assuring the minister that he was "born under Sol that loveth honour, not under Jupiter that loveth business, but wholly carried away by the contemplative planet." These solicitations obtained for him the reversion of the office of registrar of the Star-chamber, worth about 1600*l.* a year, (under "a good chancellor," Bacon remarked, "worth more,") which did not, however, fall into possession for nearly twenty years afterwards. In spite of Bacon's assertion, that he sought office only as enabling him to devote his time to study, he was, undoubtedly, actuated by ambition—the laudable ambition of distinguishing himself in public life.* In order to conciliate, as much as possible, the favour of the Cecils, he in the following year put forth a reply to a scandalous libel, supposed to have been written by the Jesuit Parsons, against lord Burghley and his policy. In this tract,—of which the title is, Certain Observations upon a Libel, published in this present year, 1592, entitled, A Declaration of the true Causes of the great Troubles, presupposed to be intended against the realm of England,—he remarks of Burghley, "that though he be not canonized for a saint in Rome, yet he is worthily celebrated as *pater patriæ* in England; and though he be libelled against by fugitives, yet he is prayed for by a multitude of good subjects;" and concludes, by declaring, that to "great parts," he added, "temper of affection," with "ability of moderation," and great "diligence and love of travail;" and what was superior to all, "faith and sincerity." Of Robert Cecil, he speaks in terms scarcely less eulogistic, pronouncing him to possess "one of the rarest and most excellent wits in England," and almost all the qualities proper to an accomplished statesman. (Resuscitatio, p. 117.) In this year Bacon entered parliament as one of the representatives for Middlesex, an honour which he obtained, probably, through the agency of his brother Anthony, who had a considerable estate in the county. (See Bacon, Anthony.) He appears to have devoted himself to the discharge of his parliamentary duties with great assiduity and zeal, (Letter from Mr. A. Bacon, Birch, vol. i. p. 93.) In the first speech which he delivered, we readily detect that love of improvement and hostility to rash and ill-advised innovation which afterwards distinguished him. In this he expressed a strong opinion in favour of law reform, provided, however, it were undertaken with caution, and pursued with discretion, (D'Ewes, Feb. 26, 1592.) Four days afterwards, he had an opportunity of showing his affection to the privileges of the commons, and on the debate respecting a message from the lords, demanding a conference on the subject of a subsidy, he rose and insisted on the undoubted right of the commons to originate all motions for supply, and succeeded in spite of the opposition of Cecil, and the mediation of Raleigh, in inducing the house to decline the required conference, (D'Ewes, pp. 483-4; Hatsell. Preced. vol. iii. p. 111.) Three days after this he was again committed with the government, and that too on a matter of supply. He objected not to the amount of the vote proposed, but to its payment under six years, contending that any other course "would breed discontentment," and, consequently, endanger her majesty's

* Such, indeed, is the statement of his faithful chaplain and affectionate biographer, Dr. Rawley, who says of him, that "notwithstanding that he professed the law for his livelihood and subsistence, yet *his heart and affections was more carried after the affairs and places of state*, for which, if the majesty royal then had been pleased, he was most fit."

safety, which he declared to "consist more in the love of the people than their wealth," (D'Ewes, 7th March.) When this speech was reported to the queen she expressed the highest displeasure, and desired both the lord-treasurer and the lord-keeper Puckering to communicate to Bacon her indignation at the freedom with which he had spoken of the measures of her government. Bacon, however, probably surmised the true cause of her displeasure, when, in reply to their admonition, he assured Burghley and Puckering that he had said what he had done from no desire of *courting popularity*, but simply from a feeling of duty. (Works, vol. xii. p. 28.) The rebuke, however, had the desired effect of inducing him, for the future, to support the government on all occasions; but in such a manner, if we are to believe Mr. Montagu, as to be "ever regarded as an advocate of the people." (Life, p. 38.)

His pecuniary embarrassments about this time became so great, as to affect even his health, which, in itself naturally infirm, it may be supposed, suffered also in some degree from his severe studies, and close attention to his legislative duties. His brother Anthony, who had assisted him with his purse even to his own detriment, applied to his mother (16th April, 1593) to execute an intention she had formerly expressed of disposing of her interest in an estate, to pay off his brother's debts. "It cannot but be a grief to me," Anthony observes, in the conclusion of his letter, "to see a mind that hath given so sufficient a proof of itself in having brought forth so many good thoughts for the *general*, to be overburdened and cumbered with a care of the *particular*, estate." (Birch, Mem. vol. i. p. 96.) About this time the application of Bacon to the Cecils alarmed Essex's jealousy, and he appears (April, 1593) to have mentioned the subject to him, and received for answer Bacon's assurance—"I will not dispose of myself without your allowance,"* (Birch, vol. i. p. 97.) With this assurance, the generous spirit of Essex seems to have been content, for, in a letter from Anthony to his mother, (July 1593,) he says, "our most honourable and kind friend, the earl of Essex, was here yesterday three hours, and hath most friendly and freely promised to set up, as they say, his whole rest † of favour and credit for my brother's preferment before Mr. Coke, ‡ whensoever the now attorney-general (Sir Thomas Egerton, whom see) shall be removed to the place of the rolls. His lordship told me likewise that he had already moved the queen for my brother, and that she took no exception to him, but said that she must first dispatch the French and Scots' ambassadors and her business abroad, before she thinketh of such home matters." (Birch MSS. No. 43; Mem. vol. i. p. 113.) Upon his renewal of his application, the queen changed her tone, and remarked with great asperity on Bacon's conduct in parliament, in reference to the subsidy, declaring that in that affair he had been more culpable than any one in the house, and taking great credit to herself for her goodness, in not forbidding him the court. Still, however, she did not absolutely refuse the earl; "her humour," said he, "is for delay." The lord-treasurer also applied to her in behalf of his nephew, but it was that he might *succeed* Coke, the solicitor-general, whom he recommended should be promoted attorney-general. This afforded to the queen a ready reply, when Essex renewed his suit; and he was accordingly met by the observation that it was strange he should ask for the higher place for one whose own uncle thought him deserving only of the lower. On Bacon's youth and want of experience she also greatly insisted. And at another time, in reply to Essex's warm commendations of his friend, "she did acknowledge that Bacon had a great wit, and an excellent gift of speech, and much other good learning. But in law she rather thought he could make show to the uttermost of his knowledge, than that he were deep." (Works, vol. xiii. p. 80.) The appointment of Coke to the vacant office (16th June, 1592) it might be thought would have terminated this controversy between the queen and her favourite—Elizabeth nominating Bacon solicitor-general; but it was not so, and in spite of Essex's repeated entreaties, to none of which would she give a positive denial, Mr. Serjeant Fleming became

* And yet, in spite of his protestations to Essex, he assured Burghley not long afterwards,—"Your lordship is, upon just title, owner and proprietor of what, I cannot call, talent, but mite, that God hath given me." (Works, vol. xii. p. 162.)

† In a letter from lord Essex to lord-keeper Puckering, he mentions his "resolution *to set up his rest* and employ his uttermost strength to get Mr. Bacon him placed before the end of the term." (Bacon's Works, vol. xiii. p. 51.)

‡ It is not a little surprising that Mr. Montagu, in his elaborate Life of Lord Bacon, should not have adverted to the fact, that the application of Essex was, in the first instance, for the *attorney-generalship*. Coke, before whom Bacon was to be preferred, was then solicitor-general.

solicitor-general on the 6th June, 1596. This disappointment was felt severely by Bacon, who had looked forward with confidence to the issue of the contest; but if severely by him, still more so by Essex, who, in communicating to him the intelligence of his failure, said, "Mr. Bacon, the queen hath denied me the place for you, and hath placed another. I know you are the least part of your own matter; but you fare ill because you have chosen me for your mean and dependence. You have spent your time and thoughts in my matters. I die, if I do not something towards your fortune. You shall not deny to accept a piece of land, which I will bestow upon you." Bacon's reply is too remarkable to be omitted. He said that the earl's proposal reminded him of what was said of the duke of Guise—that he was the greatest usurer in France, because he turned all his estate into obligations. "Now, my lord," he continued, "I would not have you imitate this course, nor turn your estate thus by greatest gifts into obligations, for you will find *many bad debtors*." The earl was not, however, to be deterred by this consideration, so candidly stated, and continued to press his offer, to which Bacon answered, "I see, my lord, I must be your homager, and hold land of your gift. But do you know the manner of doing homage in law? *Always it is with a saving of his faith to the king and his other lords.* And, therefore, my lord, I can be no more yours than I was, and it must be with the ancient savings."* (Apology.)

Anticipations of the fate of his patron, at the moment of receiving his bounty, were crossing his mind. The cause that he failed in obtaining a post for which he was well fitted, and to which he was highly recommended, deserves some consideration. Undoubtedly it arose, in some measure, from the queen's unwillingness to promote Essex's friends, arising from her jealousy of his ambitious views. He was fond of affecting "a military dependence;" he had cultivated a good understanding with the people—patronizing those in the commons' house who formed what might be called the country party; he had established agents for the transmission of foreign news, which he often received earlier than did her ministers. These things excited her fears, in which she was encouraged by Burghley, from interested or from patriotic motives, or, perhaps, from both. While, then, she lavished upon Essex honours and dignities, she forbore from strengthening his party by advancing his adherents. The vehement manner in which Essex pressed Bacon's claims for preferment, operated also against his success. "Though the earl showed great affection," observed lady Bacon to her son Anthony, in reference to this affair, "he marred all with violent courses." "I find the queen," said Essex himself, after an interview, "very reserved, staying herself upon giving any kind of hope, yet not passionate against you till I grow passionate for you."

The Cecils were also suspected of having something impeded their kinsman's suit; doubtless the suspicion was not wholly unfounded. Bacon himself, in express terms, charged Robert Cecil with having been bribed to oppose him; declaring he had been so informed by "a wise friend," who was "not factious" towards Cecil, and who, as he said, spoke "with asseverations." Bacon, however, afterwards admitted that he had been "too credulous to idle hearsays in regard to his right honourable kinsman;" which admission, scarcely going to the extent of the charge—founded, as it was, if he spoke true, on any thing but "idle hearsays"—may possibly have been made to conciliate Cecil, when it was policy to do so. When, however, Bacon advanced this charge, he exculpated the lord-treasurer* from any participation in the treachery of his son, although he still felt that whether Burghley was sincere in his endeavours to obtain for him the solicitor's

* It has been supposed (Montagu, Life of Bacon) that this gift was of Twickenham, otherwise Isleworth, Park. But this is an error, as we find that this park was crown land, and in the year 1547 was demised to Edward Bacon, third son of the lord-keeper, and who married a daughter of Edward Lord Wotton, (Lodge, Illustrations, vol iii. p. 387, note); in 1581, to Edward Fitzgarret, who appears to have disposed of his interest in it to Bacon, whom we find in 1592 going down there with some friends, to avoid the plague which had broken out in London. In 1595 a lease was granted of it to Francis Bacon, Esq. and John Hibbard. Here had Bacon the honour of entertaining queen Elizabeth, and of presenting her with a sonnet in favour of his patron, the earl of Essex. Such, at least, is the statement of Mr. Lysons, (Env. of Lond. vol. iii. p. 565,) on the authority of his patron, the earl of Oxford; but Bacon merely speaks of the queen's visit as having been *intended*, and the sonnet as having been *purposed* to be presented. (Bacon, Apology.) He sold this place afterwards for 1800*l.* which was less than its value; and in some "instructions to his servant, Thomas Bushell," expresses a wish that it might be repurchased, for "deserving places to study in." (MSS. Brit. Mus. Bibl. Reg. iii. D. 14.)

* The opinion which Anthony Bacon entertained of Burghley's disposition towards his brother, may be seen by reference to Birch's Memoirs, vol. i. p. 483, vol. ii. p. 355.

place, yet there was but little disposition in the old minister, generally, to assist him. "In time of the Cecils, the father and the son," he some years afterwards observed to Villiers, "able men were by design and of purpose suppressed." (Works, vol. xii. p. 61.) Essex imputed Bacon's failure also, in some degree, to "his mighty enemies," the Cecils. (Birch, vol. i. p. 150.) Lady Bacon herself believed her brother to have lent her son no very great assistance, as she assured Robert Cecil that "some think if my lord had been in earnest," the matter would have been easily settled. In a conversation which passed between Lord Essex and Robert Cecil, the latter inquired, "Whom his lordship desired to see attorney-general?" Essex replied, that he marvelled at the question, seeing it must be well known "that resolutely against all he stood for Francis Bacon." "Good Lord," was Cecil's answer, "I wonder your lordship should go about to spend your strength in so unlikely or impossible a matter," and wished to know if there were any precedent of so raw a youth being appointed to the office. The earl replied, that he could not; but that he knew an instance of one inferior to Bacon in years and learning, and not superior in experience, who was suing for an office of far more importance, weight, and charge than the attorneyship. Cecil, then expecting the post of secretary of state, calmly replied that he knew his lordship referred to him, and admitting the truth of what he said, observed that his own education in his father's school, as well as his father's merits, rendered him in some degree worthy of what he sought; but hoped his lordship would again consider, ere he prosecuted Bacon's claim, recommending him at least to apply for nothing higher than the solicitorship, "which might be easier of digestion to her majesty." "Digest me no digestions," the earl returned with heat, "for the attorneyship for Francis is that I must have; and in that will I spend all my power, might, authority, and amity;" adding, "for your own part, sir Robert, I think strange both of my lord-treasurer and you, that can have the mind to seek the preference of a stranger before so near a kinsman." In the Lansdowne collection there is a letter from Robert Cecil to Mr. (afterwards Sir Michael) Hickes, in which he says, rather enigmatically, "Mr. Hickes, *now or never*. For Mr. Solicitor [Coke], doubt him not, and on the other side she doth and hath resolved, and I hope to-morrow my lord shall have order for it. Mr. Attorney [Egerton] removeth, and Mr. Solicitor with him." In a postscript he adds, "*Burn this;*" words which, together with the mysterious language of the letter, raises in the mind a belief that Coke's promotion to the attorney-generalship, in place of Bacon, was not only especially agreeable to Cecil, but that he used his influence to effect it. Mr. Courtenay (Life of the Earl of Salisbury) declares the letter to be altogether unintelligible to him. There is, however, no certain evidence against the Cecils. Still little doubt can be entertained that if they did not actively oppose Bacon, they denied him a support which would certainly have obtained his success.

Amongst those to whom Bacon's promotion was obnoxious, were the lord-keeper Puckering and Coke, to the latter of whom the promotion of one who had endeavoured to keep him from a place which he really deserved, could not be supposed to have been very grateful. Bacon could, however, number amongst his friends the amiable and learned Egerton, afterwards lord-keeper Ellesmere, who offered to him "his own observations for the exercise of the solicitorship." (Birch, vol. i. p. 165.) The judges also, if his own statement may be believed, "voiced him" to the post he so earnestly sought. (P. 168.)

While thus refused the appointment he desired, Bacon was, however, distinguishing himself at the bar. The first cause he is said to have pleaded (25th Jan. 1593) was in "one of the heirs of lord Cheney against the purchasers of his land, said to be sir Thomas Perrot," who was married to a sister of lord Essex. For his conduct in this cause he obtained great applause, and received the congratulations of the lord-treasurer.* This latter lord, it would seem, endeavoured to obtain for him some appointment in the court of wards, but without, as he said, success. Bacon, in thanking him for his exertions, expressed his regret that he had never employed him in any causes in which either he himself or any of his

* It is probable that he succeeded in this cause, as we find some years afterwards that Sir Thomas Perrot having died, and his widow having married the earl of Northumberland, an attempt was made (fostered by sir Edward Coke) to deprive the earl of his wife's property derived from Perrot. But see further on this subject, Birch, vol. ii. p. 291; Sydney Papers, vol. ii. p. 35; Collins's Peerage by Brydges, vol. ii. p. 342; Strype's Life of Aylmer; and the 27th vol. of the Archæologia, p. 306.

friends were interested. (Works, vol. xii. p. 162.) The queen, however, acted very differently; for in the years 1594 and 1595,* Bacon was so much employed by her in court, that he declared he had received "the employment," though not "the office" of solicitor. In the first of these years, he seems to have been employed by her in some affair which compelled him to go into the north; but his falling sick at Huntingdon prevented its completion. In that year also, (27th July,) he graduated master of arts at Cambridge, to which university, when he was finally refused the solicitorship, he was very anxious to retire, and devote himself to philosophical pursuits. He was anxious also to travel, but the queen would not hear of the proposal. His increasing reputation at the bar does not appear to have diminished his repugnancy to it as a profession; for while his suit for the solicitorship was pending, he declared that if he succeeded, he should give himself up wholly to the queen's business, and relinquish his private practice. After his disappointment in the affair of the solicitorship, he had two interviews with her, in which she comported herself towards him so graciously, that he was led to hope that he might be able to succeed sir Thomas Egerton in the Rolls. Egerton, however, continued master of the Rolls for some years after his elevation to the woolsack.

Bacon was about this time again engaged in a contest of rivalry with Coke. Anxious to fortify himself by an alliance, as was the policy of the times, Bacon sought the hand of lord Burghley's, sister, the wealthy widow of sir William Hatton; but although Essex interested himself in his behalf, his suit did not prosper; and Coke, a rival suitor, succeeded in obtaining another triumph over him—at what cost, the reader is referred to the article Coke to learn.

In 1594, (Easter term,) Bacon delivered an argument before the twelve judges in the exchequer chamber, in the famous Chudleigh's case, which had been argued in the preceding term by Coke, in whose reports Bacon's argument is omitted—an omission he excuses with the observation that he did not hear it. (1 Rep. 121 a.) It is to be found in manuscript, (Lansd. MS. No. 1121,) and is incorporated in the Reading upon the Statute of Uses.

* His name appears two or three times in the books of the privy council, as having been directed with others to examine prisoners at the rack. (Jardine on Torture, p. 42, *et seq.*)

We now arrive at one of the most important periods of Bacon's life. For the character and history of Essex, reference must be made elsewhere. (See Devereux, Robert.) We have simply to consider Bacon's conduct in regard of him. "The greatest trust between man and man is the giving of counsel," (Essays, xxi.); and if we credit the statement of Bacon, the counsel he rendered the earl was wise and prudent. "I ever set this down, that the only course to be held with the queen was by obsequiousness and observance;" but "my lord, on the other hand, had a settled opinion that the queen could be brought to nothing, but by a kind of necessity or authority." (Sir F. Bacon's Apology.) "To stand upon two feet, and not fly upon two wings," was the advice he was ever instilling into the unwilling ears of the favourite, whose love of distinction, whose anxiety for popularity, and fondness for military glory, were the subjects of frequent censure with his sagacious dependent. He strove to deter the earl from going to Ireland, alleging that his absence from the queen would diminish her favour for him; that it was certain he would not content her with his government; and that the very nature of the undertaking he was entering on would secure his ultimate ruin. For more than a year and a half before his going, Essex had felt so offended with what he had himself called Bacon's "natural freedom and plainness," (Letter from Essex to lord-keeper Puckering, 31st August, 1595,) that he had no intercourse with him. Then, however, he sent to advise with his friend, who counselled him to refuse the proffered appointment, but to no effect. The result was as he had foreseen; and on the first occasion when Elizabeth expressed to him her dissatisfaction with the earl, he frankly confessed that he wished she had kept Essex at home, "with a white staff in his hand as society to herself, and an honour in the eyes of the people and of foreign ambassadors." A strange position, truly, for one whom he had believed "the fittest instrument to do good to the state," and to whom he had himself, in the preceding year, commended "the care of Irish affairs," as "one of the aptest particulars that hath come, or can come upon the stage, for his lordship to purchase honour upon.'

There can be little doubt that Bacon was sincerely anxious to reconcile Essex to the queen, whom he always endeavoured

to pacify whenever any fresh instance of her favourite's misconduct awoke her indignation. When, after his return, the earl was summoned before the council, Bacon was commanded to appear against him. Common rumour declared he sought this office; he himself asserts he desired to be excused from it, which is probably the truth. He did, however, appear, and, according to his own account, "declared himself according to the queen's mind," fraught, as he knew it was, with all the bitterness and violence which belongs to a woman's jealousy. His argument, also, had reference to a circumstance which he had himself told the queen had no connexion with the subject of the proceeding, and this, in his own words, he "did not use tenderly."

His motive, he says, was twofold; first, to discharge the duty he owed the queen; secondly, to strengthen his credit with her, in order, at a future time, to render some good offices to Essex. He declares after the proceedings were over, he spared no exertion to restore to royal favour the disgraced earl. So pertinaciously, he says, did he press his point, that he offended the queen, who declined any further intercourse with him than what was connected with her law business. At length he says, "I determined to meddle no more in the matter, as that I saw it would overthrow me, and not be able to do him any good." Essex's mad attempt on the city is well known. On his trial, Bacon appeared as counsel against him. The reason of the selection does not appear. In the memorandum for the order of his arraignment, which was drawn up by sir Edward Coke,—and the original of which is now in the State Paper-office,—Bacon's name does not appear in the list of crown counsel, (Jardine, Criminal Trials, vol. i.) Rumour again imputed to him the seeking of this office—his denial of the assertion is probably correct. He argues, that his duty compelled obedience to the royal behest—duty, perhaps, he also thought rendered it imperative he should discharge his office as he did. On the trial, despite Mallet's assertion, (Life of Bacon,) he was neither "decent," nor "moderate." He compared Essex, who had endeavoured to stir up the people with the assertion, that he was threatened perpetually with assassination, to Pisistratus, who exhibited his self-inflicted wounds as the work of his foes, to incite the Athenians to rebellion. Essex exclaimed that Bacon had himself, under his own hand, declared the truth of assertions he now denominated idle pretexts. Undeterred, the advocate went on to compare him to the duke of Guise—an allusion, as a periodical writer (Edinb. Rev. No. 132) observes, quite unnecessary for the purpose of obtaining a verdict, but one certainly calculated to produce a strong impression on the mind of the haughty and jealous princess, on whose pleasure the earl's fate depended. After the unhappy prisoner had been convicted and executed, the government thought fit to vindicate their conduct in the eyes of the world by a public narrative of their proceedings. This was published under the title of A Declaration of the Practices and Treasons attempted and committed by Robert, late Earl of Essex, and his Complices, (Works, vol. vi. p. 299,) and was composed by Bacon. In his Apology, he declares that his part was scarcely more than that of "a secretary," and that he was not answerable for its contents—an excuse the world were not in those days pleased to allow. The researches of Mr. Jardine (Crim. Trials) have also furnished us with the fact, that the depositions of witnesses on the trial were garbled by Bacon for the purposes of this publication, many passages in the originals in the State Paper-office being marked in Bacon's handwriting, to be left out in the statement given to the public. Elizabeth seems now to have considered that she had proved the fidelity and unscrupulousness of Bacon sufficiently; and henceforward he was deep in her confidence, she "frequently using his pen in public writings of satisfaction." (Letter to Lord Northumberland.)

The accession of a new king in 1603, opened to Bacon new prospects of advancement. He immediately addressed letters both to the king and to some of those around him, abounding with protestations of personal affection, and allusions to the services rendered to James in Elizabeth's life-time by his brother Anthony, who was then dead. While thus recommending himself to the new monarch, he endeavoured to relieve himself, as far as he might, from the odium into which he had fallen, by his conduct at Essex's trial. Not only did he publish a declaration of the motives from which he had acted upon that occasion, (The Apology of Sir Francis Bacon, in certain Imputations concerning the late Earl of Essex,) but he excused himself by letter to lord Southampton, who had been tried at the same time and

for the same offence as Essex: his letter was couched in terms which showed how fearful he was his excuse should not be accepted, (Works, vol. xii. p. 115.) His commission of king's counsel was renewed, and an annual pension of sixty pounds, with a salary of forty pounds a year, was conferred on him, partly in consideration of his brother's services. (Rym. Fœde.) He was employed by the king in all the important proceedings which took place at the beginning of his reign. The darling object of James being the effecting a union between his two kingdoms, Bacon was appointed one of the commissioners for treating with those named by the Scottish parliament for the same purpose, (1 Jac. I. c. 2,) and on him, he declares, devolved some of the weightiest part of the business.

In 1607, he obtained that office, for which he had sought so long, and was appointed solicitor-general. His merits were so far acknowledged by the king, as that he originally promised him the attorneyship; but the chancellor, lord Ellesmere, lord Salisbury—now placed beyond dread of competition -- and other of Bacon's friends, appear to have advised his nomination to the inferior office, (Works, vol. xii. p. 95.) He had previously received from James the honour of knighthood, (July 23, 1603,) an honour conferred at the same time on not less than three hundred gentlemen. For this honour Bacon was solicitous; first, because, so profuse had been the king in his favours, that he found himself the only esquire in his mess at Gray's-inn; and, secondly, because he had "found an alderman's daughter, a handsome maiden, to his liking." This maiden, whom he soon afterwards married, was Alice, daughter of Benedict Barnham, a wealthy alderman in the city. He appears to have owed his success with this lady, in some degree, to the earl of Salisbury, (Works, vol. xii. p. 63,) and lady Ellesmere, (vol. xii. p. 106.)

It was in his applications for the attorneyship, and for the office he previously obtained, that he acquired that experience which enabled him sometime afterwards to observe to Villiers, that honours were then purchased by "time-serving, and cunning canvasses, and importunity."

Lord Salisbury and lord Ellesmere were amongst those he chiefly applied to; but according to his own statement, he owed his office, after all, to the king's personal favour; although lord Somerset, "when he knew his majesty had resolved it, thrust himself into the business to gain thanks." (Works, vol. xii. p. 31.) Towards James, Bacon conducted himself with all the obsequiousness* he had commended to Essex, and succeeded in possessing himself of that monarch's confidence. The profusion of the king, and the rapacity of his favourites, frequently reduced the exchequer to a very low ebb, and no means were there more efficient for a minister to recommend himself to royal favour, than the devising of some ingenious plan by which the revenue might be improved. Bacon and Coke sought to rival each other in suggesting schemes of this kind; one which the former communicated to the king deserves especial notice, from the extreme ingenuity with which it was framed, so as to effect the double object of filling the king's coffers, and enabling him, at the same time, to pursue his policy of exterminating the nonconformists. "I have heard," writes the attorney-general, "more ways than one, of an offer of 20,000*l.* a year for *farming the penalties of recusants*;" and then went on to boast, that he had himself been "no small spurs to make them feel your (majesty's) laws, and to seek this redemption." He, at the same time, however, frankly confessed that the fruits of this policy had been to increase *conformity* rather than *conversion*. But as to the offer of farming to the penalties, he finally observes, "I hold this offer very considerable, of so great an increase of revenue, if it can pass the fiery trial of religion and honour, which I wish all projects may pass." (Works, vol. xii. p. 126.) In the discharge of the duties of his office, Bacon acquitted himself like a man of his age. Serving a prerogative king, he was a prerogative lawyer, and all his sagacity and foresight, which lent such practical value to his speculations, appear never to have indicated to him the fact, that prerogative would prove the grave of the monarchy, and that the wanton invasion he perpetrated on the liberties of the people, was precipitating a struggle in which the throne, the church, and the constitution, would be alike subverted. He pro-

* He ministered, most profusely, to the royal love of flattery. Sending to the king a tract printed under the title of The Beginning of the History of Britain, he most anxiously explains to James the reason why he did not speak of him in it "encomiastically," which would have been, he declared, contrary to the "law of a history, which doth not cluster together praises upon the first mention of a name, but rather disperseth and weaveth them through the whole narration." (Works, vol xii. p. 68.)

secuted, and with marked virulence, Oliver St. John, for having asserted the sole right of parliament to tax the people, and the illegality of benevolences. He appeared also as counsel against Peacham, of whose trial and history a detailed account will be found in the life of Lord Coke. (See Coke, Edward.) On this occasion, he endeavoured to tamper with the judges, and induce them to deliver their opinions privately before the prosecution. The fact was, that the only offence charged against the prisoner was his having written a sermon (which was never printed or delivered,) containing some passages asserted to be treasonable; and undoubtedly the government dreaded lest, on the mere point of law, the judges should direct the jury to acquit him. Facts also were necessary to be obtained; and Peacham was put to the rack, and was examined by Bacon, though without success, under the agony of torture. Torture was at that time notoriously illegal; and a very few years afterwards declared to be so by all the judges of England, after solemn judgment. (Rushworth, Collections, vol. i. See also Sir Thomas Smith, De Republicâ Anglorum.)

The next important criminal proceeding in which he was engaged, was that of the trial of the earl and countess of Somerset and others for the murder of sir Thomas Overbury. The history of this dreadful transaction is still veiled in mystery. This, at least, is clear, that the earl was in the possession of some secret, the disclosure of which was greatly dreaded by James, who displayed intense anxiety that the examinations should be so shaped, as that this secret should not be elicited in evidence. Into his master's views Bacon entered with the greatest alacrity, and so managed the matter, that historians and antiquarians are to this day doubtful as to the real truth of this melancholy affair.

In the differences which arose about this time between the courts of chancery and common law, and which will be found explained in the lives of Sir Edward Coke and Lord Ellesmere, (see Egerton Thomas,) Bacon, who, as did others, believed himself to have been

> "the destin'd heir,
> From his soft cradle, to his father's chair,"
> *(Ben Jonson,)*

of course maintained, and with great acuteness and learning, the authority of the chancellor and the jurisdiction of his court, "which," said Bacon to the king "is the court of your absolute power."

To the union with Scotland, which the king desired so earnestly, but little inclination was shown by the English parliament and people. Important, therefore, was the decision of the judges in the famous Calvin's case, sometimes called the post-nati case, argued before them by Bacon. (4 Rep. 596, Works, vol. v. p. 106.) In this case it was held that every subject of king James born in Scotland after his accession to the throne of England, was a natural-born citizen of England. This decision was very unpopular in England, and rumours were rife that the judges had been purchased, and that their resolution was not law. (Osborne, Trad. Mem.; Wilson, Court of King James.) The legality of the judgment may, indeed, fairly be questioned; and looking to the state of the judicial character in those days, the virtue of the judges, perhaps, not unjustly, may be suspected; but we must, at all events, feel grateful to Bacon, for having, by his ability and genius, obtained this practically most beneficial decision. His argument, delivered, when solicitor-general, before the judges in the exchequer chamber, (printed in his Works, vol. v. p. 106,) is remarkable for power and learning, and for evincing that philosophical spirit which pervades his speculative writings. Bacon was desirous that the king should proceed with caution in his design of incorporating the two kingdoms,* and submitted to him two memorials on the subject, (Works, vol. v. pp. 1—83,) one of which had reference to a union of the laws of the two countries. On this important subject, as well as on a resolution for the naturalization of the whole Scotch people, he delivered very elaborate and learned speeches in the house of commons. (Works, vol. v. p. 47, Parl. Hist.) of which body he was, in the two first parliaments of James's reign, an active and influential member. To the first parliament, which assembled in March 1603, he was returned both for Ipswich and for St. Alban's, (of which place the chancellor surrendered to him the stewardship,) and even named by several members as speaker. (Comm. Journ.) He was a member of twenty-nine committees, and of that appointed to consider the grievances of the nation it is probable that he was chairman. "He

* Writing to the earl of Northumberland, soon after James's arrival in England, Bacon says of the king, "He hasteneth to a mixture of both kingdoms and occasions, faster, perhaps, than policy will well bear."

spoke on every debate; was selected to attend the conferences with the privy council, and to report the result; to prepare various remonstrances and addresses; and he was nominated as a mediator between the commons and the lords." (Montagu.) The dexterity with which he conciliated the commons, while in the service of the crown, deserves remark; but there can be little doubt that he had many personal friends in the house, who materially contributed to consolidate and strengthen his influence. On the assembling of king James's second parliament, in 1614, he having been in the mean time appointed attorney-general, the question was agitated whether he was in consequence disqualified from sitting, inasmuch as the attorney-general is an officer of, and attendant upon the house of lords. The house, however, decided, that though for the future no attorney-general should be suffered to sit, this should not extend to the present attorney-general, who consequently retained his seat. (Comm. Journ., Hatsell, Preced. vol. ii. p. 26.) He had, however, in the mean while, been sworn of the privy council—an honour in those days of the greatest distinction, when the judicial authority of the body was in more frequent use than at present. When this mark of royal favour was conferred on him, it was stipulated that he should resign his practice in court, except upon important occasions, and when he had obtained the king's permission. He had previously, in 1614-15, been made a judge of the court of Marshalsea. (Morice, Anc. Jur. Marsh.) His influence in the new parliament was not diminished by the marks he had received of royal confidence, although the house exhibited a most refractory spirit. Great excitement agitated the commons, in consequence of a rumour then in general circulation, that several persons in the interest of the court had *undertaken* to procure the king a majority. Bacon made a very animated speech, to show the absurdity of such a report, as that "private men should undertake for the commons of England." "Why," he added, "a man might as well undertake for the four elements." "Giddy and vast," as he was pleased to designate the project, there can be little doubt but that it was seriously entertained, and that it was its failure that led to the dissolution of the parliament. Much of Bacon's influence may be ascribed to his stately but energetic eloquence, thus described by his friend, Ben Jonson:—

"There happened in my time one noble speaker, who was full of gravity in his speaking; his language, when he would spare or pass by a jest, was nobly censorious. No man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness in what he uttered: no member of his speech but consisted of its own graces. His hearers could not cough, or look aside from him without loss: he commanded when he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power; the fear of every man that heard him was lest he should make an end." (Discoveries.)

In the letter which he addressed to the king, 12th Feb. 1615, (Works, vol. xii. p. 31,) soliciting the great seal, on the death of Lord Ellesmere, then daily expected, amongst his other qualifications he insists greatly upon the interest which he had "in the gentlemen of England," and his hope "to do some good effect in rectifying that body of parliament men," which he pronounced to be "cardo rerum." In the same letter he reviews the pretensions of those likely to become candidates for the office; observing, in reference to Coke, that to "put an overruling nature into an overruling place, may breed an extreme:" that "his industries in matters of finance would be blunted, which" qualified him for another place; and, lastly, he observes, "popular men are no sure mounters for your majesty's saddle."

To the great office thus sought, Bacon was, on the 7th March, 1616-17, promoted, owing it as much to the favour of Villiers, as to that of the king. It was no slight proof of his sagacity, that he had knit himself to the fortunes of the youthful favourite, rather than those of Somerset, with whom, indeed, he was never at all connected.* We must fairly admit that although to a great extent he owed his elevation to the influence of a favourite, he had endeavoured to render that favourite a wise, prudent, and virtuous statesman. We find nowhere in our literature a code of political conduct so comprehensive and sagacious as the "Advice to Sir George Villiers,"—transcending in value the famous "Il Principe," as much as the knowledge and

* "I am not so well seen in the region of his friends." (Letter to Villiers, 2d May, 1616.) "I am far enough from opinion that the redintegration or resuscitation of Somerset's fortune can ever stand with his majesty's honour or safety." (3th May.)

experience of an English statesman of the seventeenth century exceeded those of a Florentine secretary of the fourteenth. By his elevation, Bacon is said to have suffered pecuniarily; losing the attorney-generalship, which he confessed to have been honestly worth 6000*l.* a year, the registrarship of the star chamber, and the chancellorship to the prince. The avowed value of the keepership was not more than 918*l.* 15*s.* The amount derived from fees, however, cannot be computed. On the first day of term, (7th May,) accompanied by a retinue not inferior to that of the last cardinal-chancellor, he took his seat in the court of chancery, and delivered a speech, which proved how well he knew the duties he discharged so ill. He addressed himself, in the first instance, to the question of excess of jurisdiction, and assured his auditors he would use his authority with temperance. He declared he would exercise all caution in the sealing of patents, and, avoiding "affected dispatch," be careful that justice should not be delayed. He concluded with the memorable declaration, "The place of justice is an hallowed place; and, therefore, not only the bench, but the footpace, and precincts, and purprise thereof ought to be preserved without scandal and corruption."

The elevation so anxiously sought soon involved him in all the difficulties incident to high station, and which, in an especial degree, embarrassed the ministers of that time—a king governed by favourites, an embarrassed treasury, active foes abroad, and discontented subjects at home. The finances still formed a part of his care, and he endeavoured, in the true spirit of loyalty, to diminish the royal expenses by a reformation of the household. But he was conscious that this improvement would not meet the full extent of the evil; and we find, amongst other propositions, that he suggested that "Ireland might be brought, by divers good expedients, to bear its own charge."* Although appointed one of the commissioners for managing the treaty of marriage between the prince and the infanta of Spain, Bacon was warmly opposed to the alliance, and pointed out to the king, though with no success, the disadvantages that would ensue upon it.

On the 4th of January, 1618, he was created lord high chancellor; in the July of the same year, baron of Verulam; and early in the year following, viscount St. Albans.† He had now reached the highest station to which a subject could attain, and had now that "power to do good" he had himself pronounced "the true and only lawful end of aspiring." But, unhappily, he did otherwise; and, although he honestly discharged his pledge of shunning needless delay in delivering judgment,‡ he suffered Buckingham to exercise upon him that influence in the determination of causes, which he had himself more than once denounced. To the favourite's§ rapacity in accumulating in his hands, and those of his friends, the most oppressive monopolies, he offered every assistance; and had the candour to acknowledge, in reference to one cause, that though "the evidence went well, I will not say, I sometimes helped it as far as was fit for a judge." By his advice, in 1620, the king summoned a parliament, the chancellor assuring him, as we are told by Mr. Montagu, that the only way by which he could maintain a good understanding with his subjects, was by calling frequent parliaments. A reference to a letter to Buckingham, (vol. xii. p. 267,) will show in what way, in Bacon's estimation, parliaments were to contribute to the preservation of that understanding, and how cunningly it was arranged that they should become the instruments for destroying popular freedom, and the machinery of a free government made to do the work of a despotic prince. Bacon's recommendation, however, in this instance, proved his ruin. The tide of reform ran too high to be controlled. The days of "undertaking" were passed.

* To the policy of England towards Ireland, all through his public life, Bacon paid great attention; and many allusions to it may be found in his works. His views were worthy of a descendant of his father.

"Diu Britannici
Regni secundum columen."

† "His estate in land," says D'Ewes, "was not above four or five hundred pounds per annum, at the uttermost, and his debts were generally thought to be near 30,000*l.* Men made very bitter sarcasms, or jests on him; as, that he was lately very lame, alluding to his barony of Verulam, but now having fallen into a consumption (of purse without all question,) he was become All-bones, alluding to his new honour of St. Alban's."—*Goodman's Court of James I.* vol. i. p. 284.

‡ In his letter to the house of lords, he spoke of himself as "a judge, that makes two thousand orders and decrees in a year."

§ Whilst lord-keeper, Bacon was imprudent enough to oppose a marriage between Coke's daughter and a brother of Villiers, which he dreaded would have given his rival too great an influence with the favourite. This enraged Villiers, who desired the match; and Bacon was forced to give way, imploring at the same time, and in the most abject terms, his restoration to the favour of the all-powerful favourite. The whole affair is detailed in the Life of Coke, together with an account of the various contests between these two illustrious lawyers.

The commons, on their assembling, appointed no less than eighty committees to examine into abuses in the church, the courts of law, and every department of the state. Buckingham, himself, was threatened, and conscious that his danger was imminent, he consulted one of the most sagacious and penetrating men in England, Williams, dean of Westminster. The advice he received was prudent—it was to shelter himself, by abandoning his accomplices to the vengeance of parliament. Approved of by the king, this counsel was followed. In the first instance, (15th March) the committee on the courts of justice reported, through their chairman, that two petitions had been presented for corruption against the chancellor by two suitors. The first petition stated, that having a cause depending in chancery, it had been hinted to the petitioner, that a gift of 100*l.* to the chancellor would secure success. Not having the money, the petitioner was forced to borrow it, which he did, from a usurer, at an enormous rate of interest. He carried the money to the chancellor, and was assured through the domestics that all would be right. The decree, however, was given against him. The next case was that of a suitor, who, at a like instigation, had presented the chancellor with 400*l.* and with no better success. To these charges even Bacon's friends could scarcely say anything. The king sent the commons a message, regretting the suspicions against his chancellor, and proposing to refer the charges for investigation to a commission of members of both houses. The commons, however, and amongst them was sir Edward Coke, did not approve of this new way of trial; and having agreed to articles of accusation, presented them to the upper house at a conference according to the accustomed form. (Comm. Journ. Lord's Journ.) Bacon foresaw his fate, and withdrew from the Lords' house, excusing himself for his absence, and entreating them to suspend their judgments respecting him until he had been tried. He shut himself up in his chamber, and abandoned himself to despair. In the meantime the number of the charges against him increased to twenty-three, and the lords proceeded in their investigation, which was interrupted by the prorogation of parliament for three weeks. This period was spent by Bacon in vain endeavours to induce James to screen him from punishment. The king advised him to plead guilty, and promised to do all in his power to mitigate what he could not prevent. On the 17th of April the house met again, and resumed their inquiry into the charges sent up from the commons. On the 22d, prince Charles delivered to them a letter from the chancellor, acknowledging in general terms his guilt; but they requiring a more explicit confession, he sent them such a one on the 30th, in which he admitted he was "guilty of corruption, and renounced all defence." Upon this they appointed a deputation to ascertain, from his own lips, that this confession was really subscribed by him; and having obtained this information, they sent the serjeant-at-arms to summon him to Westminster-hall to hear his sentence. His illness, however, was accepted as a sufficient reason for his absenting himself, and sentence was accordingly pronounced. It subjected him to a fine of 40,000*l.*, and to imprisonment during the king's pleasure. It incapacitated him from holding any office in the state, or sitting in parliament; and banished him for life from the verge of the court.

On the last day of May he was committed to the Tower, whence, after two days, he was released, and retired to Parson's-green, from whence he went to Gorhambury, where he remained until the end of the year. Although his income amounted to 2,500*l.* (of which 1,200*l.* was a pension from the government,) he was deeply involved, being both extravagant and negligent of money. The king, however, released his fine, or rather assigned it for his benefit to certain of his friends. A vacancy (1623,) occurring in the provostship of Eton college, he applied for the post, but without success. If his fall had been shameful, his retirement was not ungraceful. Occupied in the composition of works "ære perennius," he was building up for himself a more durable reputation, than the most brilliant career could ever win for the most accomplished statesman. "Eminent foreigners crossed the seas on purpose to see and discourse with him." His friends were of those whose names "men will not willingly let die:"—"Rare Ben Jonson;" the learned Selden; the philosophic Hobbes; the amiable sir Julius Cæsar; the pious Herbert; the subtle Gondomar. His secretary, who so nobly stood up for him when his master had deserted him (see Meautys, Sir Thomas) and his chaplain, (see Rawley, W.) still remained with him.

In the commencement of the year

1624, the whole of the parliamentary sentence was remitted, and Bacon was summoned as a peer to the first parliament of Charles I., but his infirmities prevented his attending. In 1626, he returned to Gray's-inn, having been forced to part with York-house. In April, whether on his way to Gorhambury, or merely in the course of a drive, is not known, he visited the neighbourhood of Highgate. The day was cold, and the snow lay thick on the ground. It had previously occurred to him, that snow might be used for the purpose of preserving animal substances from putrefaction, and, determined to try the experiment, he descended from his carriage, entered a cottage, and purchased a fowl, which, with his own hands, he stuffed with snow. A sudden chill struck him, and he rapidly became so ill, as to be unable to return home. He was carried to the house of the earl of Arundel, at Highgate, where, after lingering a week, he expired in the arms of his friend, sir Julius Cæsar, on Easter day, the 9th of April, 1626. Howell (Epistolæ Ho-Elianæ,) speaks of him as having died of a languishing illness, and so poor, as not to have left sufficient to defray the expenses of his funeral. By his will, which seems to have been written at various times, but bears date on the 19th of December, 1625,* he directs that the surplus of the monies to be derived from the sale of his property (therein directed) should be applied to the purchase of lands for the endowment of two lectures in either of the universities; one to be for natural philosophy and the sciences therewith connected. Neither of the lecturers were to be "professed in divinity, law, or physic." The magnitude of his debts, however, prevented the execution of this design, the amount being 22,341*l.*, and the funds for their satisfaction being only 6,000*l.* Lady Bacon survived him, and died on the 29th June, 1650, and was buried in Eyworth church, near Biggleswade, in Bedfordshire. In the early part of his will, Bacon bequeaths her certain property, which bequest towards the end he revokes, and "leaves her to her right."

We have now to consider lord Bacon in another character to that of the dexterous politician, or the corrupt judge, in one for which he was more qualified to shine, being, as he himself observes, "ad literas potiùs quam ad aliud quicquam natus, et ad res gerendas, nescio quo fato, contra genium suum abreptus." (De Aug. lib. viii. cap. 3.) His writings may be considered as naturally divisible into three classes, according to the subjects to which they relate—Law, Policy, and Philosophy.

I. Of his law writings, the first which he composed (1596) was his Elements of the Laws of England, published in 1636, and which consists of two tracts—the first of which is a Collection of the Rules and Maxims of the Common Law, with their latitude and extent, and the other explains the Use of the Common Law for the preservation of our persons, goods, and good names. It is, however, by his Reading on the Statute of Uses that Bacon is best known as a law writer. This Reading, delivered before the Society of Gray's-inn in 1599 or 1600, is characterised by Mr. Hargrave as "a profound treatise on the subject as far as it goes;" and at the time of its appearance must have been of the greatest utility. In it, shunning the errors of his predecessors in office, who loved to raise needless objections, and "concise and subtle doubts," his object was to expound the statute and the cases relating to it as clearly as might be; to open," as he expressed it, "the law upon doubts, and not doubts upon the law." In this Reading, Bacon controverts the doctrine, that the intention of the statute was, the extirpation of uses. He says that "this was the exposition, as tradition goeth, that a reader of Gray's-inn, who read soon after the statute, was in trouble for and worthily, who, as I suppose, was a *boy*." This doctrine, which he treats with such contempt, is mentioned by Coke, who also read upon this statute, (1 Rep. 125,) and to whose opinion chief baron Gilbert expressed his adherence, (on Uses, 74,) but both Mr. Sanders (on Uses, 89) and sir Edward Sugden (Notes on Gilbert, *in loc. cit.*) agree in the opinion of lord Bacon.

This treatise is more systematical than his Elements, in the preface to which he vindicates his mode of composition, on the ground that "delivering knowledge in distinct and disjointed aphorisms doth leave the wit of man more free to turn, and stop, and make use of that which is delivered to more several purposes and applications." Thus did he shun that "over-early and peremptory reduction of knowledge into arts and methods," which he elsewhere (Advancement of Learning) denounced.

* It is a remarkable circumstance, that every one of the witnesses to this will (six in number,) were legatees under it.

The Proposal for Amending the Laws of England, which he presented to king James, is well worthy of the reputation of the author. It is valuable chiefly as containing his views of the then existing defects of our laws—the severity of the penal code, the uncertainty of decisions, the accumulation of statutes, and the multiplicity of suits naturally consequent thereon. The remedy which he proposed was, "the reducing or perfecting the course, or corps of the common laws, digesting or recompiling them, so that the entire body and substance of law should remain only discharged of idle, or unprofitable, or hurtful matter." This plan is widely different from the modern plan of codification, in reference to which, he observes, "I dare not advise to cast the law into a new mould. The work which I propound tendeth to pruning and grafting the laws, and not to ploughing up and planting it again; for such remove I hold a perilous innovation."

Bacon, however, was unaware of all the results such a plan would produce, for he speaks of the *Corpus Juris Civilis* as containing the whole library of a civilian. He did not know that the *Jus Civile Ante-Justinianeum* was as necessary to the civilian as the Pandects or Codex; and that, in fact, an English code would not have superseded the necessity of Fitzherbert and Brooke in the chambers of the lawyer. It may be as well, here, to mention that he induced king James to take some steps towards law reform—1st, By appointing two lawyers as reporters, with a salary of 100*l.* a-year each; and 2dly, By nominating a commission for the "reducing of concurrent statutes to a clear and uniform law." On the commission, besides himself, were lord Hobart, Noy, the two Finches, and others. His own plan, probably the least objectionable that has been devised, has never been attempted—the risk attendant on experiments of the kind has been sufficient to prevent its essayal. He wrote, besides these, some law tracts of slight importance.

II. Lord Bacon's political writings, or at least such as are exclusively political, are neither numerous nor important. Their spirit is that of the school in which he was educated—the spirit of reform, tempered with prudence, and directed with knowledge. Commending to Villiers the counsel of the royal philosopher, "Meddle not with them that are given to change;" he was equally hostile to "froward retention of custom," or to the support of institutions unsuited to the character and requisitions of the age. As we have already observed, the condition of Ireland attracted much of his attention, and while the king was endeavouring to unite his two great kingdoms, Bacon strove to turn the royal attention to that unhappy country, which was then suffering all the evils of conquest, without even the compensation which a strong government brings with it. He declared Ireland to be "blessed with a race of generous and noble people, but," he added, "the hand of man does not unite with the hand of nature. The harp of Ireland is not strung to concord." Immigration, the establishment of a learned and pious clergy, and the diffusion of the scriptures, were amongst the remedies he advised for her ills.—From the number of political reflections scattered through it, and which are its chief source of value, the History of Henry VII. (written in 1621, and published in 1622) may be properly mentioned here. Dr. Johnson has remarked that, in the composition of this work, Bacon "does not seem to have consulted any records, but to have just taken what he found in other histories, and blended it with what he learnt by tradition." The applauses which he bestowed in it on many of the legislative enactments of Henry's reign, proves that he had formed the same extravagant estimate of the efficiency of laws as did his contemporaries, and the fallacy of which it has needed the development of a more enlightened political philosophy to enable us to detect. We refer especially to the terms in which he characterises the laws then passed against the great evil of the times—the increase of pastures, and which required the keeping up of all houses which were used with twenty acres of land, and forbade the letting of the house apart from the land. The laws for the maintenance of drapery, for keeping wool in the country, and limiting the price of cloth, he also highly eulogizes. But that wise and beneficent act (2 Henry VII. c. 1), by which the adherents of a *de facto* king were exempted from the penalties of treason, Bacon characterises as a law more "just than legal," and "more magnanimous than provident." See Fuller, Holy State, book iv. chap. 7.

In ecclesiastical politics Bacon was, as might be expected in the nephew of Burghley, the successor of Ellesmere, and the friend of Andrewes, a zealous churchman; and when some one,

hostile to the church, was objecting to him her abuses, he replied, " Sir, the subject we talk of is the eye of England, and if there be a speck or two, we endeavour to take them off; but he were a strange oculist that should pull out the eye." In 1606 he drew up two tracts, one on the Controversies of the Church, and the other on the Pacification and Edification of the Church, in which last he says, " I am persuaded that the papists themselves should not need so much the severity of penal laws if the sword of the Spirit were better edged, by strengthening the authority and suppressing the abuses in the church." In his Considerations touching the War with Spain, (1604,) he recommends a measure of that kind; the tract, together with his curious Advertisement touching a Holy War, (1622,) and his essay of the True Greatness of the Kingdom of Britain, well deserve perusal.

Bacon when young exhibited great indifference to religion, (Birch, Mem. vol. i. p. 72,) but a spirit of ardent piety breathes through all his works. He has left us a Confession of Faith, (Reliq. Wotton. p. 471,) and some Prayers, which assure us that, erring as he might have been in conduct, he entertained just and true notions of religion. The Christian Paradoxes, published under his name, bear internal marks that they are not authentic. When chancellor, he showed (Montagu, Life, p. 199) that, with sir Edward Coke, he was willing that " church livings should pass by livery and seizin, and not by bargain and sale." In his essay on the Vicissitude of Things, he alludes to the *heresy* of Arminius, from which also we may conclude that his views were orthodox. See besides, his Advice to sir George Villiers.

III. Dr. Warburton said of Mallet's Life of Bacon, that the author had forgotten that Bacon was a philosopher. Without desiring to become obnoxious to this censure, it will hardly consist with our design to treat as fully of Bacon's philosophical character as the importance of the subject deserves. We shall be compelled to content ourselves with a list of his principal works, and some brief observations on their tendency and results. 1. Essayes, first published in 1597; republished, with considerable additions, in 1612; and again, with still further additions, in 1624. The value of these Essays is too well allowed to require any comment. Without the elegance of Addison, or the charming egotism of Montaigne, they have acquired the widest circulation; and if Bacon had written no more, they would have bequeathed his name, undying, to posterity. Burke preferred them to the rest of his writings, and Dr. Johnson observed, that " their excellence and value consists in their being the observations of a strong mind operating upon life, and in consequence," he added, " you will find there what you seldom find in other books." (Malone's Life of Sir Joshua Reynolds.) They were translated into Latin by Ben Jonson and Bishop Hacket. 2. The Advancement of Learning, Divine and Human, published in 1605. 3. De Sapientia Veterum, published in 1609, in which he gives a moral or political turn to most of the fables of the Greek mythology, sometimes displaying remarkable acuteness and penetration; at other times an exuberance of fancy, which amuses rather than instructs. It was, as he says, " written in the midst of a term and parliament." 4. Novum Organum, published in 1620. 5. De Augmentis Scientiarum, Lib. IX., first published correctly in 1623. This work is a translation of the Advancement, revised and enlarged. The alterations consist chiefly in the addition of an analysis of natural history, and the insertion of a dissertation on the philosophy of law. The translation was executed principally by the well-known George Herbert, and other of his friends. It was honoured by being entered, fifty years afterwards, in the Catalogue of Librorum Prohibitorum, at Rome. King James expressed his opinion of it rather profanely, by observing that " It was like the peace of God; it passed all understanding." 6. Apothegms, published in 1625. A reviewer has pronounced this to be " the best jest book" ever given to the public. (Edinb. Rev. No. 132.) 7. The translation of certain Psalms into English verse, published also in the same year. Aubrey declared lord Bacon to have been " a good poet," but in this work his piety is more to be commended than his poetry. It was dedicated to his friend, the incomparable George Herbert. 8. Sylva Sylvarum, published after his death, by his chaplain, Dr. Rawley, together with that most admirable romance, 9. The New Atlantis. Many of his tracts and letters are to be found in Rawley's Resuscitatio, Tennison's Baconiana, and Stephens's Collection of his Letters. The above list, it is to be understood, comprehends only his

most important works. The whole are to be found collected in Mr. Montagu's edition, which was completed in 16 vols, 8vo, in 1834. There is also an edition published by Mallet, in folio and 4to, and afterwards in 8vo.

In considering the character of lord Bacon's philosophical writings, we are at once struck with the fact, that his mind was eminently critical, and that those facts are decidedly the most valuable which are occupied in testing the results of the existing systems of knowledge, and in ascertaining also the causes which impede and perplex the mind in the pursuit of truth. There is abundant evidence in his works, that he had not entered very deeply into the study of those writers who had founded the various schools of knowledge. There is little reason to believe that he had read much of Plato, or Aristotle; nor indeed is it at all probable, his amount of scholarship was adequate to such a task. He appears to have felt, that with all the intellect that had been enlisted in the service of philosophy, little had been done towards what he esteemed the true end of all learning. The indulgence of a vain and profitless curiosity, the attainment of a mere reputation, the acquisition of a facility of disputation,—such were ends men had for the most part proposed to themselves in the pursuit of knowledge, while the true end he believed to be "the glory of the Creator and the relief of man's estate." It must not, however, be concluded, that we yield a perfect adherence to the censures which he passed on previous systems of philosophy;* or, that we believe his criticisms to be in every instance just. Still for the most part he correctly represented the results which had ensued from the conduct of their disciples and successors, who instead of advancing from the point which they had reached, "spent their wits and industries about the wits" of their masters, "which many times they rather depraved than illustrated." It was in directing attention to the study of nature, in advocating "original and severe inquisition," that the chief value of Bacon's writings appears to us to consist. The phrase of the Baconian philosophy is current enough, but no phrase was ever invented with less meaning. His opinions are not susceptible of reduction to any fixed or settled scheme; they stand aloof from system; in fact, they abound with contradictions and inconsistencies.† The phrase originates in an opinion that he discovered, or invented some new method, called the Inductive process, for the investigation of truth; and that to this method all the brilliant discoveries, and the useful inventions of later times, are to be ascribed. The facts are far otherwise. The links which connect the Novum Organum with the discovery of planetary gravitation, and the invention of the spinning jenny are not so apparent. The inductive process is that merely of common sense. When, from a variety of conclusions compared, we arrive at a general truth, we reason inductively. Plato, as Mr. Coleridge has very properly observed, "argues on all subjects, not only from, but in, and by inductions of facts;" (The Friend, vol. iii. p. 157;) and as a reviewer remarks, Aristotle "has given the history of the inductive process, concisely indeed, but with great perspicuity."‡ Lord Bacon has, indeed, and correctly, analyzed the process, and given rules by which it may be applied; but it is never to be forgotten, that in the words of a zealous Baconian, "only a few observe," it might be added, have observed, "the rules and precepts of the inductive logic," (Todd's Book of Analysis,) as laid down by lord Bacon. We have no hesitation in expressing our conviction, that it is as the advocate of freedom of inquiry, and also as drawing the attention of mankind to natural philosophy, (a science then but little cultivated,) that Bacon's chief merits consist.

It has been supposed farther, that it is to Bacon we owe the annihilation of the authority of the schoolmen. But this is an error; the standard of revolt had been unfurled before,

> "Vixêre fortes ante Agamemnona
> Multi."

In Italy, the great intellectual movement began, and the names of Telesius, Pomponatius, Campanella, and Patricius, predecessors of Bacon, were the earliest to expose the folly of exercising the intellect, not in the discovery of new truths, but in the interpretation of old writers. There seems, however, no reason to believe that to the writings of these authors Bacon owed any thing; that his hostility to the schoolmen and their unprofitable pursuits, was other than self-originated, except so far as it may have

* One instance, which ought to be very familiar, is in the Essays. Compare the first sentences of the 16th and 17th Essays.

† See his observations on Aristotle and Plato in the 7th chapter of the Interpretation of Nature.

‡ In the last chapter of the Posterior Analytics, and the first of the Metaphysics.—Edin. Rev. No. 132.

been influenced by the character of the age, the character of free inquiry and independent thinking. The struggle then convulsing Europe between the catholic doctrines and the reformed faith, itself the result of free inquiry, taught men to examine, as well as believe: this struggle and its results, it is likely, may have communicated to Bacon somewhat of that boldness and freedom which marked his philosophic writings, whilst in the desire which he manifested, that his philosophy should conquer by chalk and not by weapons; (Nov. Org. aph. xxxv.) we may detect the moderation of temperament and prudence of conduct which governed English counsels at the time. To Bacon, indeed, we owe a deep debt, although his merits have been mistaken in kind,* and exaggerated in extent. On this subject it would be well to consult Stewart's Philosophy of the Human Mind, and a paper on the Scope and Influence of the Writings of Lord Bacon, by professor Napier, in the eighth volume of the Transactions of the Royal Society of Edinburgh.

The extent of Bacon's knowledge was amazing. It was the same writer, on one of whose legal works Mr. Hargrave passed the eulogium we have mentioned, that sir John Hawkins, in his History of Music, declares to have been "a master of the science, and very intimately acquainted with the principles of musical composition." "He would," says his chaplain, "light his torch at every man's candle." "I have heard him," says Osborne, "entertain a country lord in the proper terms relating to hawks and dogs; and at another time out-cant a London chirurgeon. All which renders him no less necessary than admirable at the council table; when in reference to impositions, monopolies, &c., the meanest manufactures were a usual argument, and in this he baffled the earl of Middlesex, who was born and bred a citizen." Universality of knowledge is the true characteristic of great men. His literary merits can hardly be too highly estimated. His style was rich even to a fault; often nervously masculine; oftener forcible from the boldness of its imagery, and sometimes indeed ungracefully gorgeous. Mr. Seward declared, that an English dictionary might be composed from his works, (Boswell's Life of Johnson;) and a great poet, justly styled the Correct, has referred to the purity of his language in alluding to the

"Words that *wise Bacon* or brave Raleigh spake:"
Pope.

His love of metaphor † sometimes, however, led him too far. The originality of his ideas, and the vividness of his conceptions, were sometimes lost in the profusion of his imagery; the *dulcia vitia* of his style, designated by Coleridge the "Dalilahs of our philosophical Samson." His writings bear visible marks of having been elaborated with the greatest care. "I alter ever when I add," he himself observed, in a letter to his friend, Mr. Matthew, "till all be finished."

A strange contradiction did his life offer to his writings. The advocate of purity was the corrupt minister; the panegyrist of liberty assisted at the torture, and sat in the star chamber; the most philosophical of lawyers, and the most accomplished of statesmen, was the abettor of monopolies, the supporter of abuses, the most greedy and parasitical of courtiers. Of his administration of chancellor, the best that can be said is that none of his decrees have been reversed, (Rushworth, vol. i. p. 31;) and that for the reformation of the abuses of his court, he framed some excellent ordinances, which, however, he never put into execution. His character was munificent; he was to learned men both a patron‡ and a friend. His pride and ostentation were, however, excessive, and exposed him to the odium which ultimately wrought his fall.§ His negligence of money is well known: he was plundered by his servants without mercy. His affectation of philosophical indifference to the honours of the world was accompanied with the most unworthy craving for their possession. While he was "pale with grief," because the queen denied him the solicitorship, (see lady Bacon's letter, Birch, Mem. vol. i. p. 271,) he was writing to his brother from Twickenham, professing his satisfaction at being in retirement, "inasmuch as solitariness

* Of science, properly so called, Bacon knew hardly any thing, nor was his learning, although diffuse, very exact.

† His fondness for metaphor affected even his speculative inquiries. It betrayed him into false analogies. "Is not the delight of quavering upon a stop in music, the same with the playing of light upon the water?" (Advancement.) Is it not, indeed?

‡ See his letter to the chancellor on the History of Great Britain, for the first time correctly printed by Mr. Payne Collier, in his Catalogue Raisonnée of lord F. Egerton's Library. Daniel, it has been said, was induced to write his history in consequence.

§ See the anecdote related by bishop Goodman, vol. i. p. 283.

collecteth the mind, as shutting the eye doth the light." But he did not forget to inquire how lord Essex sped in his suit. (Birch, Mem. vol. i. p. 189.) Gondomar's reproof to him, under similar circumstances, is well known. (Apothegm. 199.)

By his example, by his writings, Bacon has instructed the world. He was, indeed, in his own language, "a new-risen star," and "the eyes of all men" were upon him; but his "own negligence made him fall like a meteor." Still did he cooperate, and effectively, with those of his time, in bequeathing to us "an heritage better than silver;" a philosophy profound in its principles, and practical in its spirit; a mighty literature; a lofty and enlightened policy; which, while it has given us the sovereignty of empires abroad, has enabled us to enlarge our circle of happiness at home, and has endowed us with all the blessings that intellectual power and physical resources can bestow—the giant progeny of the steam-engine and the printing-press.

BACON, (Sir Nathaniel,) was the youngest son of Sir Nicholas Bacon, the first baronet, by Anne, daughter of Edmund Butts, of Thornage, in Norfolk, Esq. (Jermyn's Suffolk Collection. MS. No. 8169. Gent.'s. Mag. vol. xcvi.)

He lived at Culford, in Suffolk, in a mansion which was built by his father in 1591. Sir Nicholas, who was a person of great consideration in the county, having been the first baronet created by James I., and having served the office of high sheriff several times, (23d and 24th Eliz. and 1 James I. see Jermyn's Coll. *ut sup. cit.*) gave him at the same time an estate of 1000*l.* a year. He travelled into Italy, and devoted himself to the study of painting, in which he made such proficiency as, in the opinion of Horace Walpole, to have "really attained the perfection of a master." (Anecd. Painting, edited by Dallaway.) Despite his Italian education, Walpole observes, that "his manner and colouring approaches nearer to the style of the Flemish school." Peacham, in his Graphice, or the most ancient and excellent Art of Drawing and Limming, says of him, "None, in my opinion, deserveth more respect and admiration for his skill and practice in painting than Master Nathaniel Bacon of Broome, in Suffolk, not inferior, in my judgment, to our skillfullest masters." Edward Norgate spoke of him as his "deare friend, Sir N. Bacon, K. B., a gentleman, whose rare parts and generous disposition, whose excellent learning and great skill in this and good arts, deserves a never-dyinge memory." Speaking of "Pinke, which is a colour so usefull and hard to get good," Norgate observes, that sir Nathaniel succeeded in making one so good, that "P. Oliver making proofe of some that I gave him, did highly commend it, and used none other to his dyinge daye; wherewith and with Indian lake he made sure expressions of those deep and glowing shadows in those histories he copied after Titian, that no oyle painting should appeare more warme and fleshy, than those of his hand." He proceeds to give the recipe for making "Sir N. Bacon's brown pinke," which may be found in Dallaway's Notes to Walpole's Anecdotes. Walpole says, that at Culford there were several pictures painted by him, and at Gorhambury, a painting representing "a cook-maid with dead fowls, admirably painted, with great nature, neatness, and lustre of colouring." He speaks also of a portrait of Bacon, painted by himself, which it may be presumed is the same that is engraved in the new edition of the Anecdotes, (vol. i. p. 318.) Bacon was married to Anne, daughter of Hercules Meautys, and widow of sir William Cornwallis, by whom he had a son, who died without issue male, and two daughters, the eldest of whom was married first to sir Thomas Meautys, secretary of lord chancellor Bacon, and secondly to sir Harbottle Grimston. Sir Nathaniel Bacon was buried in Culford church, where there is, or was, a monument to his memory. He was created a knight of the bath by Charles I. There is in the Additional Manuscripts (in the British Museum, No. 397,) "a relation of the State of Francis Spira," which it is probable was written by him.

BACON,* (Sir Nathaniel,) was the second son of the lord-keeper Bacon, and was born in the year 1546. His father presented him with an estate at Stiffkey, or Stivekey, in Norfolk, which he had purchased in 1571. (Blomefield, Hist. Norf.) According to Masters, (Hist. Corp. Chr. Coll.) Sir Nathaniel built there the hall, or manor house, in 1604; and on the gateway of which are his arms, with those of his wife. He was in 1586, and again in 1599, sheriff of Norfolk, and was knighted in July 1604. He married, in the first instance, Anne,

* Walpole (Anecd. Painting), Chalmers (Biog. Dict.), and Mr. Montagu (Life of Lord Chan. Bacon, Note C,) have confounded him with the preceding Sir Nathaniel.

who was an illegitimate daughter of sir Thomas Gresham, (Burgon. Life of Sir Thomas Gresham,) by whom he had three daughters, the eldest of whom married sir James Townsend, the father of the first baronet of that name, from whom the present marquis Townsend derives his origin. Sir Nathaniel married, secondly, Dorothy, daughter of sir Arthur Hopton, of Witham, Suffolk, knight, by whom he had no issue. He erected a monument to himself in the year 1605, in the chancel of Stiffkey church. The date of his death is unknown. In the Harleian MSS. (No. 287, printed in Montagu, Life of Lord Chancellor Bacon,) there is a letter from sir Nicholas Bacon, the lord-keeper, dated the 18th of July, 1568, in which he mentions his desire to have "his second son married in Suffolke," and observes that, "indeed of all my children, he is of best hope in learning." There are some letters of sir Nathaniel Bacon's in the Lansdowne Collection, (Nos. 75, 89, 142,) but they contain nothing of importance.

BACON, (Nathaniel,) the third son of Edward Bacon, of Shribland, in the parish of Coddenham, Suffolk, who was the third son of lord-keeper Bacon. He was educated for the bar, and was for some years a justice of the peace in Essex, where he resided; afterwards, removed to Crowfield, in Suffolk; after which, he lived in the parish of St. Margaret, in Ipswich. In 1657, he became a master of requests. In 1643 he was elected recorder of Ipswich, to which borough he, in 1651, was appointed town-clerk "for the year following." He was elected to the Long Parliament, as member for the university of Cambridge, having sat as chairman of the seven associated counties. After this he filled the important post of an admiralty judge, and was finally elected a burgess for the borough of Ipswich, in the parliaments of 1654, 1656, and 1658. He was, in addition, recorder of the borough of St. Edmund's Bury, and a bencher of Gray's-inn. He was a sturdy republican in those republican times, and took an active part in all the proceedings of the time relative to politics. He drew up an account of Ipswich, from the time of the heptarchy to the reign of Charles I. which has never been published, but is said to exhibit considerable research and industry. He died in 1660; and so highly did the corporation of Ipswich estimate his antiquarian labours, that they ordered, after his decease, a gratuity of twenty-five pounds to be given to his widow. He was twice married; first, to Elizabeth Maidstone, and, secondly, to Susan Holloway. This latter died in 1723, aged ninety. It has been supposed, and on good grounds, (Gentleman's Magazine, vol. xcv. p. 22,) that he was the author of the well-known treatise, An Historical Discourse of Uniformity of the Government of England; the first part of which was published in 1647, and the second in 1652. It has been said, and on the authority of lord chief-justice Vaughan, one of Selden's executors, that "the grounds of this book were laid by that eminent person." The same observation is repeated in Bishop Nicholson's Historical Library. The authorship of this book has been also imputed to Bacon, the Virginian rebel. (See also Gentleman's Magazine, vol. lxxii. pt. ii. p. 807.)

BACON, (John, November 24, 1740—Aug. 4, 1799,) an eminent English sculptor, was the son of a clothworker in Southwark, Surrey, where he was born. At fourteen he was apprenticed to Mr. Crispe, a porcelain manufacturer, in Bow Church-yard, who had a factory at Lambeth, where Bacon was taught the art of painting china, and making figures for chimney-piece ornaments. In the second year of his apprenticeship he made such improvement, that he was the principal hand in this department of the factory. The sculptors of that day were accustomed to send their clay-models to be burnt at the furnaces of his employer; and the superiority of their execution over the figures he was accustomed to model, soon struck Bacon's observation. He carefully studied; and in his leisure hours tried, and successfully, to imitate them. In 1758 or 9, he sent a model of Peace, on a small scale, to the Society for the Encouragement of Arts, who awarded him a premium of ten guineas; and on nine subsequent occasions he gained their first premiums, amounting together to the sum of two hundred pounds.

On the establishment of the Royal Academy in 1768, he became a student, and the next year gained the first gold medal, which had been adjudged for sculpture by that institution. Two years after, he was elected an associate, and in 1780 a royal academician. In 1770, a statue of Mars, which he exhibited, procured him the notice and patronage of Dr. Markham, afterwards archbishop of York, by whom he was commissioned to make a bust of king George III. for which his majesty consented to sit. The

propriety of his conduct secured for him the patronage and warm support of the king, who was pleased to find that the sculptor's education had been entirely received in England. In 1774, he removed to a large house in Newman-street, furnished, it is said, and prepared for his reception by a friend, without any previous notice, and offered to him, the time of payment being left to his own convenience. Here he sculptured, in 1777, a statue of the founder of Guy's Hospital, the merit of which induced the citizens of London to engage him to execute the monument of the earl of Chatham in Guildhall.

In 1780, he was engaged to execute the monument of lord Halifax, in Westminster Abbey, the statue of Blackstone for All Souls' college, Oxford, and that of Henry VI. for the ante-chapel at Eaton. When government proposed to erect a monument to the earl of Chatham in Westminster Abbey, the members of the academy were appointed to decide upon the design which should be adopted; but Bacon relying on his interest with the king, refused to submit to the scrutiny, and laid his model before his majesty, who decided that he should perform the work. Nor was this the only instance in which he outraged both propriety and fairness; for he offered to make all the national monuments at a price less than that voted by parliament. This offer was declined, and naturally excited the indignation of his brother artists. He died, leaving a numerous family, amongst whom he equally divided a fortune of sixty thousand pounds, and was buried in Whitefield's chapel, Tottenham-court-road, of the congregation of which he was a member. A tablet is placed over his grave, bearing the following inscription, composed by himself—"What I was as an artist, seemed to me of some importance while I lived; but what I really was as a believer in Jesus Christ, is the only thing of importance to me now." Having mentioned the two facts before enumerated to his discredit, it is only just to add that Bacon was considered a sincere Christian, and a man of very charitable disposition; and that when any of his workmen were incapacitated by illness from labour, he would supply their wants, and solace their sick-beds by his personal attention, munificence, and care.

As a sculptor, his principal defect is a want of simplicity in the lines, which, as for instance in the monument to Chatham, in Guildhall, are unnecessarily multiplied, and as needlessly involved. In his single figures, such as those of Dr. Johnson, and of John Howard the philanthropist, both in St. Paul's cathedral, he is forcible, impressive, and characteristic. The execution is free and masterly, though carefully finished. Amongst his other very numerous works may be mentioned a monument to Mrs. Withers, in Worcester cathedral, and a statue of Mrs. Draper (Sterne's Eliza); the figure of the Thames, in the court-yard of Somerset-house; statues of Mars, Venus, and Narcissus, and the pediment of the East India-house. Several monuments by him are also at Calcutta, Jamaica, and other parts of the world. He worked with much success in bronze; was the author of a Disquisition on the Character of Painting and Sculpture, published in Rees's edition of Chambers's Dictionary; and the inventor of a new pointing machine, with which a workman was enabled to rough hew a statue in less than half the time formerly employed, and with much more accuracy. He has been sometimes spoken of as the inventor of the art of making statues of artificial stone; and although there is little doubt but that the practice was of earlier date, he is certainly entitled to the credit of having greatly improved it. (Memoir by Cecil. Allan Cunningham's Lives.)

BACON, (Phanuel,) had a considerable reputation as a comic writer while living, for which the works he has left behind him will hardly account. In the Oxford Sausage is a ballad by him, called The Snipe, written while he was at college; but he had previously produced a poem entitled, The Artificial Kite, which was first published in 1719, and is reprinted in the Gentleman's Magazine for 1758. He also wrote four pieces in a dramatic form, but not intended for the stage, the names of which are to be found in the Biographia Dramatica; viz. The Taxes; The Insignificants; The Trial of the Time-killers; and The Moral Quack; all printed in 1757, 8vo. He was born in 1700, and died on January 10th, 1783. At what school he was educated is not known, but he was of Magdalen college, Oxford, and took the degree of M. A. on 17th April, 1722. He was made B. D. on April 29, 1731, and D. D. on December 7, 1735. He obtained the vicarage of Bramber, in Sussex, and subsequently became rector of Balden, in Oxfordshire,

but he had no other preferment. He seems to have been a merry companion, and was very fond of punning, a circumstance to which he, perhaps, owes much of his character for humour.

BACON, (Philemon,) a British sea-officer of the time of Charles the Second. He commanded several vessels during this reign. He was captain of the *Bristol*, in the first action between the duke of Albemarle and the Dutch in 1666. Commanding one of the look-out ships from the fleet, he was the first who discovered the enemy, and was also among the first who fell in the ensuing action. As an active and gallant seaman, his loss was much lamented.

BACON, (Nathaniel,) general, a Virginian rebel, was a member of one of the inns of court, who went out to America and was chosen member of the council. Some differences having arisen between the Indians and colonists on account of the murder of six Indian chiefs, the savages took such terrible vengeance as to cause all the frontiers to be abandoned. Governor Berkeley, in order to stop this, built a few forts, but the people, not satisfied with these, chose Bacon as their general. He sent to the governor for a commission, which was refused, but he marched out at the head of eighty or ninety colonists, defeated the Indians, and destroyed their magazine. The governor, at the instigation of his enemies, proclaimed him a rebel, May 29, 1676, and marched in force against him, but soon returned to meet the assembly. Bacon proceeded in a sloop with thirty men to Jamestown, where he was surprised and put in irons. He was tried before the governor and council, June 10, and acquitted. He was now restored to the council, and promised a commission as general for the Indian war; but the governor having afterwards refused to sign it, he appeared at the head of five hundred men, and obtained it by force. He now entered in earnest upon the war, sent companies under select officers, into the different woods and swamps, where the Indians might be sheltered, and restored the colonists to their plantations. Whilst thus employed, he was again proclaimed a rebel, which led him to countermarch to Williamsburg, whence, August 6, he issued his declaration against the governor, and drove him across the bay to Accomac. He then again prosecuted the Indian war, after taking an oath from the people to support him against the governor. He put the governor to flight a second time in September, and burned Jamestown. He was preparing to follow up these successes, by crossing the bay to attack the governor at Accomac, when he was seized by the sickness of which he died, October 1, 1676. Had he been triumphant, he would probably have been looked up to as the deliverer of his country.

BACON, (John,) an American minister, was born at Canterbury, Connecticut, and graduated at the college of New Jersey, in 1765.—After having preached for some time in Somerset, county of Maryland, he became one of the pastors of the Old South church at Boston, in 1771; but differences arising between him and his congregation on some of the most vital articles of the christian faith, he was in 1775 dismissed his cure. He removed to Stockbridge, Berkshire county, where he died 25th October, 1820. He is stated to have been a magistrate, a representative, associate, and presiding judge of the Common Pleas, a member and president of the state senate, and a member of congress; and in political sentiments to have accorded with Mr. Jefferson, and his party. His son Ezekiel was a distinguished member of congress, previous to the war of 1812. The variety of offices filled by John Bacon is shown by the fact, that he published some sermons, a Speech on the Courts of the United States, and some Conjectures on the Prophecies.

BACON, (Thomas,) an American episcopal clergyman, at Fredericktown, Maryland, who published in 1737, a Complete System of the Revenue of Ireland; and in 1765, a Complete Body of the Laws of Maryland, (folio,) together with some other valuable works. He died on the 24th of May, 1768.

BACON, (Samuel,) an American episcopal clergyman, employed by his government to establish a colony in Africa. He proceeded to Sierra Leone with eighty-two coloured people, and arrived there on the 9th of March, 1820. From thence he proceeded to Campelar, on the Sherbro river, but being taken ill on reaching this place, proceeded to Kent at Cape Shilling, where he died on the 3d of May. The mortality in this expedition was most dreadful.

BACON TACON, (Pierre Jean Jaques, 1738—1817.) He first took up with some success the study of antiquities, and afterwards, at the time of the French revolution, came to Paris, where he

became a most indefatigable writer of pamphlets. His most remarkable publications are, 1. Manuel du Jeune Officier, which ran through six editions. 2. Nouvelle Histoire Numismatique des différents Peuples anciens et modernes, et de tous les Papiers-monnaies de l'Europe. 3. Recherches sur les Origines Celtiques et principalement sur celles du Bugey considéré comme le Berceau du Delta Celtique. (Biog. Univ. Suppl.)

BACONTHORP, or BACONDORP, or simply BACON, (John,) was born about the end of the thirteenth century, at Baconthorp, a village in Norfolk. In his youth he was a monk of the convent of Blakeney. After some years spent there he removed to Oxford, and from thence to Paris, where he acquired a great reputation for learning, and was esteemed the head of the followers of Averroes. Upon his return to England, he was chosen the twelfth provincial of the English Carmelites, in a general assembly of that order, held in London in 1329. Of his works the following have been published: Commentaria seu Quæstiones per quatuor Libros Sententiarum, which has passed through six editions; Compendium Legis Christi et quodlibeta. Leland, Bale, and Pitts, have given a catalogue of his writings. He died at London in 1346. He was called "The Resolute Doctor." (Biog. Brit. Tanner.)

BACOUE, (Leon, 1608—1694,) was born in Gascony, of Protestant parents, but afterwards became a Roman catholic. He wrote a Latin poem On the Education of a Prince, (Delphinus, seu de prima Principis Institutione, Toulouse, 1670,) which was much thought of, as it came out at the time that preceptors were about to be chosen for the dauphin. To this poem he owed his elevation in the church. He was made bishop of Pamiers in 1686. (Biog. Univ.)

BACQUET, (Jean,) an eminent French lawyer, of the latter half of the sixteenth century. He wrote, 1. Traité des Droits du Domaine Royal; and 2. De l'Establissement et de la Jurisdiction de la Chambre du Trésor, which are still consulted. (Biog. Univ. Suppl.)

BACUET, (Paul,) a pastor of the reformed church at Grenoble, in 1654, who wrote a work entitled, Hoséas, ou l'Apothécaire Charitable, published in 1670, as well as some other philosophical tracts. (Biog. Univ.)

BACZKO, or GLODZLAUS, was custos of the library at Posen, and undertook, on the death of the bishop of that place, Bogalulphus II., to continue his Polish chronicle. This undertaking he pursued in spite of incessant engagements of other kinds, and of a journey which he was obliged to take to Rome in 1265, on account of a disputed election of a bishop; and he carried the history down to 1271. This work, which contains much valuable information on the then state of Poland, was long supposed to be lost, till the MS. was found by Sommersberg, and incorporated by him in his Scriptores Rerum Silesiacarum. (Jöcher, Gelehrten Lexicon.)

BADA, (Josef,) a Spanish architect, who was employed, in 1719, to complete the building of the cathedral at Malaga, the works of which had been discontinued since 1623. As the original designs had been lost, Bada prepared others, but that for the façade was made by Vincente Acero, in 1724. All the works, however, were conducted entirely by Bada until his death, which happened in 1756.

BADAJOZ, (Juan de,) a Spanish architect of considerable note in the sixteenth century, was a native of the city of the same name. He appears as one of a committee of nine architects employed in 1512 to consult about erecting the new cathedral of Salamanca, begun in 1513; in which same year Badajoz commenced the principal chapel in the church of St. Isidoro at Leon. One of his chief works is the cloister in the monastery of San Zoïl at Carrion, in Old Castile, which was designed and begun by him in 1537, and which is remarkable for the profusion of medallions, and other sculptures, with which it is decorated; representing a series of patriarchs, prophets, and other biblical personages. In the same year he also began the sumptuous façade of the convent of St. Mark, at Leon, which is also distinguished for the display of sculpture it makes, especially for a number of colossal busts. Neither the exact time of his birth, nor that of his death, are known; but that he was living in 1545 is evident, since it appears from an inscription in the building, that in that year he began the church and monastery at Exlonga, near Leon.

BADAKHSHI, (Mevlana,) of Samarcand, a Persian poet, under the government of Ulug Beg, whose name he mentions in several laudatory poems. His works are much celebrated in Mawaran-nahar, or the district beyond the Oxus; especially his Cassidah, called "of the Sun."

BADALOCCHIO, (whose proper name was Rosa Sisto, 1581—1647.) He was a pupil of Annibal Carracci, and lived on familiar terms with him. He was also a friend of Lanfranco, to whose style (as an engraver) his own bears the greatest resemblance. He knew so well how to captivate the good graces of Annibal, that the latter said that Badalocchio was a more correct designer than himself. He engraved the Loges of Raphael with Lanfranco, and published also six great plates of the pictures of the cupola of Correggio in Parma; but this work was never completed. He painted subsequently under Guido, Dominichino, and Albano. The Galathea, which he executed in the palace Veraspi, is almost worthy to be compared with the master-pieces of the latter. Although a painter of secondary rank, he still was above such of his fellow artists, as Jacconi, and others. Most of his pictures are to be found at Modena, in the palace of the duke, in the palace Gualtieri, &c. Badalocchio was also remarkable for his modesty and cheerfulness. Bartsch mentions thirty-four plates engraved by him. (Bartsch, Peintre Graveur. Vol. xv. p. 352. Biog. Univ.)

BADARACCO, (Giuseppe,) called Il Sordo, an Italian painter, who died at Florence in 1657. He was a native of Genoa, and a scholar of Andrea Ansaldi. He went subsequently to Florence, where he became a great admirer of the works of Andrea del Sarto. There are some pictures by him at that place. (Bryan.)

BADARACCO, (Giovanni Rafaelle,) son of the preceding. He studied under his father; and, on his going to Rome, became the pupil of Carlo Maratti, but aiming at a bolder style, he preferred the works of P. da Cortona. He used a great deal of ultramarine, which gave much brilliancy to his pictures. His largest works were to be found in the Certosa at Polcevera. He died in 1726. (Bryan's Dict.)

BADARO, (Jean,) a physician and botanist, was born in 1793, and died in 1831. He published some works on botany, which appeared in a scientific journal at Pavia. (Biog. Univ. Suppl.)

BADBY, (John,) an artificer, and among the first of those burned in England for opposing the errors and abominations of popery, during the persecution of the Lollards under Henry IV. Arundel, then archbishop of Canterbury, would fain have persuaded him that the consecrated bread was really and properly the body of Christ. Though unlettered, he returned the common-sense and scriptural answer, "After consecration, it remains the same material bread which it was before; nevertheless, it is a sign or sacrament of the living God. I believe the omnipotent God in Trinity to be one; but if every consecrated Host be the Lord's body, then there are twenty-thousand Gods in England." He was condemned to the fire in Smithfield, in 1409. The prince of Wales (soon afterwards the renowned Henry V.) was present, and earnestly exhorted him to recant, but in vain. When, however, the martyr felt the fire, it extorted from him the exclamation, "Mercy!" on which the prince ordered the fire to be quenched, and promised him both pardon and a pension, if he would then recant. No: the martyr came sufficiently to himself to understand the offer, and disdained it. The flames were rekindled, and he expired, witnessing a good confession.

BADCOCK, (Samuel,) was born at South Moulton, Devonshire, in 1747, and educated for a dissenting minister. He was pastor, first at Beer Regis, Dorsetshire; and then at Barnstaple, whence he removed to his native place, and in 1778 commenced writer. He had previously become intimate with Dr. Priestley, and infected with his doctrines; but further knowledge of ecclesiastical history convinced him that unitarianism was not of the early origin which the doctor ascribed to it. He entered into the controversy respecting the materiality of the soul, then in debate by Dr. Priestley and others, in a pamphlet entitled, A slight Sketch of the Controversy between Dr. Priestley and his Opponents. He also, in the Monthly Review, attacked the doctor's History of the early Opinions relative to Jesus Christ. Before he had finished his critique, the doctor replied, confessing he had a formidable antagonist; but in the next number of the Review, Badcock continued his assault, sparing neither the History nor the Defence; and, in the view of many, demolished the system he had assailed. In 1781 he wrote The Hermitage, a poem; and gave a very just review of Madan's strange work, Thelyphthora. In the discussion respecting Rowley's poems, he well maintained the negative side. He also assisted Dr. White, at the doctor's request, in completing his lectures and the notes. His ecclesiastical reading having satisfied him that the church of

England was most in conformity with the model of the primitive church, he applied for admission into her ministry; and in 1787 was ordained as curate of Broad Clyst, by bishop Ross, of Exeter, who invested him (it is said, without examination) with the office of deacon one Sunday, and of priest the next. He also published Memoirs of the Wesley Family, and some other tracts. He died in London, in May, 1788, aged forty-one years. He was a man of extensive literature, of quick understanding, of a kind temper, and of some eminence as a preacher, as well as writer.

BADDELEY, (Robert,) a low comedy actor of much ability, for many years attached to the Drury-lane company. The date of his birth is uncertain, but he died November 20, 1794. He is chiefly noted for having left by his will to the members of the theatrical fund his cottage at Hampton, upon trust, that they should elect to reside in it such four of the pensioners on the charity as might not object to live sociably together.

BADDELEY, (Sophia, 1745—July 1, 1801,) an actress of some celebrity in polite comedy, was the daughter of Mr. Snow, serjeant-trumpeter to king George the Second. She was intended for a singer, but having eloped with the subject of the foregoing article, she appeared at Drury-lane theatre in 1764. She played Cordelia in King Lear, and Mrs. Beverley in the Gamester, but generally was a comic actress. The king admired her acting so much, in Fanny in the Clandestine Marriage, that he commanded Zoffany to paint her portrait. She afterwards sang at Vauxhall and Ranelagh, and received a salary of twelve guineas a week. She early separated from her husband and led a life of great and shameless depravity, until she ultimately fell into a state of destitution, and died in abject poverty at Edinburgh.

BADEN, one of the oldest families of Germany, which now enjoys the grand ducal title and dignity. It originated in Gottfried, duke of the Allemanns, who lived about A.D. 700.

Hermann I. (son of Berthold I. duke of Zähringen and Carinthia,) married Judith, daughter of Adelbert, count of Calw, or Calb; who brought him as her marriage portion the county of Uffgau, which now forms part of Baden. He retired towards the end of his life to the abbey of Cluny, and died there the 25th of April, 1074.

Hermann II., son of the preceding, possessed himself of Breisgau, took first (at the diet of Basle, February, 1130,) the title of Margrave of Baden, and was therefore the immediate founder of that illustrious house. He obtained also from the emperor, the title of duke of Verona, borne by many of his successors.

Hermann III., son of Hermann II., distinguished himself in the armies of the emperor Conrad III., and assisted in 1140 at the siege of Weinsberg. He went with Conrad to the second crusade, and died in 1160. His son

Hermann IV. accompanied Frederic Barbarossa to the Holy Land, and distinguished himself in the battles with the Sultan of Iconium, in Asia Minor. He died in Cilicia in 1190, and was buried in the cathedral of Antioch. His sons were,

Hermann V. and *Henry*, the latter being the founder of the margraves of Hochberg. Hermann distinguished himself in the political struggles of Italy, and died in 1243.

Hermann VI. (son of Hermann V.) married Gertrude, granddaughter and heiress of Leopold the Glorious, duke of Austria and Styria. Hermann took the titles of his wife, and received from William, the Roman king, the investiture of them. But he died shortly afterwards, and left his son, Frederic I., an infant of one year old.

BADEN, (Frederic I. of,) was deprived of the inheritance of his mother. They both took shelter at the court of Lewis the Severe, of Bavaria. The Margrave Frederic entered there into a very intimate friendship with Conradin, the last of the Hohenstaufens, and grandson of Frederic II. When the Neapolitans called on Conradin, to take the field against Charles of Anjou, who had usurped the throne, Frederic determined to accompany his friend to the wars. The battle on the plains of Tagliocozzo took place 23d of August, 1268. He displayed much courage and skill, which in the beginning were crowned with success; but Charles of Anjou, in the end, remained victorious. Frederic and Conradin fled together in a fisherman's boat, but James Frangipani, commandant of Astura, sent a brig after them; and they were taken, and beheaded at Naples on the 26th October, 1268. Frederic's head, which fell first, was taken up by Conradin, who kissed it, and bitterly repented having brought his friend to such an untimely end. Had it not been for this accident, the house of

Hapsburg would never have been raised to the imperial dignity. (Sachs, J. C. Einleitung in die Geschichte des altfürstlichen Hauses Baden, Karlsruhe, 1764—1773, 8vo, Voll. 5. Schreiber A. Badische Gesch. *ibid.* 1817. Biog. Univ.)

BADEN, (James I., margrave of,) son of Bernard I., who on account of his wisdom and justice had obtained the surname of Solomon. The private feuds and robberies of those rude times found in him a most severe, yet judicious antagonist; and peace reigned in his states. The parish church at Baden having been erected by pope Nicolas V. into a collegiate church, James provided for it in a most liberal manner. He assisted the emperor Frederic III. in his struggles against the Swiss, and was in 1446 one of the mediators for a peace. He died in 1453.

BADEN, (Philip I. margrave of,) took an active part in the affairs of the reformation in Germany, and assisted in 1521 at the diet of Worms, called together by Charles V., as well as in 1526, at that of Spyer. At the latter he bore the title of principal commissary, and having, as such, in the absence of the emperor, the lead in religious affairs, some authors have been led into the error of saying, that he governed instead of the emperor. He died in 1533. His two brothers founded two branches of the family, Bernhard II. (died 1537,) that of Baden-Baden; Ernst I., (died 1553,) that of Baden-Durlach. The former introduced the Protestant religion into his states.

BADEN-BADEN, (William I., margrave of,) born in 1593. He tried to restore the catholic religion in Baden, and thus obtained the good graces of Ferdinand III. of Austria. He was nominated commander of the army, which had to defend the Rhine against Gustavus Adolphus, after his victory on the field of Leipsig. But William stood no chance with a warrior of such astounding talent, and his lands were invaded and laid waste. He opened, in 1640, the diet of Ratisbonne, as plenipotentiary of Ferdinand III.; but his endeavour to reconciliate the Protestant and Catholic parties proved vain.

BADEN-BADEN, (Lewis William I. margrave of,) grandson of the preceding, born in Paris in 1655, was one of the greatest generals of his age. His mother, a princess of Carignan, wished to have him educated in Paris, but his father (Ferdinand Maximilian) had him conveyed to Baden, when only three months old. He received a superior education, which he improved by travelling through most parts of the continent. He served first in 1674, 1675, and 1676, under Montecuculi, and at the storming of the redoutes of Philippsburg, was made a colonel. In 1677 he succeeded to the sovereignty of Baden, and after the peace of Nimeguen, (1678,) for a time resided there. The memorable war of 1683 against the Turks, called him back to the army, and he threw himself with a large body of Germans into Vienna, then besieged. By a most courageous sally, he assisted the junction of Charles of Lorraine, with king Sobieski of Poland, near Nussdorf and Döbling; and whilst both wings of the Christian army proceeded onward, Lewis swept the trenches, which the Turks had made near the Schottenthor of Vienna. He equally distinguished himself at the battles of Barkan, Wissehrad and Ofen. He recognised at an early period the merit of Eugene of Savoy, and became most intimate with him. The following years saw him the conqueror of Sclavonia and Bosnia; victorious also on the fields of Nissa, Widin, &c. Still, his army of only 12,000 men could not effectually cope with the rebellious Hungarians and Transylvanians, who took the part of the Turks, and all previous conquests were again lost. This finally aroused the supreme war office of the court of Vienna from its drowsiness. Thus strengthened, the margrave of Baden was able to win the great battle of Salamkenen, (19th Aug. 1691,) which lasted six hours, and where the grand vizir fell. The year 1690 called him again into the field against the French, who made great progress in Suabia. There he fought, although suffering severely from the gout. Still, he generally kept himself on the defensive, to which he was driven by the superior forces of his enemies. After the death of Sobieski, he competed for the Polish throne, but without success. At the commencement of the war of the Spanish succession (1702), Lewis commanded the armies of the Elsass, and kept even Villars in check. In 1703 the latter besieged Kehl, but Lewis (although much weaker,) kept himself in the famous Stollhofer lines. In 1704, the armies of Eugene of Savoy and Marlborough were united with that of Lewis, and the two latter were appointed to command alternately. Marlborough and Eugene, both younger and more active, wanted to get rid of the cautious

and hoary old general. The accusations of Marlborough especially became so severe, that duke Lewis wished to resign his command in 1705; worn out, as he was, by wounds and illness. Yet he passed part of the following year in the defence of the Stollhofer lines. Some have ascribed Lewis's cautious and slow mode of operations to corrupt motives; but this seems to be without foundation. He died on the 4th January, 1707; a striking example of a sovereign neglecting his own country, to fight other people's battles. His lands consequently were left to his successor in a most deplorable state; and many subsequent years were required to heal up the wounds. Still, considering him as a warrior, he was a man of merit, having been present at twenty-six campaigns, twenty-five sieges, and having commanded at thirteen battles. (O Cahill Geschichte der grössten Heerführer. Militär Conversations Lexicon. Hormayer's Neues Archiv für Geschichte, Staatenkunde, etc. Wien.)

BADEN-DURLACH, (the margraves and grand dukes of,) see DURLACH.

BADEN, (Zähringen,) see ZAEHRINGEN.

BADEN, (James,) professor of eloquence in the university of Copenhagen, and one of the founders of Danish literature, was born in 1735, and died in 1804. His principal works are, a Critical Journal, from 1768 to 1779, a very useful collection; the University Journal, from 1793 to 1799, which was not in much esteem; with several grammars, a Latin Dictionary, and translations of the classics. (Biog. Univ.)

BADESSA, (Paolo,) an Italian poet, born at Messina, who flourished about 1560. He published a translation of the Iliad. He is said also to have translated the Odyssey, and part of the Metamorphoses of Ovid. (Biog. Univ.)

BADEW, (Richard,) was descended from a knightly family fixed at Great Baddow in Essex. In about 1326 he built a hall at Cambridge, called University Hall, for the reception of students, and placed a principal in it. About sixteen years after, this hall was burnt, and Badew not being able to rebuild it, application was made to the lady Elizabeth, sister and coheiress of Gilbert, earl of Clare, who liberally undertook the work. The new building was called, after this lady, Clare Hall. (Biog. Brit.)

BADGER, (Stephen,) an American divine, suspected of unitarianism, was born at Charlestown, in 1725, of humble parents, graduated at Harvard college in 1747, was, on the 27th of March, 1753, ordained as missionary to the Indians, at the instance of the Commissioners for Propagating the Gospel in New England, and died August 28, 1803. His writings were few, and not particularly interesting, with the exception of a letter published in the Massachusetts Historical Collections, which contains some amusing anecdotes of the Indians.

BADI-AL-ZEMAUN, ("the rarity of the age,") a prince of the house of Timour, from whom he was fifth in direct descent. On the death of his father, sultan Hussein Mirza, which occurred when he was on his march against the Uzbeks, A.D. 1505, A.H. 911, Badi-al-Zemaun succeeded to the throne of Khorasan, in conjunction with his brother Mozuffer Hussein, but this joint reign was of short duration. In 1507 Khorasan was overrun, and subdued by the Uzbek conqueror, Sheibani Khan (see BABER); and Badi-al-Zemaun, whose mother and family had fallen into the hands of the invader at the capture of Herat, fled for refuge to Shah Ismail in Persia, who assigned him Tabreez for a residence. At the capture of this city by the Ottomans (1514), he fell into the hands of the sultan, Selim I., who treated him with high respect in virtue of his descent, and assigned him a pension of a thousand aspers a day; he retired to Constantinople, and died there of the plague, A.D. 1517, A.H. 923. He left a son, Mohammed Zemaun Mirza, who appears not to have accompanied his father in his flight into Persia, as he is frequently mentioned by his relative, sultan Baber, (in his Autobiography,) as attending him, at a later period, in his Indian campaigns. Badi-al-Zemaun was the last prince of the house of Timour who exercised authority in Khorasan, as Baber was the last who reigned in Transoxiana; but the acquisition of India, by the sword of the latter, amply compensated his descendants for the loss of the ancient patrimony of their race. (D'Herbelot. De Guignes. Memoirs of Baber. Von Hammer, Ottoman History.)

BADI EZZAMAN ABULFAZL-AHMED BEN HOSSEIN AL HAMADANI, a distinguished Arabic poet, born, if we may judge from his name, in Hamadan, and who died at Herat in A.H. 398 (A.D. 1007). From his wit and eloquence in writing he received the name of Badi Ezzaman (or wonder of his time). His chief work is a Collection of

Mekamat (literally, "sessions") which relate the adventures of a supposed Abulfat'h al Iskenderi, as told by another imaginary personage, named Isa Ben Heshám. These tales are written in a highly artificial style, which, as well as the framework of the story, was afterwards imitated by Hariri, whose work is better known, and who, at the desire of the khalif Mostarshedbillah, took this work as his model. Some specimens of the work of Badi Ezzaman are given in De Sacy's Chrestomathie Arabe. This poet died, according to Ibn Khallecan, of poison; but others state that he was buried too hastily when supposed to be dead, and though dug up again, he died in reality of the fright.

BADIA Y LEBLICH, (Domingo, 1766—1818,) better known by the name of Ali Bey, one of the most extraordinary adventurers Europe has ever seen, was a native of Biscay. He had the advantage of a very liberal education; he studied Arabic assiduously; made great progress in the modern languages of Europe, in natural history, physics, astronomy, and geography. He then entered the army, but only to procure greater facilities for the strange design he had formed, viz. that of founding between Morocco and Algiers a colony of Europeans, which should not only be the channel of African civilization, but should diminish the power of the Mohammedans in that part of the world. A project so magnificent would require more than regal funds; and these funds could not be granted until the localities had been examined, until the disposition of the people had been sounded, until all the advantages and all the obstacles, physical or moral, had been duly weighed. This could only be done by a personal visit, or, indeed, residence in the country. With the consent of Charles IV. his sovereign, and, above all, of the minister Godoy, who sanctioned his project, he passed some time in Paris and London to collect information and to form connexions. In London he assumed the Mohammedan garb. In 1803 he returned to Spain, embarked, and landed at Tangier, where he proclaimed himself the son of a Syrian prince, Ali Bey el Abossi, who having all the luxuries of life at command, intended to fix his residence in Africa. The letters of recommendation which he delivered to the chief inhabitants, his manner, his constant attendance at mosque, where he devoutly joined in the prayers, left no doubt that he was what he represented himself to be. By the cadi, the doctors of Mohammedan law, and the authorities of government, he was treated with the greatest respect. At this time the emperor of Morocco, Muley Soleyman, visited Tangier, and by that monarch he was exceedingly well received. Presents passed between them; Badia became a frequent guest at the imperial table. They visited Mequinez, Fez, Morocco, and other places. After spending some time in this manner, in January, 1805, he received the order to proceed on his mission. He represented to the emperor of Morocco that he wished to look around him,—to see Algiers, Tripoli, and Tunis, —to converse with learned men, to enlarge his knowledge of mankind, and afterwards to go on a pilgrimage to the holy city. In vain did Muley try to detain him; he departed with letters of recommendation for several local governors. But in the empires of Morocco and Algiers, where his colony was to be erected, he remained longer than pleased the suspicious court of Morocco. There was civil war on the frontiers; to protect the imperial favourite, soldiers arrived, and put him on board a vessel which conveyed him beyond the dominions of Morocco. How notice of his project had transpired (if, indeed, it had transpired), is, and must remain, wrapt in mystery. Landing at Tripoli, he was well received by the pasha; and from thence he proceeded to Alexandria, where M. de Chateaubriand had the honour of an interview with him. Nothing can better illustrate the consummate art with which he supported his character, than the conviction of the acute Frenchman that "Ali Bey was the most polished Turk in existence," and that "he was a worthy descendant of Saladin." By the Egyptian pasha, and by a brother of the Moorish emperor, who happened to be at Cairo, he was received with much consideration. To maintain the deception, he set out on his pilgrimage, visited Mecca, swept and perfumed the caaba after the sherif, and was proclaimed "servant of God's house." He then visited most of Arabia, was plundered by the Wahabis, but reached Cairo in safety, contrary to the expectations of every one. Next he passed through Syria, visited the holy places of Palestine, and passed through Asia Minor to Constantinople. There he remained some time, honoured equally by the Spanish ambassador and the Turks; and, return

ing through Hungary, Germany, and France, he proceeded to Bayonne, where he arrived in May, 1808, and where he found his royal master in the power of France. Charles recommended him to enter into the service of Napoleon; and he became prefect of several Spanish provinces subject to Joseph Bonaparte. On the fall of Bonaparte, he hastened to Paris, was well received by Louis XVIII. who was pleased with his African plan. He was created a grand officer in the French army, and funds were provided for a new voyage. This time he was to revisit Mecca as a Mussulman; there he was to hire servants who could vouch for his being of the true faith; and from thence he was to proceed into Africa, to carry into execution his long-cherished design. In 1818 he embarked, landed in Syria, assumed the habit of the faithful, and joined the caravan for Mecca; but Mecca he was never to see; late in August the same year a dysentery hurried him to the grave, and he was buried on the route to the holy city.

If the object which led Badia to undertake so many labours was purely chimerical, there can be no doubt that geography and natural history have benefited by them. The Voyages d'Ali Bey el Abossi en Afrique et en Asie, pendant les Années 1803, 1804, 1805, 1806, 1807, 3 vols, 8vo, Paris, 1814, are full of information on these points. To keep up the deception, he writes in the Mussulman manner. Great was the anger of the ulemas, pashas, sherifs, &c. to find that they had thus been duped. Altogether, Badia was one of the most singular men that ever lived. If his own account were to be credited, he was once on the point of revolutionizing Morocco; he found disaffection enough; and all the chiefs were ready to embrace the views of a Mussulman prince so enlightened as Ali. (Biog. Univ.)

BADIA, (Tommaso,) cardinal, was born at Modena about the year 1483, and received his education from the monks of St. Dominic, whose habit he took as soon as he became of age. His great talents and attention to business procured him, from pope Clement VII., the high office of Magister Sacri Palatii, and in this capacity he attacked the celebrated Commentary of cardinal Sadoleto, upon the Epistle of St. Paul to the Romans, and caused it to be condemned, as savouring of the new opinions propagated by Luther. After the death of Clement, pope Paul III. elected him one of the members who were to form the famed congregation of Worms, convoked by Charles V. in 1540, preparatory to the council of Trent. On his return to Rome, in consideration of the zeal and prudence which he had shown, he was made a cardinal on the 2d of June, 1542. He died not long after, on the 6th of September, 1547. Some of his biographers mention several works of Badia which have not been published, and there is no doubt that he had a great share, perhaps the greatest, in the drawing up of the memorial or report of the congregation, which appeared under the title of Consilium delectorum Cardinalium et aliorum Prælatorum de emendanda Ecclesia S. D. N. D. Paolo III. ipso jubente, conscriptum et exhibitum. The object of this report was to exhort the pope to undertake a severe reform of all abuses and scandals, of which they mentioned many which had crept into and existed in, not only all catholic churches, but the papal court itself. This report, however, though ordered by the pope, and printed in Rome in 1536, was not allowed by him to be circulated publicly at the time, but it has since been often reprinted and published.

BADIA, (Carlo Agostino,) an Italian musical composer, who was employed at the beginning of the last century in the chapel of the emperor Leopold I. at Vienna, to whom he inscribed twelve Cantati à Voce sola e Cembalo. He also published Narciso Opera, first performed, in 1699, at Laxenburg; La Ninfa Apollo, performed at Vienna. He wrote, likewise, several oratorios. His style is correct, and not deficient in vivacity. (Schilling, Univ. Lex. d. Tonkunst.)

BADIA, (Carlo Francesco,) a celebrated Italian preacher, born at Ancona in 1675, was brought up by a maternal uncle, who was a priest at the court of Parma. At first he followed the profession of the law, but, changing his mind, took orders, and preached throughout Italy, and even at Vienna, with the highest reputation, for the space of thirty-four years, so as to deserve the admiration and praise of Apostolo Zeno, who speaks of him in his letters. The bishop of Parma, for the sake of retaining him in that city, gave him a living and the abbey of St. Niccolo; but Vittorio Amedeo, king of Sardinia, succeeded in fixing him at Turin, (where he was called to preach the funeral sermon of queen Anne, in 1728,) by creating him president of the Royal Academy, having already the year before given him the rich abbey of Nova-

lese, and the freedom of Turin. He was also made a nobleman of Ancona and Fossombrone, and died at Turin in 1751. His principal works are, 1. Prediche Quaresimali, from the royal press of Turin, 1749, 4to; 2. Panegirici, Ragionamenti, ed Orazioni diverse, Venezia, 1750, 4to; besides some ascetic treatises and translations from the French, with a great number of MS. sermons.

BADIALI, (Alessandro,) a painter and engraver, born at Bologna in 1626. He was a disciple of Flaminio Torri. He etched also some things, but, as Strutt says, in a very slight style. (Bryan. Strutt.)

BADILE, (Antonio,) a painter, born at Verona, in 1479, where he died in 1560. He was the master of Paul Veronese and Baptista Zelotti. Some of his pictures, especially those in the church of St. Nazarius at Verona, possess great merit.

BADILY,* a distinguished naval officer in the time of Oliver Cromwell. Like the majority of the few sea-bred officers employed at that period, little is known of his early career. At the close of the year 1652, when serving in the capacity of commodore over a squadron of three vessels of war, and a fireship, entrusted to convoy some homeward bound merchantmen from the Levant, he was attacked off the island of Elba, by the Dutch admiral, Van-Galen, who commanded a powerfully superior force. The Dutch squadron consisted of eleven vessels of war. "The first day's fight began in the afternoon, and continued till night, with little advantage to either party." Under cover of the dark, the English merchant ships parted from their escort, and pushed for the harbour of Porto Longone, in the isle of Elba: at this port the British traders arrived in safety.

The next morning the battle was renewed with increased vigour. Van-Galen began a close engagement with the English commodore, but being much cut in his hull and rigging, and thrice on fire, he was forced to desist; another of the enemy's largest ships renewing the attack, had her main-mast shot away, and was boarded by the *Phœnix*. A dreadful carnage ensued, but the bravery of the English was not sufficient to support their temerity; most of the seamen were either killed or wounded; and at length the *Phœnix* was carried by the enemy. In the mean time, two Dutch ships at the same moment, attacked and boarded Badily; but far from sinking under this unequal conflict, the British commodore repulsed his antagonists, beating off both ships with the loss of their captains, and as the Dutch historians admit, with a dreadful slaughter of their respective crews. Badily contenting himself with the glory of this achievement, having had slain, and badly wounded, "a greater number of his men," followed the merchants' ships into Porto Longone, leaving the Hollanders the empty boast of a ruinous victory. Soon after, the most disabled of the Dutch ships repaired to the same harbour, to recover from the shattered condition to which they were reduced. Whilst in this neutral port, the animosity between the crews of the two squadrons was laid aside, and no insults were offered by either so long as they remained on shore.†

At the same time commodore Appleton, with another squadron of English ships,‡ was lying in the roads of Leghorn, where some portion of Van-Galen's squadron had repaired after the action with Badily, and had brought in their prize, the *Phœnix* frigate, the command of which had been given to captain Van Tromp, whose ship had been disabled in that "desperate fight." Whilst in this situation "a design was formed" by one of the captured lieutenants of the *Phœnix*, to seize her in the harbour, and carry her off. This unjustifiable, but still well-concerted and well-executed design, was carried into effect and accomplished with signal success, as will be seen by a reference to the memoir of Commodore Appleton, page 63. In the same sketch appears the stratagem which the two British commodores, Badily and Appleton, had adopted in order to induce the Dutch to depart their neutral anchorage. In the action which ensued, Lediard speaks disparagingly of Badily. He talks of "his squadron keeping aloof;" but such conduct appears to be incom-

* Charnock makes no mention of this officer. Campbell and other authorities name him Bodley, (see memoir of Appleton;) but Burchet, who officiated as secretary of the Admiralty, spells his name as above.

† Abridged and corrected from Lediard's Naval History.

‡

	Guns.	Men.
The Leopard	52	180
Bonaventure	44	150
Samson	36	90
Levant Merchant	28	60
Pilgrim	30	70
Mary	30	70
	220	620

patible with the courage evinced by the commodore in the previous engagement with the enemy. Besides, Badily sent a fire-ship down to the rescue of Appleton; and therefore it is only fair to presume that the former, from his reduced state, was not in condition to take part in the second encounter. Of Badily's death nothing is accurately known.

BADINO, (Luigo Dunato, 1675—1749,) a native of Mondovi. He was educated under the Jesuits, and having taken priest's orders, he was made rector of the seminary in his native place; and when Victor Amadeus II. opened the royal schools there in 1727, he was made professor of rhetoric, which post he retained until his death. He published many poems, chiefly on ecclesiastical subjects. A list is given in Tipaldo, iv. 277.

BADIS, (Abou-Menad,) the third prince of the dynasty of the Zeirides, (a family which reigned over the greater part of northern Africa, Sicily, and Sardinia, after the Fatimites had removed their residence into Egypt,) succeeded his father, Mansar, A.D. 996, A.H. 386. He visited his insular dominions shortly after his accession, and the remainder of his reign was spent in obscure wars against the Arab and Moorish tribes, who acknowledged only an imperfect subjection to a supreme ruler. He had, on mounting the throne, invested his uncle, Hammad, with the viceroyalty of the western part of the kingdom, comprehending the modern provinces of Algiers and Constantina; but, in 1014, Hammad threw off his allegiance, and commenced a dynasty which, under the title of Beni-Hammad, governed those regions for a century and a half, till the rise of the power of the Almohades. Badis marched against his uncle on the news of this defection, routed him in the field, and invested him in a castle where he had taken refuge; but he died in his camp while pressing the siege, A.D. 1016, A.H. 406, and his son and successor, Abu-Tenim Moezz, returned to his capital of Mahadia on the death of his father, without completing the reduction of the place.

BADIS was also the name of the seventh prince of the above-mentioned dynasty of the Beni-Hammad. He succeeded his father, Mansour, A.D. 1104, A.H. 498, and was followed, after a reign of only a few months, by his brother Aziz. (De Guignes. Abulfeda.)

BADIUS, (Jodocus, or Josse,) a celebrated printer, was born in 1462, at a village named Asche, or Assen, near Brussels, from which he took the appellation of Ascensius. He studied Greek and Latin in Flanders and Italy, was tutor of Roman and Greek literature at Lyons, and corrector of the press to Johann Trechsel, whose daughter he married. He afterwards established a press in Paris, (the Prælum Ascensianum,) from which issued many of the most important classics, as well as some modern works. His three daughters were married to the three printers Vascosan, Stephanus, and Jean de Roigny, the latter of whom continued the press after the death of his father-in-law. Badius wrote a Latin paraphrase of Sebastian Brandt's Ship of Fools, with annotations, under the title—Navis Stultifera a Domino Sebastiano Brant primum edificata et lepidissimis Teutonicæ Linguæ Rithmis decorata, deinde ab Jacobo Lochero Philomuso Latinitate donata, et demum ab Jodoco Badio Ascensio vario Carminum Genere non sine eorundem familiari Explanatione illustrata. He also imitated Brant, in a work, entitled, Naviculæ Stultarum Fœminarum, Par. 1500. He printed also Navis Stultiferæ Collectanea; some Epigrams; and a Life of Thomas à Kempis.

BADIUS, (Conrad,) the son of the former, surpassed his father in learning, and in the beauty of his editions; the first of which that are known, are dated 1546. Three years after this time, he left Paris for Geneva, fearing the persecutions to which he might be exposed by his conversion to the reformed religion. Here he associated himself with the celebrated Jean Crespin, and afterwards with his brother-in-law Stephanus, who had also left Paris for Geneva. These two printed several works, valuable not only for their beauty and correctness, but for the prefaces which Badius himself wrote. He translated from Latin into French the famous Alcoran of the Cordeliers, y Erasmus Allen, Geneva, 1556: and wrote—Les Vertus de Notre Maître Nostradamus, en Rime, 8vo, Geneva, 1568. He died in 1568; some accounts say in 1562. He lived in friendly correspondence with both Calvin and Beza.

BADLAM, (Stephen,) an American officer, was born at Canton, Massachusetts, and entered the army in 1775. In the next year he took possession on the 4th of July of the mount, called from thence the Mount of Independence. He distinguished himself in the action under

Colonel Willett, in August 1777. He lived for some time at Dorchester, (U.S.) where he acted as a magistrate and deacon of the church. At the time of his death, he was brigadier-general of militia.

BADOARO, (Bonaventura, cardinal.) Biographers do not agree on the place of his birth, or about his name; by some he is called de' Peragini; by others, da Peraga, though there seems no doubt that his family name was Badoaro. He was born in 1332; and having entered the order of St. Agostin, at Padova, was sent to be educated in Paris, where he took his degree in divinity, and continued to teach it for ten years afterwards. On his return to Italy, it seems that he held the same chair at Padova with great reputation. Badoaro spoke the funeral sermon at the obsequies of his friend Petrarch, in 1374. In the following year, he was sent by pope Gregory XI. as legate to the king of Hungary, to induce him to undertake the holy war. In 1377 he was elected general of his order (that of St. Augustine), and attached himself to the party of Urban VI. against Clement VII.; for which reason, in the following year, he received from the grateful pontiff the cardinal's hat, and was sent as legate or ambassador to Vladislaus, king of Poland. During this embassy, he not only confirmed the marriage of that king with queen Hedwige, which seems to have been the chief object of his mission, as it is related by Andrea Cattaro, a contemporary writer, but succeeded in spreading the catholic religion through Russia, Lithuania, and Poland, by confirming the new converts to Christianity, and baptizing those which had not yet embraced the gospel. As to the time and mode of his death, there is a great difference of opinion amongst biographers. The greatest number affirm, that he was killed by an arrow on his way to the Vatican, whilst crossing the bridge of the castle of S. Angelo, by the hand of an assassin, engaged by the elder *Francesco* da Carrara, lord of Padova, whom he had opposed in his design against the immunity of the church; and that this happened in the year 1388. Others pretend that this murder took place by the order of *Marsiglio* da Carrara, not at Rome, but at Padova, where Badoaro was sent *reivublicæ tuendæ causâ;* and the inscription placed on his tomb fixes the year 1379 as the epoch of his death. Amongst such variety of opinions, the judicious Tiraboschi is of opinion that a simple alteration of the word *his* into *bis* in the inscription, must remove any doubt about the year of his death, as it will then fix it in 1388,* as there is not the least doubt of his being alive in 1381, having in that year subscribed the grant which pope Urban VI. made of the kingdom of Sicily to Charles of Durazzo. In the same manner, that indefatigable critic shows that the writers who make Badoaro to have been killed at Padova, mistake him for Albertino da Peraga, who certainly was beheaded in that city as a traitor, by the order of Francesco, who was too much occupied in perpetual wars to think of ecclesiastical privileges; nor was Urban a man to be silent and remain quiet if a cardinal, his partisan, should have been murdered by the hand of an assassin, hired by him.

BADOARO, (Lauro,) a Venetian nobleman and poet, was born in the year 1546. He entered the congregation of the Cruciferi, so called from a cross of red cloth, which is sowed on their mantle, and on their gown, and whose duty is to assist the Christians on their deathbed. He distinguished himself by preaching, obtained the highest offices amongst his brethren, and was appointed to the bishopric of Alba, of which, however, he never took possession. He died at the age of forty-seven, and was buried in the church of Santa Maria, of which he was the prior. By him we have—1. An Ode to Pope Sixtus V. on his having approved the establishment of his order, which was printed at Rome in 1589. 2. Rime Spirituali, Bologna, without date. 3. I Sette Salmi Penitenziali ridotti in Rime Italiane, Mantova, 1591 and 1594, 4to, in which he assumes the title of the "Agitato."

BADOARO, (Daniele,) a Venetian senator, who died in 1584. Of him nothing remarkable is mentioned, either as a statesman or author, for the five treatises on Civil Law, which Chalmers, on the authority of the Historical Dictionary, ascribes to him, belong to his son, Pietro Badoaro.

BADOARO, (Pietro,) a natural son of Daniele, one of the most famed Venetian advocates, lived during the greatest part of the sixteenth century, and died in 1591. The little which is known of this great and good man, is collected from a

* The passage of the inscription alluded to is this:—

—— "inde
Anni milleni decies septemque trienni
Additis *his* novem Christi, requievit in urbe."

funeral sermon, which Agostino Michele, his pupil, published in Venice, at the time of his death. On account of his birth, he could not be enrolled amongst the noblemen of his country, although he distinguished himself by his eloquence and learning. A year before his death, he published the Orazioni Civili secondo lo Stile di Venezia, of which, as it has been already noticed, some biographers have given the credit to his father Daniele. They have been several times reprinted.

BADOARO, (Federico,) son of the illustrious senator, Alvise Badoaro, was born in Venice, in 1518. By his talents he soon obtained a great share in public affairs, and was sent by the republic as an ambassador to Charles V. and to his son Philip II. With the assistance of his friend Domenico Veniero, he instituted in Venice, in 1558, the celebrated academy, which, having taken Fame for its emblem, assumed the title *della Fama*. The object of this academy, which was composed of the most remarkable men of that class, was to reprint the works of the best authors, many of which had already been reprinted, when on the 19th of August, 1561, Badoaro was sent to prison by the order of the senate; and on the following day, by a second order, the academy was suppressed. For a long time the public had a vague notion of the real nature of Badoaro's crime, from a letter of Lucca Contile, who hinted that Badoaro, under the name of the academy, had committed some unlawful act, which would affect his honour, and most probably his life; and it was not before the indefatigable Mazzuchelli visited Venice, that he learned from a senator that Badoaro's crime was forgery in the administration of the money of the academy. It is not known whether he was fortunate enough to clear himself of the imputation. He survived it for more than thirty years, and died in 1595. It is said that he wrote several historical memoirs, relating to his two embassies, which were never printed, and some Latin and Italian orations, which some authors assert to have been printed, without, however, mentioning either the place or the date.

BADOARO, (Giacomo,) a nobleman of Venice, of the same family, lived during the seventeenth century. He was a friend of the celebrated Paolo Sarpi, and a dramatic poet of some reputation. From him we have, Le Nozze di Enea con Lavinia, Venezia, 1640. 2. Ulisse Errante, Venez. 1644. ; 3. Elena Rapita da Teseo, *ibid.* 1655. They were all represented on the theatre of S. Giovanni e Paolo, where was also represented a fourth drama, Il Ritorno di Ulisse in Patria, which has never been printed.

BADOLATO, (P. D. Silvio, called also Scipione, this being his baptismal name,) a famous Neapolitan Cenobite. Born about 1510 in Monteleone, he studied first the civil and canonic law in Naples, desirous of applying himself to the bar; but, being connected with some friends, who were monks at the Carthusian convent of St. Martino, above Naples, he felt himself suddenly inspired, and joined them in 1529. In that curious composition—Theatrum Cronologicum Magistrorum, Abbatum, et Priorum hujus Eremi Calabriæ S. Mar. de Turri, et Carthusiæ SS. Steph. et Brunonis, &c. per V. P. D. Barth. Falvetti; in Carthusia Sanctorum, 1821, folio,—padre Badolato is described as one of those patterns of monastic humility, devotion, and learning, which were among the most remarkable characteristics of the middle ages. He was elected successively prior of the convents of Capri, Naples, Rome, and subsequently a visitator of all Tuscany and the kingdom of Naples. He exerted himself especially when, in 1576, the plague crossed from Messina to Calabria. In 1583, he proceeded again to Rome, where Gregory XIII. received him as a friend, and availed himself of his advice. Finally, he retired to his beloved cell of St. Martino, where he composed some learned Commentaries on the Epistles of St. Paul, and other works on different subjects. He died in 1587. (Biog. degli Uomini illustri del Regno di Napoli. vol. ix.)

BADOLET, (John,) a minister of the Reformed church at Geneva, in 1655, and for many years a learned member of the college there. He wrote some works, of no great importance, and now very rare. (Biog. Univ.)

BADONVILLE, (Pierre, 1760—1811,) an aid-de-camp of Pichegru, distinguished by his courage and skill. He was the agent of correspondence between Pichegru and the prince de Condé; and when the papers of the latter were seized by the French, it was thought that there was sufficient to implicate him. After a long imprisonment, he was tried and acquitted, but never recovered his former rank; and was, until his death, under the surveillance of the police. (Biog. Univ. Suppl.)

BADOU, (Jean Baptiste,) a French preacher, born towards the close of the seventeenth century. He spent the latter years of his life in going about preaching in the different dioceses of Languedoc, at the request of the bishops there. He was preaching in a convent on the Garonne, in 1727, when the waters suddenly arose, and swept away both preacher and audience. An account of this disaster was published at Paris, in 1727. Badou published a book, entitled, Exercises Spirituels, Toulouse, 1716. (Biog. Univ. Suppl.)

BADRESHI, (Abraham,) a Hebrew author and poet of the thirteenth century, who lived in Spain. He was the father of the celebrated Jedaia Appenini, (or Penini); and there is some doubt whether a poem on the fast of the day of expiation, every word of which ends with a lamed, is to be attributed to him or to his son. Stoccurs has given it in the Mantuan edition of the Bechinath Olam. (See De Rossi, and F. Delitzsch's History of Hebrew Poetry, pp. 3 and 48.)

BADUEL, (Claude,) was a native of Nismes, and born in the latter end of the fifteenth century. He was a pastor of a church near Geneva, and taught philosophy and mathematics till his death in 1561. He is the author of, De Ratione Vitæ studiosæ et literatæ in Matrimonio collocandæ ac degendæ, and of some other works of little importance. (Biog. Univ.)

BADURATUS, bishop of Paderborn, from 815—859. He finished the building of the cathedral at Würzburg, and founded there a gymnasium, out of which afterwards the university took its origin. He built also, in 822, the monastery of Corvey.

BAEHR, or BEER, (Johann,) born in Austria in 1652, entered very young into the Benedictine convent of Lambach. Possessing talent and a fine voice, he received the instructions of an Italian friar, not only in music, but also in classical studies. Having gone to Leipsic to study theology, his splendid voice, and skill on the piano and violin, obtained for him a situation in the chapel of the duke Augustus, in Halle. Afterwards, he became master of concerts in Weissenfels; but died in 1700 by a wound in the head, which he received through the awkwardness of a sharpshooter at a public amusement. Bähr was a man enjoying many natural acquirements, with a great vivacity of mind; and his life abounds in anecdotes and adventures. The most interesting incident of that kind is a quarrel with rector Vockerodt, who had published several libels against the musicians of the court of Gotha. Bähr took up the cudgels, and published a series of replies, which smothered the poor rector. The most remarkable are entitled—Ursus Murmurat, Ursus Saltat, Ursus Triumphat, Ursus Vulpinatur; Schola Phonologica; Der Wohlehrenfeste Bierfiedler, etc. They contain, interwoven with the most pungent satire, some very good remarks on musical subjects. He left also manuscripts on philosophical and moral subjects. (Univ. Lexicon der Tonkunst.)

BAEHRENS, (John Christian Frederic,) a physician, born March 1, 1765, at Meinertshagen, took the degree of master of arts in 1786, became the director of the royal school of his native city, and in 1790 was appointed pastor and rector at Schwartz on the Unna, in the county of La Marck. He took the degree of doctor in medicine in 1798, and published numerous works on various subjects, some of which are curious and interesting.

BAEK, (Abraham,) was born in 1713, and died in 1795, a Swedish physician of considerable reputation in his time. He published many treatises on subjects connected with natural history, which were inserted in the Memoirs of the Swedish Academy. (Biog. Univ.)

BAELI, (Francesco,) a Sicilian poet, born at Melazzo in 1639. He joined the study of mathematics to the pleasure of poetry. At the age of twenty, he went to Paris, to improve his mathematical learning; and afterwards to Madrid, to extend his knowledge of literature. He subsequently visited almost all the countries of Europe. From this time there is no mention made of him till the year 1707, when we find him residing in Sicily, and contributing to the Biblioteca Siciliana, a publication set up by Montigore, the following works, some of which had been published the year before—1. Lo Statista Ristretto, Venezia, 1676. 2. La Polissena, Commedia in Versi, Venezia, 1676. 3. La Corono ovvero il givoco degli Asili, nuova Invenzione, Venezia, 1677. 4. Il Siciliano veridico, ovvero risposta, e vera Dimostrazione del presente e susseguente Stato della Città di Messina, Francfort, 1676. Montigore records two more works which had not been published: 1. Tempe Panajo, ovvero la Ninfa linfata, o il Talamo alterato, Tragicommedia

Pastorale. 2. Trattati lirici, che comprendono odi e Sonetti.

BAENGIUS, (Peter,) a Swedish divine, was born in 1633. He was professor of divinity at Abo, in Finland. (Dict. Hist.)

BAENTSCH, (Louis Gustavus,) was born in 1774, and died in 1830. He filled some high offices in the court of the duke of Anhalt-kothen. (Biog. Univ. Suppl.)

BAER, (Benjamin de,) born in Dantzig, and bore, until he was created a noble, the name of Ursinus. He became first preacher to the court of Berlin, and when Frederic I. intended to assume the royal dignity, he made him the consecrating bishop. As such he performed the ceremony of unction to the elector, after he (a prototype in that respect of Napoleon) had himself placed at Königsberg the royal crown on his brow, 18th January, 1701. Bär was the first Protestant bishop ever created in Germany. (Preuss. National Encycl.

BAER, (Frederic Charles de, 1719—1797,) honorary professor at Strasburg, and for some time pastor of the Swedish embassy in Paris. He wrote, amongst other things, Essai Hist. et Crit. sur les Atlantiques, Paris, 1762, 8vo. In this paper he undertook to prove the Atlantis of Plato to have been the land of the Israelites. He pronounced the funeral orations on the Mareschal Saxe and Louis XV. (Meusels gelehrt. Deutschland.)

BAER, (Ludwig,) born at Basil about 1490, died 15th April, 1554. He studied at Paris, became successively a doctor of divinity, and professor and rector at the university of Basil. Among his disciples were Okolampad, Capito, Urbimes, Regius, and Hedio. Although he had declared himself strongly in favour of the abolition of church abuses, as long as the demonstrations against them were merely preparatory, and although he had stated to Erasmus, that he felt nearly induced to go over to the opposite party on account of the misrepresentations of ignorant monks, yet he remained a catholic. Bär was intimately acquainted with Erasmus, who called him *Absolutissimum Theologicum*, and was chiefly induced by Bär to write his book, De Libero Arbitrio. At the religious colloquy at Baden, in Switzerland, 1526, Bär was one of the four arbitrators or presidents. After the introduction of the reformation, he retired to Freiburg, in Breisgau, where he was received as a canon. Bär's principal works are, De Christiana ad Mortem Præparatione, Basil, 1551, 8vo. Comment. in aliquot Psalmas, *ibid.* Discuss. Quæst. an Tempore Pestis fugere liceret, is also ascribed to him. (Iselii Vita Lud. Bär in Bibl. Brem. Erasmi Epistolæ. Wursteisen.)

BAEREBISTE, a king of the Dacians, contemporary with Sylla, Cæsar, and Augustus. He was one of the most warlike of the barbarian princes of his time, and his exploits created some uneasiness even at Rome. (Biog. Univ.)

BAERENS, (John Henry,) born at Copenhagen, 26th August, 1761, a distinguished administrator, and practical philanthropist. He studied first medicine, and then the law—sciences useful to him in his subsequent labours. After having held some minor situations, he obtained, in 1779, a place in the department for the poor of Copenhagen. From the year 1787, to that of his death, there was no committee relating to the affairs of the poor in Copenhagen, in which Bärens did not take an active part. Having received in 1800, a remuneration of 1000 dollars for his extraordinary public services, he established therewith an institution for the daughters of indigent civil officers, where he became also a gratuitous teacher. He was a member of the society for the improvement (*Veredelung*) of the working classes, and one of the first who established yearly exhibitions of objects of national industry. Notwithstanding those time-absorbing duties, he was one of the most prolific writers of his country, and during the last ten years of his life, he relinquished the whole (very considerable) profits of his publications, to the great poor house of Copenhagen, and other similar institutions. A few years before his death, he married the clever tutoress, A. K. Thorboe. In 1811 he received the golden cross of the Danebrog order, and was made an Etatsrath. His manifold, tiresome, and even ungrateful occupations and endeavours, such as that to obtain civic rights for the Jews, occasioned him much trouble, and shortened his life. He died 5th July, 1813. Feeling the approach of death, he wished the words, Sein Leben war That,—His life was action—should be placed on his grave; words which bespeak the whole tenor of his honourable and truly christian career. Among his numerous works may be mentioned, Penia, eller Blade for Skolevaesenet, &c. (P. or Journal for Scholastic, Industrial, Medicinal, and Pauper Affairs); on the Liberty of the Press, 1797; Notices for Friends of Music,

1811; On the Means of making the War with England of as little disadvantage as possible to Denmark, 1807. (Dansk Literatur-Tidende for Araet, 1810. New Theol. Annal, 1806. Ersch und Gruber, Enc.)

BAERHOLZ, (Daniel, died 1688,) a minor German poet of the seventeenth century. (Biog. Univ.)

BAERHOLZ, (Barnholz, Daniel,) a common councillor at Elbing, in Prussia. He published, in 1688, three volumes of poems at Lübeck, in which he appears by the name of either Balthis, or Hylas.

BAERMANN, (George Frederic,) was born in the beginning of the eighteenth century. He was doctor in philosophy, and professor of mathematics at Wittenburg, and died in 1769. His principal work was an edition of Euclid. (Biog. Univ.)

BAERSDORP, (Cornelius de,) of the house of Borselle, knight of an illustrious family, was born at the village of Baersdorp in Zealand. He lived in the sixteenth century, devoted himself to the study of medicine, and acquired great eminence. The emperor, Charles V., not only appointed him his physician, or archiater, but advanced him to the rank of a counsellor of state, and chamberlain of his household. He was also physician to queen Eleanor of France, and queen Mary of Hungary. He died at Bruges, November 24, 1565. A consultation on gout, Consilium de Arthritide, by him, is to be found in the Collection of Henry Garet, published at Frankfort, 1592; and there is a work by him, entitled Methodus universæ Artis Medicæ, Formulis expressæ ex Galeni Traditionibus, quâ Scopi omnes Curantibus necessarii demonstrantur, in v. Partes dissecta, Bruges, 1538, folio.

BAERSIUS, or VEKENSTIL, (Henry,) a learned printer, and an able mathematician of the sixteenth century. (Foppen, Bibl. Belg.)

BAERT, or BAERTIUS, (Francis,) was born at Ypres in 1651, and died in 1719. He had a share in that laborious work, the Acta Sanctorum of the Bollandists. (Biog. Univ. Suppl.)

BAERT, (Philip,) the librarian of the marquis de Chasteter, and who dedicated himself to the study of heraldry. He published some works on that subject. He lived in the eighteenth century. (Biog. Univ. Suppl.)

BAERT, (Baron Alexander Balthazard Francis de Paul de,) was born about 1750 at Dunkirk. He spent his youth in travelling, first in Russia, and then in England, where he spent a long time, and with which country he made himself well acquainted. He was elected in 1791, a member of the legislative assembly in France, but though a strong advocate for liberty, he sat on the right side, and voted with the moderate party. After the proceedings of the 10th of August, 1792, Baert not feeling himself secure in France, withdrew to the United States of America. He afterwards returned to France, and published, Mémoires Historiques et Géographiques sur les Pays situés entre la Mer Noire, et la Mer Caspienne, Paris, 1799; and Tableau de la Grande Bretagne de l'Ireland et des Possessions Anglaises dans les quatre Parties du Monde, Paris, 1800. This last work is considered by the French to be one of the best publications that ever appeared on the British empire, and to contain most valuable observations on the manners and institutions of that country. They also consider that the English, whom they take to be very difficult to please in such matters, have acknowledged the merits of this author. The English would hardly agree with his contempt for the music of Handel, which he heard in Westminster abbey; "the coup d'œil of the audience was worth far more than the music of Handel," which was performed there: nor would they much approve of his calling Shakspeare, "l'Idole des Anglois, et le père de leur monstreux théâtre." The book, however, is hardly open to criticism. It is just such an one as M. Baert might have written if he had never stirred from Paris; being for the most part an abridgement of common English tour books, essays on constitution, &c. &c. It is, however, a matter of some interest, to see how a Frenchman puts into French English phrases and terms, and the nature and character of English institutions. The emperor Napoleon always consulted Baert on the subject of England, whenever he had occasion to make inquiries on it. In 1815 he was elected a member of the Chamber of Deputies. He died at Paris in 1825. (Biog. Univ. Suppl.)

BAESSLER, (John Leonhard, 1745—1811,) rector of the Lyceum in Memmingen. He was first a pastor, but obliged to retire on account of delicate health. His Geistliche Lieder fürs Landvolk, (Spiritual Songs for the Peasantry,) Leipzig, 1778, 8vo; and another collection, of which many are in the

work of Schelhorn, are still in great repute. (Richter's Lex. der Liederdichter.)

BAEUMLER, (Marius,) born in 1555, in the canton of Zurich, and studied at Geneva and Heidelberg. In the disputation, which Jacob Grinäus held at the bidding of the elector Casimir, he was a respondent, and became afterwards professor of Greek, and still later of theology, at Zurich, where he died in 1611 of the plague, which was ravaging the town. The list of his numerous philological and theological works is to be found in Leu's Lexicon. His Latin grammar, printed at Zurich, in 1595, 8vo, has been often reprinted. The present Zurich catechism, introduced in 1610, is also in a great measure Baümler's work. His theological writings treat on those thoroughly unprofitable and tedious discussions about the sacraments, the ubiquity, &c. A work of his, Falco emissus ad capiendum, diplumandum, et dilacerandum audaciorem illum Cucculum ubiquitarium, qui nuper ex Jacobi Andreæ, mali Corvi, malo Ovo, ab Haldero, &c. exclusus, etc., Impetum in Philomelas innocentes facere cœperat, Neustad. Palat. 1585, 4to,—is a curious example of that puerile and shallow manner, in which the holiest interests of mankind were often treated in those times. (Ersch und Gruber, Encyclop.)

BAFFA, or BAFFI, (Francesca,) a Venetian lady, celebrated for her poetical talents, who flourished in 1545. (Biog. Univ.)

BAFFA, (N.,) a learned Italian of the eighteenth century, who was one of the victims sacrificed by the Neapolitan court, on its return to Sicily, after the retirement of the French in 1799. (Biog. Univ.)

BAFFI, (Pasquale, 1749—1799,) a Greek scholar, much esteemed in Italy, but not well known in England, having scarcely published any thing. He was a native of Calabria, his family being originally Greek. Having been educated in his native province, he was appointed professor of Greek in Salerno, on the suppression of the Jesuits. In 1779 he was elected a fellow of the royal academy of Naples, and in 1786 librarian to that institution. He held also several literary appointments afterwards. By the king's order he translated a rare musical treatise from the Greek of Adrastus, a MS. in the royal library. He was also employed on the MSS. of Herculaneum. He left in MS. a translation of the Commentary of Hermias on Plato's Phædo. (Tipaldo, i. 33.)

BAFFIN, (William,) a celebrated English navigator, born in the year 1584. He sailed, in 1612, with James Hall, in the expedition which proved so fatal to its commander, and wrote an account of the voyage, which is chiefly remarkable as being the first on record in which a method is laid down for determining the longitude at sea, by an observation of the heavenly bodies. In 1615 he was appointed mate to Robert Bylot, who was master of the *Discovery*, fitted out in that year for a fourth voyage towards the north-west. In the neighbourhood of Resolution Island, Baffin saw the sun and moon at the same time, and availed himself of this circumstance to make an observation for the longitude; but nothing much was accomplished by this voyage. Baffin wrote also an account of this voyage. In the following year the *Discovery* was again fitted out for her fifth voyage, with Bylot as master and Baffin pilot, and sailed from Gravesend on the 26th of March, 1616, with seventeen persons on board. It was in this voyage that Baffin discovered the bay which now bears his name, and advanced as far as 81½ degrees of north latitude, many degrees beyond any preceding navigator. The bay is not, however, described by him with his customary minuteness and copiousness of detail; and so few geographical points were settled in the published account of the voyage, that "Baffin's Bay" was, for a long time, drawn in the charts almost from the fancy of the artist. Perhaps, however, this is in some measure attributable to Purchas, who says that his map, and the tables of his journal and sailing, "were somewhat troublesome, and too costly to insert." Besides these voyages, Baffin made others of no great importance in our history, and was killed during the siege of Ormuz in India, in 1622.

BAFFO, a Venetian lady of noble birth, whose christian name is lost, but who lived in the sixteenth century. Going, still very young, to join her father, who was governor of Corfù, the ship was taken by a Turkish pirate, and she was sold as a slave to the imperial harem. Her extreme beauty soon captivated the heart of Amurath III. to such a degree, that he raised her to the rank of sultana asechi, that is, lawful wife; an honour which no slave had enjoyed since the time of Soliman II.; and never allowed his affection to cool, although she bore

him fourteen children, the eldest of whom only, Mahomet III., survived. The sultana mother, jealous of the power which Baffo exercised over the emperor, tried every means, and succeeded in persuading him that the mother of his fourteen children, all of whom, with the exception of Mahomet, were dead, must have employed witchcraft and charms to preserve his love for so long a time. The weak Amurath, being himself astonished at his fondness, believed the tale, and, to assure himself of the truth, caused all her female slaves to be tortured, without, however, finding any thing that could in the least prove the calumny. Baffo retained during his life the same absolute power over his mind; and at his death, in 1595, she continued still to have the same political influence during the short reign of Mahomet III., her son; but when he died, in 1603, his son Achmet confined her in the old seraglio, where she lived forgotten.

BAFFO, (Georgio,) a licentious Venetian poet, who died in 1768. In spite of the character of his writings, he lived in the most pure and retired manner, and was scrupulously delicate in his conversation. (Biog. Univ.)

BAFOR, (Balthasar de,) counsellor of the emperors Rodolph, Mathias, and Ferdinand. He was a zealous catholic, and eagerly engaged in the religious wars, which spread from Bohemia over the remainder of the Austrian empire. He was sent from Austria, on public business, to Sigmund III. of Poland and Sweden; and died at Warsaw, in 1620. His epitaph, in St. John the Baptist's church, is a pattern of a good lapidary style. (Starovolscius, Monumenta Sarmatorum, Crac. 1655, folio.)

BAGARD, (César,) a French sculptor, born at Nancy in 1639. He was the scholar of Jaquin, with whom he worked in Paris, and executed there, among other works, two allegorical figures representing Force and Virtue, which were placed on the triumphal arch erected, in 1659, for the marriage of Louis XIV. He afterwards returned to Lorraine, and lived at Nancy till his death, in 1709. Most of his works exist (or rather existed, for many of them were destroyed in the revolution) at that town, or in its immediate neighbourhood. He obtained, among the French artists, the *sobriquet* of Grand César. (Biog. Univ.)

BAGARD, (Charles,) a native of Nancy, born January 2, 1696, was the son of a celebrated physician, who was also counsellor of state and physician to the duke Leopold. He took the degree of doctor of medicine, at Montpelier, in 1715. He was much esteemed for his medical knowledge, and appointed physician to the duchess of Lorraine; and after her death he obtained the protection of Stanislaus, king of Poland, who became duke of Lorraine and Bar, or Barrois, upon the cession of those provinces to France. Bagard stimulated the king to promote all institutions for the advancement of science and the interests of humanity. He urged the establishment of the Botanic Garden at Nancy, and the Royal College of Medicine of Lorraine. Of the latter, he was named president by the king. He received the distinction of the order of St. Michael, from the king of France, in 1753. He died of apoplexy December 7, 1772. His works are numerous.

BAGARD, or BAGGARD, (Thomas, LL.D.,) an English civilian, who was admitted of the college of doctors on the 7th of October, 1528. He was one of the first canons selected by Wolsey for the college which he proposed to endow at Oxford, and from which Christ-church derived its origin. (Sketches of Civilians.) In 1532 he became chancellor of the diocese of Worcester; and when the prior and monks of Worcester were incorporated as dean and prebends, he was named first canon of the first stall. (Nash, Hist. Worcest. vol. ii. App. clxxviii. Browne Willis, Surv. Cath. vol. ii. p. 667.) Dr. Bagard died before July 1544.

BAGAROTTI, or BAGAROTTUS, an eminent Italian jurist, born at Bologna at the commencement of the thirteenth century, where he was professor of civil law at the university. He graduated as doctor in 1206. He wrote some legal tracts, which are to be found in that great treasury of civil law learning, Tractatus Universalis Juris. Of the circumstances of his life little is known. His reputation, however, was considerable in his own day. (Mazzuchelli. Tiraboschi. Von Savigny. Gesch. des Rom. Rechts in Mittelalt.)

BAGATTI, (Francesco,) a very learned Italian musician. Picinelli says, in his Ateneo dei Letterati Milanesi, p. 199, that he was organist of the churches of S. Maria Ponta. S. Vittore, S. Sepolcro, and of the royal court of Milan, and that of his numerous compositions, two works of Matettes, and one of Masses and Psalms, were printed in Milan. Bagatti lived about the year 1650.

BAGDAD-KHATOON, (the Lady of Bagdad,) a Mogul princess, celebrated in Persian story for her beauty and her adventures. She was daughter of the emir Jooban, prime minister of Bahadur-Khan, or Abu-Said, the reigning sovereign; and was married to a noble, named Shaikh-Hassan: but the young sultan becoming passionately enamoured of her, endeavoured to enforce a Mogul law or usage, by which every one was compelled to divorce his wife, if the monarch wished to marry her. The resistance of her father to this arbitrary mandate produced a civil war, in which he perished; and Shaikh-Hassan, compelled to resign his consort, was rewarded with high honours for his tardy compliance by Abu-Said, who celebrated his nuptials with extraordinary pomp and festivity. Her influence continued paramount during the reign of Abu-Said; but after his death, in 1335, she was charged by his successor, Arpa, with maintaining a correspondence with Uzbek-Khan of Kapchak, who was then at war with Persia, and with having poisoned the late sovereign: and though these accusations appear to have rested merely on suspicion, they were made the pretext for her execution, a few weeks after the decease of Abu-Said.

BAGDEDDIN, (Mohammed,) an Arabian mathematician, said to have flourished in the tenth century, A.D. Some treatises on geometry are attributed to him, of which one, on the Division of Superficies, was translated into Latin by the celebrated John Dee, and by Frederic Commandino of Urbino, which latter version was published at Pesaro in 1570. (Biog. Univ.)

BAGE, (Robert,) whose life has been written by Sir Walter Scott, was a writer of novels remarkable for the vivacity of their style, the happy distinction of character, and the striking, but somewhat too free remarks on moral and religious questions. They were well received by the public, being superior to the works of his contemporaries in the same department of literature. Their titles were, Mount Heneth, Barham Downs, the Fair Syrian, and James Wallace. He was born in 1728, brought up by his father as a paper-maker at Darley, a few miles from Derby, was unsuccessful in his business, and wrote the novels of which we have spoken to divert his mind from melancholy thoughts. He was much esteemed among his acquaintance for his amiable disposition. Besides the life of him by Scott, there are several particulars of his character and history in the Life of William Hutton of Birmingham. He died at Tamworth, September 1, 1801.

BAGENAL, (Beauchamp,) an eccentric Irish gentleman, born in 1741, died in 1801, and distinguished as a duellist. He is said to have fought upwards of half a score of duels; his favourite spot of meeting upon these occasions being the church-yard of Killinane, in the county of Carlow, where, being lame from an accident, he always maintained his perpendicular by resting against one of the tomb-stones, and there receiving the fire of his adversary.

BAGET, (Henry John,) a surgeon, and able demonstrator of anatomy. He was received a master in surgery, at Paris, May 30, 1736, and he published the following works, which have been highly praised by Portal, who regarded his treatise on Osteology as one of the most complete of its kind, the descriptions being given in relation to the neighbouring parts, and the whole derived from personal observation:—Ostéologie, Premier Traité, dans lequel on considère chaque Os par Rapport aux Parties qui le composent, Paris, 1731, 12mo; Myologie, Amsterdam, 1736, 8vo; Elementa Physiologiæ juxta selectiora Experimenta, Genève, 1749, 8vo; Lettre pour la Défense et la Conservation des Parties les plus essentielles à l'Homme et à l'Etat, Genève, 1758, 12mo; Réflexions sur un Livre intitulé Observations sur les Maladies de l'Urètre, Paris, 1750, 12mo.

BAGETTI, (le chevalier Joseph Pierre,) an Italian landscape painter, born at Turin, in 1764. In his youth he was designed for the church, but this he relinquished for the study of architecture and painting in water-colours, which latter art he practised with great success. He was first employed by Victor Amadeus III.; but after the occupation of Italy by the French, he was persuaded to go to Paris, where he obtained a place at the Depôt de la Guerre, his duties being to paint the victories of the French armies. Some of his paintings were engraved by order of Napoleon, but never published. He followed Napoleon in the invasion of Russia. After the restoration, dissatisfied with his position in France, Bagetti went to his native place, and was employed by the king. He died there in 1831. He published a treatise in Italian on the unity of effect in painting. (Biog. Univ. Suppl.)

BAGFORD, (John,) one of those in-

dustrious men who, without having produced any literary work of consequence, or being able to do so, have yet been of great service to others in their literary researches. He may be described as a London antiquary, having spent his life in that city, and having been intent on elucidating points in its history. The only composition of any length by him which has been printed, is a Letter to Hearne on the Antiquities of London, inserted in the first volume of Hearne's work, the chief contents of which is Leland's Collectanea. It is no unfair specimen of the powers of Bagford; containing some good information, but showing him little capable of drawing just conclusions from evidence before him. He was, in fact, an illiterate man. His penmanship shows it; but still more his orthography; and the large collections which he left behind him, now in the British Museum, are, we fear, most valuable in the portion in which he appears as the treasurer of other men's fugitive labours, or of title-pages, book-prints, and fragments of early typography. But these portions are often of great curiosity and value, and no person ought to turn over the volumes which contain them, without feeling respect and gratitude to the memory of John Bagford. He was of humble birth and origin. If, as those who have written on his life say, he was aged sixty-five at the time of his death in 1716, his birth must be carried back to about the year 1650, and not placed, as the same biographers place it, in 1675, on the authority of a memorandum in one of his volumes of the birth of a John Bagford in that year, who was, probably, not himself, but his son of that name. His school-learning can have been but very slender, and he was brought up to the business of a shoemaker. But he got by degrees into a somewhat more liberal occupation; collecting, for his own amusement in the first instance, fugitive papers as they issued from the press, and fragments of old books, or remarkable prints, he soon came to be employed by booksellers in this species of traffic, and went, occasionally, abroad with commissions from them, for the purchase of rare books or other literary curiosities. In this way he found employment from gentlemen also; and particularly the earl of Oxford is named as among those for whom he thus laboured, with bishop Moore and sir Hans Sloane. In the decline of life, it is said that bishop Moore obtained for him admission into the Charter-house, as a pensioner on that foundation. He is buried in the cemetery belonging to it.

He had intended to prepare a History of the Art of Printing, and great part of his collections may be regarded as brought together with a view to that design. He even published a prospectus of the work, which was to form a folio volume of 800 pages, at the price, to the subscribers, of 1*l*. Only the prospectus appeared. On his death, the greater part of his collections were purchased by Wanley, for the earl of Oxford, and they came, with the rest of the manuscripts collected by the Harleys, into the Library of the British Museum. They form the volumes from 5892 to 5998, except vol. 5955. There are a few other volumes which were evidently his in the Harleian, or Lansdowne Collections; and it is even said that there are some bags of his collections remaining unexamined at the Museum.

BAGGAART, (John,) born at Flushing in 1657, was a successful and esteemed physician. He was appointed to the city, and remained its physician until his death in December, 1710. He published three medical works, in the Dutch language, on the subjects of hygiène, the treatment of the small-pox and measles, and on the scurvy.

BAGGE, (James,) a Swedish admiral, born in Holland, in 1499, who acted a prominent part in the history of the north, during the sixteenth century. He first distinguished himself on land, in the wars with the Lubeckers and Danes. Towards the close of this war, he was named rear-admiral of the Swedish fleet. In 1555 he commanded in an expedition against the Muscovites, who had ravaged Finland. The fleet had been so much improved under his orders, that at the death of Eric XIV., Sweden was absolute master of the Baltic. In the subsequent wars with Poland and Denmark, Bagge again commanded, and gained an important naval victory at Barnholm, for which he was rewarded with a public and triumphal entry into Stockholm. In another engagement near Oeland, the victory was undecided, although the Danish fleet was nearly double that of the Swedes. In 1564, after his fleet had been scattered by a terrible tempest, Bagge was attacked suddenly by the enemy, and, after a desperate resistance, captured. After several years' imprisonment, under the most cruel treatment, the Swedish admiral died in chains, but in what year

was never known, except to his jailers. (Biog. Univ. Suppl.)

BAGGE, (C. Ernst Baron von,) a most eccentric musical amateur. Although a chamberlain of the king of Pompia, he lived at Paris, where, from the year 1780, his house was the general rendezvous of musicians of reputation. He played the violin as a virtuoso, but had the curious whim not to go down the strings with the whole hand, but working up and down merely with one finger, as Paganini has done many years after. The first players could not accomplish this curious sort of playing, and he invited them to come to his house and take lessons. For such lessons taken, *he* paid very handsomely; and thence it happened, that amongst his many pupils, the very first-rate players were to be met with. Consequently, his name obtained a great celebrity, although it could not be said, that he had been really the master of all these distinguished persons. Still he was a man of great talent. He published a Concert on the violin, which young Kreutzer played at Paris in 1782, and a Sinfonia in D for eight voices. He returned in 1789, for a short time, to Berlin, where he increased the number of his quasi-pupils, and died at Paris in 1791, poisoned, as it was said, by his mistress. (Universal Lexicon des Tonkunst.)

BAGGER, (Christianus,) born at Copenhagen in 1692, was professor of mathematics there in 1720; in 1722 professor of logic; and, afterwards, of law. He died in 1741. His works are, Disputationes, de Therapeutis apud Philonem Judæum in Libro de Vita contemplativa, 4to, Hafn. 1712; De Creophagia ante Diluvium licita, 4to, *ib.* 1714; De Epulis feralibus veterum Ebræorum, 4to, *ib.* 1714.

BAGGER, (Johannes,) born at Lund in Scania, in 1646, was elected professor of philosophy, in his native place, in 1669; and, in 1675, doctor of theology and bishop of Seeland—being then only twenty-nine years old. He died in 1693. He wrote several disputations, sermons, and some philosophical works.

BAGGESEN, (Jeno,) one of the most celebrated literary characters Denmark has produced, and one who also earned for himself some distinction in German poetry, was born at Korsoe, Feb. 14th, 1764. His parents were respectable, yet in such narrow circumstances, that they could not afford to bestow more than a very ordinary education upon him; but in consequence of the decided passion he showed for study, and the natural aptitude he displayed, his father was at length induced to make a sacrifice in his favour, and send him to a classical school, from which he proceeded with an exhibition to the university, where he soon distinguished himself by his talents. So favourable, indeed, was the opinion he created, that for his first collection of poems he obtained upwards of a thousand subscribers—a very extraordinary number for such a country as Denmark. This brilliant literary début was followed up by the patronage of the prince of Holstein-Augustenburg, and count Schimmelmann, which again served him as a passport to the best society, and most fashionable circles in the Danish capital. How far this sudden elevation was of positive advantage to him, it is difficult to pronounce: it possibly led him, if not to overrate, to presume too much upon his natural talents, when he found how easily they procured him such flattering homage. At the same time, his intercourse with such society contributed, no doubt, to that polished turn of expression, and that playful tone of badinage —not invariably free, indeed, from frivolity—which are striking qualities in his writings. If praise was liberally bestowed upon himself, he was equally lavish of it towards his admirers, and his complaisant muse was always ready to repay with the soft flatteries of rhyme the smiling hospitalities he received. The consequence is that he wrote a good deal of trivial and insignificant poetry, of very slight and temporary interest at the best.

His Comiske Fortællinger, (Comic Tales,) which first appeared in 1785, and were afterwards extended to two volumes, in 1807, belong to his first literary era, (1783-9), and unquestionably merited the applause they at once obtained; for although somewhat trivial in their subjects, they are marked by a captivating ease of style and versification, and by playful gaiety, accompanied with no inconsiderable portion of irony, occasionally amounting to caustic satire. He here seems to have taken Wieland for his model, and had he chosen to prosecute the course he thus commenced, might possibly have become his Danish counterpart. In themselves, however, his productions of this class are too few, and too unimportant, to be considered any very great acquisition to Danish literature; being chiefly valuable as indications of a peculiar talent, which the author thought fit after-

wards to abandon for the sentimental and pathetic—an affectation of which at times displays itself in the productions alluded to; a fault animadverted upon at some length by professor Molbech, in his lectures on modern Danish poetry. It was, observes that critic, a great mistake, at least, on the part of Baggesen, if he thought himself more truly inspired by the serious than by the comic muse.

While he was enjoying a popularity almost thrust upon him, a sudden blight came upon it; for his opera of Holger Danske (1788) was not only very coldly received by the public, but stamped with ridicule by Heiberg's parody of it, entitled Holger Tydske. Disgusted at this reverse, he determined to remove himself from the scene of his recent defeat and former triumph; and was furnished by his patron, the prince of Augustenburg, with the means of visiting Germany and Switzerland; after which, he passed some time at Paris, whence he returned, in 1793, to Copenhagen, with his wife, he having, while at Berne, married (1790) a granddaughter of the celebrated Haller.

Forgetting his former chagrin, he now applied himself to his pen with renewed vigour, and produced his Labyrinth, a sort of narrative both of his early life and of his travels, and, like his translation of Holberg's Niils Klimm, a model of elegant Danish prose. About the same time he also published his Ungdomsarbeider, a collection of poetical pieces, that was very favourably received. Owing, however, to the ill-health of his wife, he was anxious to quit Denmark again, and solicited a mission from his patron, Augustenburg, who sent him to Germany, for the purpose of collecting information relative to the schools and universities; instead of which, he chiefly cultivated the society, and studied the works of German poets, with a degree of success that is, perhaps, to be regretted, inasmuch as his complete mastery of the language enabled him to adopt it afterwards for his later productions, whereby his native literature was deprived of much that might have contributed to enrich it.

On his return to Copenhagen, he obtained a situation in the university, when the ill health of his wife induced him to recommence his travels. Yet though she died at Kiel, Baggesen did not turn back to Copenhagen, but proceeded to Paris, where he married the daughter of a clergyman of Geneva. In 1798 he was again in the Danish capital, and was made one of those associated in the management of the theatre. He now produced another dramatic piece, which had greater success than his former one, and also several poems; yet neither his literary occupations, nor the attentions he met with, could repress the passion he now felt for travelling. He once more bade adieu to Denmark in 1800, and two years afterwards sent in his resignation of his post in the university, and of that in the theatre; both which he had been permitted to retain; and by way of indemnification for them, the king granted him a pension of 2000 francs.

He first returned to France, and afterwards revisited Germany, where he published two volumes of poems in the German language, that were rather severely handled by the critics. His Parthenais oder Alpenreise, a kind of epic-idyl, after the manner of Voss's Luise, obtained great success; although, as Molbech remarks, it is a far less important poetical phenomenon than his Thora, written in Danish, and begun about 1811 or 1812, after his last return to his native country. From 1800 to 1811 he resided in France and Germany, with the exception of about a single twelvemonth, namely, 1806-7, when he revisited Copenhagen, where literary taste had undergone a revolution during his absence, and poetry had assumed a graver and loftier tone, in the productions of Oehlenschlager and the romantic school. Baggesen now declared himself the antagonist of that school, nor did he at all spare even Oehlenschlager, notwithstanding that he previously declared himself his admirer. Instead of consigning these feuds and jealousies to oblivion, he renewed them with increased virulence in 1811, and continued for the next seven years to attack Oehlenschlager, Rahbek, and Brunn, till he found that the public withdrew their favour from him more and more. He then returned to Paris, but became involved in difficulties, was obliged to dispose of a house he had purchased at Marly, and falling into ill health, would probably have been reduced to actual distress, had it not been for the timely arrival of prince Christian of Denmark, who gave him an apartment in his hotel, and afterwards sent him to Plombières, for the recovery of his health. In 1825 and 1826, he visited Berne, Dresden, and Carlsbad; after which he set out for Denmark, being anxious to terminate the life which he felt was drawing to a close, in the land of his birth. He

did not, however, reach it; for he died at Hamburg, Oct. 3, 1806, and was buried at Kiel, near his friend Reinhold.

There were many inconsistencies in Baggesen's character, both as a writer and a man. While to the subtle wit and irony of Voltaire, and the polished pleasantry of Wieland, he added the broader humour of his countrymen, Holberg and Wessel, he could also powerfully touch the tenderer feelings, as is proved by some of his minor lyric compositions; yet he seems to have mistaken his forte, when he imagined, or pretended to consider, that it lay more in serious and elevated, than in gay and naïve poetry, or in satiric pungency, for his sentimentality frequently degenerates into mere bombast. In many respects very highly favoured, he allowed his petulance and capricious irritability of disposition to nullify the advantages held out to him; in which respect Molbech compares him with Byron: and if the parallel does not hold good as regards intellectual power —for the Dane was gifted with talent rather than genius—there was a more than merely fancied resemblance in their position, their habits, their tempers; both moved in the higher sphere of life, one from having been born to, the other from having been adopted into it; both were suddenly elevated to an unusual height of literary popularity; both were caressed by the public, till they offended it by the display of anti-patriotic feeling, rendered in each case the more wounding by the sarcastic bitterness with which it was expressed; and both continued to manifest such feeling, and to utter their reproaches and discontents, while voluntary exiles from their native land, as if thereby to indemnify themselves for the restlessness which tormented, and the reproaches which pursued them.

Baggesen's last production was his Adam and Eve, entitled by him a "humorous epic,"—a singular production, wherein the grotesque, the humorous, the frivolous, and the sentimental, are mixed up together, and applied to a subject not at all admitting them. This poem was not published until after his death, namely, in 1827. He is said also to have left in manuscript, under the title of Faust, a cycle of poems, half epic and half dramatic, abounding in personal satire. (Marmier. Molbech.)

BAGGOWOTH, a Russian general, celebrated in the wars with Napoleon. He first distinguished himself at Preussich-Eylau, Feb. 8, 1807, and afterwards in the battles of Heilsberg and Friedland. In 1812 he commanded the right wing of the army, at the terrible battle of Borodino. He was killed by a cannon-ball, at the battle of Tarontino, in 1812. (Biog. Univ. Suppl.)

BAGHISIAN, a Turkish emir, who was appointed governor of Aleppo by the Seljukian sultan of Syria, Tutush, the brother of Malek-Shah. In the attempt which Tutush made to attain the throne of Persia, and the supremacy of the Seljukian empire on the death of Malek-Shah, A.D. 1093, (A.H. 496,) Baghisian was one of his most zealous adherents. He still remained faithful when his hopes were ruined by the desertion of the emir, Ak-sankar (grandfather of the famous sultan Noor-ed-deen); but after the death of Tutush, he wavered in his allegiance between his two sons, Rodoan and Dakak, in whose dissensions he frequently changed. But he is best known in history by his defence of Antioch against the Franks of the first crusade, who invaded Syria at this period; the events of the siege have been recounted by every historian of the Holy War; but after seven months, during which the arms of the vast host failed to make any impression on the walls of the city, it was betrayed into their hands by a renegado, and Baghisian, in attempting to escape, fell from his horse from the effects of an old wound, and his head was cut off, and brought to the crusading leaders, June 1098. His name has been variously corrupted by the Frank historians, into Darsian, Gracian, Axian, &c. (Abulfeda. William of Tyre. De Guignes. Gibbon.)

BAGIEU, (James,) a celebrated French surgeon, born at the commencement of the eighteenth century. He was a member of the Academy of Surgeons of Paris, surgeon-major to the king's guards, and esteemed an excellent practitioner. His works embrace a critical examination of those of Messrs. Ravaton and Louis, on the subject of amputations.

BAGLIONE, (Cione,) an ancient Italian poet of the thirteenth century. One of his sonnets, inscribed to Dante, from Majano, is a good sample of the Italian tongue of those splendid times. (Cenni Biographici.)

BAGLIONI, (Giovan Paolo,) tyrant of Perugia, of a noble family, which for a long time had followed the party of the Ghibellines and the aristocracy. Having exercised, for some time, the profession of condottiere, that is, leader of troops raised at his own expense, he succeeded,

towards the end of the fifteenth century, in assuming the sovereignty of his country. In this character, he obtained the alliance of Pandolfe Petrucci, who held the same rank at Sienna; of Vitellozo Vitelli, lord of Citta di Castello; and of the De Medici, who had at that period been obliged to emigrate from Florence. Being induced, in 1502, by Cesare Borgia to march against the republic of Florence, and being in the following year betrayed by that shameless prince, who took possession of Perugia, Baglioni had the mortification to see his allies murdered at Sinigaglia, and was obliged to live a wandering life till the death of pope Alexander VI., the infamous father of that more infamous son, offered him an opportunity of returning to his country. But Julius II., who succeeded him in the papal chair, whose ardent and ambitious character led him to conquer all the states which had belonged to the holy see, forced Baglioni once more to abandon his country, and resume the profession of condottiere in favour of the Venetians, against whom that crafty pontiff had raised the whole of Europe, by the famed league of Cambray. During the different campaigns which followed, Baglioni never failed to show his valour and his prudence; but, at last, being forced, on the 7th of October, 1513, against his own conviction, by Alviano, the Venetian general, to take a share in the battle of Vicenza, he was made prisoner by the Spaniards. On recovering his liberty, he returned to Perugia, and with the assistance of his soldiers, who were still faithful to him, took once more possession of the supreme authority, which he is pretended to have exercised in the most tyrannical manner. But Leo X., wishing to add to the church a city of such importance as Perugia, under pretence of consulting Baglioni upon important affairs belonging to his government, invited him, in 1520, to a conference at Rome, and to remove every suspicion of treachery, sent him a safe conduct, and the most positive assurance of his friendship and protection. Baglioni had the imprudence to believe them, and became the victim of his folly. The moment he reached Rome he was arrested by the order of Leo, who, for the sake of justifying his death, which he had already resolved, extorted from him, by the means of torture, the confession of all the crimes he wished him to own.

BAGLIONI, (Astorre,) son of Gian Paolo, was still an infant when his mother, after the death of his father, which we have just related, fled with him to Venice. He continued faithful to the republic during his whole military life, nor would he return to Perugia when his cousin, Rodolfo Baglioni, in 1534 and 1540, twice recovered the sovereignty. By his valour and fidelity he obtained the highest employment in the Venetian army; and in 1570, when the Turkish army under the command of Mustafa Bashaw invaded Cyprus, and, after having taken possession of Nicosia, the capital of the island, and of Cerine, laid siege to Famagosta, he defended that city during twelve months, and was only induced to capitulate (Aug. 15, 1571) by want of powder. Baglioni, with the rest of the officers and garrison, was put to death by the victor, contrary to the terms of the capitulation. Baglioni was esteemed as a poet, but only two sonnets by him are preserved, printed with those of Coppetta and other poets of Perugia.

BAGLIONI, (Giovanni,) a painter, born in Rome, in the year 1575, of a family who had come from Perugia, acquired the first rudiments of his art from Francesco Morelli, a Florentine artist of indifferent merit. At the age of fifteen, being employed to paint the ornaments of the Vatican library, pope Sixtus V. was so pleased with his labours as to charge him with the execution of other greater works, an encouragement which he also received from Clement VIII. and Paolo V. his successors, from whom he received a gold chain, and the order of Christ. He was also employed by the duke of Mantua and other persons of distinction. By imitating Cigoli he distinguished himself by his colouring, though much inferior to that painter in other respects. He preferred fresco painting, and executed few pictures in oil. His works are still to be seen at Perugia, Loreto, the Cappella Paolina, S. Maria Maggiore, and other places, and give no mean idea of his merit, though it must be regretted that the most famed of his productions, the Resuscitation of Tabitha, is lost. The time of his death is uncertain. He was still alive in 1642, when he published, at Rome, the Lives of the Painters, Sculptors, and Architects, from the year 1572 to the year 1642, a work to which he owes his celebrity. It is a continuation of that of Vasari, divided into five dialogues, containing exact notices of eighty artists.

BAGLIONI, (Cesare,) a painter of some eminence, born at Bologna, at the

beginning of the seventeenth century, where he died about the end of the century. He was the rival of Cremonini, whom he excelled by the boldness of his style, and the extent and variety of his conception. He was much employed at Parma, where may still be seen his paintings, in fresco, in the ducal palace, which he arranged according to the purposes of the rooms which they embellished. In a pantry he painted all sorts of food, and the men who are preparing them for a dinner; in an oven, all the utensils necessary to the making of bread; in a washhouse, a number of washerwomen of all ages, disturbed and put out of temper by a thousand extraordinary accidents. In this style he excelled, and it would have been much to his credit if he had never left it; but, unfortunately, wishing to rival Cremonini, who had acquired great consideration in ornaments, and decorations of ceilings and stages, he failed in his attempts, and exposed himself to the sarcasms of his contemporary, Caracci. He had many pupils of good reputation, amongst whom was Lionello Spada.

BAGLIONI, (Camillo,) an Italian jurist of Perugia, where he was professor of laws, and from whence he was deputed on a mission to pope Leo X. at Rome, where he became consistorial advocate. In January, 1518, he was appointed auditor of the holy Roman Rota, —the chief jurisdiction of the court of Rome. He was highly esteemed by the celebrated cardinal Bembo. He died in August, 1534. (Mazzuchelli.)

BAGLIONI, (Pietro,) an Italian jurist, who flourished in the middle of the fifteenth century, some of whose manuscript dissertations were preserved in the library of the Albernozzi college, at Bologna. (Mazzuchelli.)

BAGLIONI, (Baglione,) an Italian jurist and orator, born at Perugia, and was in 1472 professor of civil law; in 1482 podestá of Florence; and in 1485 consistorial advocate in Rome, in which post he continued until 1492. (Mazzuchelli.)

BAGLIVI, (George,) a celebrated physician, of a family originally from Armenia, was taken under the care and protection of Pietro Angelo Baglivi, an eminent and opulent physician, whose name he assumed, and by whom he was educated. He was born at Ragusa, in 1668; studied medicine at Salerno and Naples, and afterwards at Padua. He took a degree at Salerno, and also at Padua. He was one of the most distinguished physicians of his day, and endeavoured to revive the doctrines of the ancients, and to reestablish the practice of medicine upon the observation of nature. He travelled through Italy, visiting all the hospitals, and carefully observing the characters of disease. He became intimate with Malpighi, and, through his interest, was appointed professor of anatomy and surgery at the college of Sapienza, and afterwards, in 1695, advanced to the chair of the practice of physic. This appointment was given to him by pope Clement V. His celebrity brought a great number of pupils to the college, where he was distinguished by the extent of his information, the clearness of his views, and the brilliancy of his eloquence. His discourses are enthusiastic in the praise and defence of Hippocrates, whom he regarded as an oracle in physic. At the time in which he lived, the study of nature was much disregarded; a passion for new systems prevailed; and the Greek physicians were utterly neglected. Baglivi may fairly be considered to have reformed this condition of things; to have established the value of experience, as founded on an intimate and particular observation of nature. His ardent temperament and zeal for science tended to abridge the period of his existence. He died at the early age of thirty-eight, in March, 1707, and was honourably buried in the church of Marcel. The writings of Baglivi are consulted to this day, and much information is to be derived from them. It is deeply to be regretted that he did not live longer, to regulate some of his opinions and doctrines. His writings display the possession of genius and talents of a very high order. He was admitted one of the foreign members of the royal society of London in 1698, and of the imperial academy of the curious in nature in 1699. His works went through many editions.

BAGNAGATTI, or BELACATO, (Calimerio,) for he is known by either name, was an Italian lawyer and notary, of considerable reputation, who flourished at Brescia in the beginning of the sixteenth century. He was not only a lawyer, but a poet; and some of his Latin poetry has been published. (Mazzuchelli.)

BAGNASCO, or BAGNASACCO, (Antonio,) an Italian jurist and doctor of laws, was a native of Andorno, near Vercelli, in Piedmont. He was avvocato

patrimoniale of Charles Emanuel I. duke of Savoy, and wrote a work, De Mecessione Regni Galliæ, which was published at Turin, in 1593. (Mazzuchelli.)

BAGNO, (Pannuccio del,) a poet of Pisa, who lived in 1340, and not in the times of friar Guittone, as stated in Il Quadrio. His verses are some of the best of that early epoch of Italian literature. (Cenni Biographici.)

BAGNOLO, (Jean François Joseph, comte,) a learned Italian lawyer and mathematician, born at Turin in 1709, died towards 1760. He left several dissertations on subjects connected with classical antiquities, and with science. The work which gained him most reputation is his Explanation of the Tables of Gubbio, Venice, 1748. (Biog. Univ. Suppl.)

BAGOLINO, (Jerome,) a physician of Verona, and professor of philosophy and practical medicine in the university of Padua. He was a man of distinguished learning, and, with the aid of his son, published the following works:—De Fato, deque eo quod in nostrâ Potestate est, ex Mente Aristotelis, Liber eximius Alexandri Aphrodisiensis, Latinè vertit Hieronymus Bagolinus, Veronæ, 1516, fol. Venet. 1541, fol., *ib.* 1549, 1553, 1559, fol.; Aristotelis Priora Resolutoria, Latino Sermone donata, et Commentariis illustrata, à J. Francisco Burana, adjectâ Averrhois Expositione secundi Secti de Facultate Propositionum, et Averrhois in eosdem Compendio, eodem Buranâ Interprete, cum Annot. H. Bagolini, Venet. 1536, fol., Paris, 1539, fol., Venet. 1567, fol.; In Aristotelis Libros duos de Generatione et Corruptione, Commentarii Johannis Philoponi, H. Bagolino, Interprete, Venet. 1541, 1543, 1548, 1559, fol.; Questiones Naturales et Morales, et de Fato, Libri quatuor, Alex. Aphrodisiensis, Latinè vertit H. Bagolinus, Venet. 1541, 1544, 1546, 1549, 1555, 1559, 1563, fol.; Commentarii Syriani in Lib. iii. xiii. et xiv. Metaphysicorum Aristotelis, ex Interp. H. Bagolini, Venet. 1558, 4to.; Collectanea in Libros Priorum; In Libros i. et ii. Posteriorum Analyticorum, Lectura Privata. The MSS. of the latter two works existed at Padua in the time of Tomassini.

BAGOLINO, (John Baptist,) a physician at Verona, son of the preceding, lived in the earlier part of the sixteenth century. He possessed an extensive acquaintance with languages, particularly the Greek and Latin, and assisted his father in the translation of some works. He was also engaged upon a large work, which was not printed until after his decease; it is entitled, Aristotelis Opera omnia, cum Commentariis Averrhois, Notis Levi Gersonidis, Jacobi Mantini, Marii Antonii Zimaræ, et Johannis Baptistæ Bagolini, Venet. 1552, eleven vols. folio.

BAGOLINO, (Sebastiano,) an Italian painter, poet, and musician, born in 1560, at Alcamo, in Sicily, the son of Leonardo Bagolino, a painter of Verona. He was first the tutor in painting and poetry of Francesco de Moncade, after whose death, in 1597, he was employed by Orosco, bishop of Girgenti, in translating his Spanish Emblems into Latin. He subsequently opened a school of painting in his native country, occupying his leisure by writing poetry in Latin, Italian, and Spanish, in all which languages he was equally skilled. Some of his pieces were published, under the title of Carmina, at Palermo. He died at Alcamo, in 1604. (Biog. Univ.)

BAGOT, (Jean,) a French Jesuit, born at Rennes, in 1580, died 1664, who was much engaged in the theological controversies of the first half of the seventeenth century. He was successively professor of philosophy in different colleges in France, and held other offices connected with the order to which he belonged. He was the author of several theological works, one of which, the Defensio Juris Episcopalis, was condemned by the clergy. He was also engaged in the disputes between the Jesuits and the theologians of Port-Royal. (Biog. Univ.)

BAGRATIDES, a noble family in Armenia, of Jewish extraction, to one of whom, called by Moses Chorenensis Sambæus Bagaratus, the right of crowning the kings of Armenia, of wearing a triple diadem with pearls in the palace, and the dignity of knight, were granted by Valarsaces I., king of Armenia. Tradition referred the origin of the family to a Jew in the time of Nebuchadnezzar. More than one individual, besides Sambæus, are mentioned cursorily in the history, as holding high posts in the kingdom. The race was still subsisting in the time of the historian above mentioned, whose history of Armenia is dedicated to, and apparently written by the desire of Isaac Bagratides.

BAGRATION, (prince Peter Ivanovitch,) one of the most celebrated Russian commanders, was descended from a family of princely rank, in the province of Grusia, and was born in 1765. He entered the Russian service in 1782, and

gradually rose to the rank of a major in the Kievsky regiment of curassiers in 1792; during which interval, he saw a good deal of military service in various expeditions, and distinguished himself both by his bravery and his good conduct. In 1783, he made his first campaign under Potemkin, against the Tchetchensees, and another in 1785, against Schach Mansur, who though originally no more than a shepherd, had assumed the character of a prophet, and excited the Tchetchensee mountaineers to make incursions into the Russian borders. Three years afterwards, (1788,) he was at the storming of Otchakov, when that place was taken from the Turks; and in the year following was again in an expedition against the Tchetchensees, in the course of which he was on one occasion not only severely wounded, but left on the field for dead among those who had been slain.

In 1794, he served in Poland under Suwarov, where he distinguished himself greatly on various occasions, particularly at Prague (Oct. 24,) and thereby obtained the personal notice of Suwarov himself, and marks of the empress's esteem and favour. The Italian campaign in 1799, under the same eminent commander, opened a new career to Bagration, in the course of which he gave numerous proofs not only of resolute courage, but of able generalship and skill in military tactics. At Brescia he decided the fate of the day, by forcing his way into the city, and compelling the garrison to surrender. He also distinguished himself at the taking of the citadel of Tortona; and was very instrumental in obtaining a victory over a division of the French troops, under Moreau, near Marengo, (May.) At the taking of Turin, in the actions of Trebbia and the Adda, at the blockade and taking of the citadel of Alisandria, and also that of the strong fortress of Serebasso, and at the battle of Novi, (which was the last of the achievements he shared in, in Italy)—he greatly added to his previous reputation as a soldier and as a commander.

During the memorable passage of the Russians through Switzerland, he commanded the vanguard, and distinguished himself so greatly on more than one occasion, that Suwarov spoke of him in the highest terms of admiration in his letters to the emperor Paul. On his return to Russia, he was appointed to the command of the regiment of life-guards, which commission he continued to hold till his death. In the meanwhile, the renewal of war with France (1805,) summoned him to fresh dangers and fresh honours. The command of the vanguard of the army under Kutusov, sent to the assistance of Austria, was first confided to him; but he was afterwards placed over the rear division, as being that exposed to the greatest danger, consequently requiring an able and experienced leader. After various actions, this division was cut off from the rest of the army, and Bagration had, with only 6,000 men, to oppose an attack of 30,000 French, under Soult and Lannes, including the greater part of the cavalry under Murat; notwithstanding which great inequality of numbers, he succeeded in joining the rest of the army, who had given him up for lost.

In the campaign of 1807, he continued to signalize himself, and upon so many occasions, that to particularize them, would be to enter into the military details of that eventful period, including those of the memorable battle of Eylau, and the retreat of the Russians to Königsberg. The hostilities between Sweden and Russia in the following year, occasioned the campaign in Finland; in the early part of which, Bagration made a most bold and successful attack on the brigade commanded by general Adlerkreutz; and notwithstanding the severity of the weather, and the difficulties of the country, he carried every enterprize he attempted, making himself master not only of several villages and important military posts, but of Biörneborg, after a sharp battle with general Klingsporr. He subsequently defeated Boie and Lantinghausen; and was, in short, mainly instrumental in securing for Russia the whole of that part of Finland, which lies upon the gulf of Bothnia, extending from Abo to Gamle Karleby.

As a reward for these services, he was appointed, on the death of field-marshal prince Prozorovsky, to the command of the army in Turkey. The siege of Izmail, and the taking of the fortresses of Matchin and Girson, were his first achievements, which he followed up by obtaining a decisive victory over the seraskier Khosrev Mehmet Pasha. At Silistria he was less successful, being obliged to raise the siege of that place, (Oct. 14,) after carrying it on for an entire month. This was the last event of the campaign in Turkey for that year, (1809.) In the following one, prince

Bagration was preparing to advance upon Shumla, the head-quarters of the grand vizir, when he was superseded by count Kamensky.

Previously to the breaking out of the war of 1812, Bagration had received the command of the western army, which occupied a position, extending from Bielostock to the frontiers of Austrian Galicia. On the advance of Napoleon, he was ordered to join his forces with those of Barclay de Tolly, for which purpose he made so masterly a retreat, as to excite the admiration of the enemy itself; and in August, he joined Barclay de Tolly at Smolensk. After the battle there, he took the command of the left wing of the Russian army, at the battle of Borodino. This was the last action he was engaged in, for he received a severe wound in his left ankle, from the bursting of a shell; which, though it did not at first threaten to prove mortal, gradually became worse. In consequence both of the bodily fatigue he was obliged to endure in journeying first to Moscow, and thence to Semæ, in the government of Vladimir, and of his mental anxiety, and deep affliction at the loss of Moscow itself, after great suffering, he expired at Semæ, September 12, 1812. His death may be said to have been felt as a general affliction and calamity, not only by the army, but by all Russia, which continues to venerate his name as nobly conspicuous among those of the patriots and warriors, who then signalized themselves in the eyes of the whole of Europe. (Entziklopeditchesky Leksikon.)

BAGRIANSKY, (Mikhael Ivanovitch,) doctor of medicine, and secretary to the medico-chirurgical department of the Moscow academy, was the son of a Russian pope or priest, and was born in 1760. He commenced his education at the Gymnasium attached to the university of Moscow, of which he was entered as a student in 1777, was promoted to the medical faculty in 1782, and four years afterwards proceeded to Leyden, where he took his degree in 1787. On his return to Russia in 1790, he was arrested on suspicion of favouring, or attempting to disseminate, the principles of revolutionary France, and was kept in confinement until the accession of the emperor Paul, who ordered him to be sent as an official government doctor to Yaroslov, where, in 1800, he was advanced to the post of inspector over the medical staff. In 1802, he obtained a similar situation in the Medico-Chirurgical Academy at Moscow, of which he became secretary in 1809, the year preceding his death. We do not know whether he published any professional works, the only one mentioned by Snignerev, in his Slovar Ruskikh Svætskikh Pisatelei, or Dictionary of Russian Authors, being a translation of Millot's History, in nine vols, 8vo, Moscow, 1785.

BAGSHAW, (Edward,) one of the lawyers who made themselves conspicuous at the beginning of the troubles of the seventeenth century, in their opposition to the king and the church, was a native of London; educated in Brazennose college, Oxford, which society he entered in 1604, he studied the law, and became a bencher of the Middle Temple. In 1639, being Lent reader, he attacked episcopacy in his lectures, but was stopped by lord-keeper Finch, at the suggestion of the archbishop of Canterbury. Being in consequence regarded as a sufferer in the cause, he was elected by the burgesses of Southwark a member of the long parliament, in 1640. He found after a time that the parliament was going farther than he intended, and this determined him to repair to the king at Oxford. It happened that he fell into the hands of a party of the parliamentary army, who brought him to London, when he was committed to the King's Bench prison, by order of parliament. It does not appear how long he remained in confinement, nor how he was occupied till the return of the king in 1660, at which time he was treasurer of the Middle Temple. In that year he published a treatise, which he had written during his imprisonment, entitled, The Right of the Crown of England, as it is established by Law. He lived not long after, dying in 1662, and was buried at Morton Pinkney, in Northamptonshire. He had a puritan minister for his tutor at Brazennose, namely, Robert Bolton, the author of a very popular treatise in practical divinity, entitled, The Four Last Things. It was probably from this person that Bagshaw imbibed his strong antipathy to the episcopal frame of the English church, and a disposition to take a prejudiced view of the conduct of the authorities of the church in that critical and difficult period. He retained a strong regard for his tutor, which was manifested in the earliest of his publications, which is, The Life and Death of Mr. Robert Bolton, 4to, 1633. Besides this work and the one already named, he caused to be printed several

of his speeches and arguments in parliament, and vindications of his conduct in respect of the reading at the Middle Temple. While in his imprisonment he wrote also, Defence of the Church, in respect of the Revenues, and in respect of the Doctrine, Liturgy, and Discipline; and also, A Defence of the University of Oxford against Prynne. All these were printed. (Ath. Oxon. vol. ii.) He was the father of Edward and Henry Bagshaw, both men of some consideration in those times, and of whom we speak in the succeeding articles.

BAGSHAW, (Edward,) the younger, son of the Edward Bagshaw, of whom in the preceding article, was born at Broughton, in Northamptonshire, which was the cure of Robert Bolton, the puritan minister, of whose life his father wrote and published an account. He was born about the year 1629; was a scholar at Westminster, from whence he passed to Christ-church, Oxford, in 1646. He made himself conspicuous by some irregularities and violent conduct in the university, where he appears to have remained till 1656, when he was appointed second master of Westminster school, Dr. Busby being then the head master: but disputes arising between the two masters, Bagshaw was displaced in 1658, and in the next year was ordained by Dr. Brownrigg, bishop of Exeter. He became vicar of Amersden, in Oxfordshire, and, after the restoration, chaplain to the earl of Anglesey. He was now little more than thirty years of age, and great part of his time had been spent in disputes and troubles. He expected preferment, being a man of parts and attainments; but finding himself neglected, as he thought, he fell into all kinds of irregularities and violences, so that, being looked upon as a dangerous person by the government, he was apprehended by an order of the council, and imprisoned in the Gate House, and afterwards in the Tower; from whence he was sent to Southsea castle, near Portsmouth. When he was released, he was in the same humour; and refusing to take the oaths of allegiance and supremacy, he was again committed to prison, and lay in Newgate twenty-two weeks. Wood says that he died at a house in Tothill street, Westminster; but Calamy says that he died in Newgate. The date of his death is the 28th of December, 1671, as appears by his monumental inscription in the burial-ground of the nonconformists in *Bunhill*-fields, which Wood has preserved. We must refer the reader to the Athenæ Oxonienses, for the long list of his writings, none of which have gained any permanent celebrity.

BAGSHAW, (Henry,) another son of Edward Bagshaw, the lawyer, was born at Broughton, in 1632, and, like his elder brother, educated at Westminster school and Christ-church, Oxford; taking the degree of M.A. in that university in 1657. He also entered the church, but his course presents a remarkable contrast to that of his unquiet brother. He went as chaplain with sir Richard Fanshaw in his embassy to Spain, and on his return was made chaplain to Sterne, the archbishop of York, who gave him preferment. He took the degree of bachelor in divinity, and afterwards doctor, in 1671. In 1672 he became chaplain to the earl of Danby, lord-treasurer, and rector of St. Botolph's, Bishopsgate. This living he exchanged for that of Houghton-le-Spring, in Durham, and there he appears to have spent the latter years of his life; holding also one of the prebends in the church of Durham. He died at Houghton, on the 30th of December, 1709. He published certain sermons, under the title of Diatribæ, or Discourses upon some texts against Papists and Socinians, 1680, and several single sermons.

BAGSHAW, (William, born 1628, died 1702,) a nonconforming clergyman, whose life being chiefly spent in the northern parts of Derbyshire, his native county, where he was a zealous and successful preacher, he acquired the appellation of the apostle of the Peak. His father was of a family long seated in that part of the kingdom, who greatly improved his estate by success in mining. This Mr. Bagshaw was his eldest son, and was designed by his father for a secular employment; but having a strong inclination for the ministry, he went to Cambridge, where were at that time several very eminent puritan preachers, particularly Dr. Hill, Dr. Arrowsmith, and Dr. Whichcote. He was ordained a minister in the time of the commonwealth, in the presbyterian manner. At that time he was one of the assistant ministers in the church of Sheffield; but the living of Glossop, in his native county, being offered to him, he accepted it about the year 1651, and continued there an active and influential minister till 1662, when he resigned the cure; being unable to comply with the terms of ministerial conformity. He retired to his own house, at Ford, in an adjacent parish, where he

resided on his patrimony, attending the public service of the church, but preaching also when he had an opportunity; especially when, in 1672, the indulgence allowed to the nonconforming ministers admitted of his doing so. He thus laid the foundation of several societies of nonconformists in the northern parts of Derbyshire, some of which still exist. He was a most diligent and laborious person, both in writing and preaching. He left behind a great mass of manuscript in his own hand, on a great variety of subjects. His published works are in number eleven, of which a list may be seen in Dr. Calamy's Lives of the Ministers ejected or silenced by the Act of Uniformity. They are all in the department of practical divinity, and two of them may deserve to be particularly noticed—The Miner's Monitor, or a Motion to those whose Labour lies in the Lead and other Mines, 1675; and De Spiritualibus Pecci, Notes or Notices concerning the Work of God, and some that have been Workers together with God, in the High Peak, 1702, a pleasing little tract. His posterity have been among the most considerable persons in those parts of Derbyshire. There is a small volume, entitled, A Short Account of his Life and Character, by J. Ashe, 12mo, 1704.

BAGWELL, (William,) an English mathematician and astronomer of the seventeenth century. He was the author of a popular work, entitled The Mystery of Astronomy made plain, 12mo, Lond. 1655, 1673. Clavel, in his catalogue of books, published at London after the fire, mentions another work of his, entitled, Sphynx Thebanus, an Arithmetical Description of both the Globes. Bagwell was one of the committee appointed by the government to examine into the validity of Bond's claim to the discovery of the longitude.

BAHA-ED-DOULAH, (Abu-Nasr Firouz-Shah,) a prince of the Bouiyan dynasty in Persia, son of the famous Adad-ed-doulah. On the death, A.D. 989, (A.H. 379,) of his brother Sharf-ed-doulah, he succeeded to the sovereignty of western Persia, with the possession of Bagdad, and the protectorate of the khalifate. The first act of his reign was to restore to liberty and to his possessions his eldest brother, Samsam-ed-doulah, whom Sharf-ed-doulah had dethroned and blinded. But this act of generosity is contrasted with his treatment of the khalif Taee-Li'llah, whom he arbitrarily deposed, A.D. 991, for the purpose of plundering his treasures. So utterly powerless had the once mighty commanders of the faithful become in the hands of the emirs-al-omrah, that Abulfeda, in narrating this act of violence, says that the deposed khalif had never had an opportunity of showing, by a single act of independent authority, what his disposition or talents for government might have been, if he had been allowed scope for their exercise! The remainder of his reign, though sometimes diversified by petty wars with his relations and the neighbouring princes, and by seditions among his own troops, is marked by no event of importance. He died of epilepsy—a disease which had previously proved fatal to his father, A.D. 1012, (A.H. 403,) in the forty-third year of his age, and the twenty-fourth of his reign. His military talents are said to have been respectable; but he was indolent and luxurious, and excited the discontent of his subjects, by the ascendancy which he suffered his favourites to exercise over him. His successor was his son, Abu-Shooja Sultan-ed-doulah. (Abulfeda. Elmakin. D'Herbelot.)

BAHADUR KHAN, or ABU-SAID, (by which latter name he is, perhaps, more generally mentioned by historians,) the ninth khan of the race of Hulaku, who ruled in Persia, ascended the throne on the death of his father, Algiaptu, or Ouljaitu, A.D. 1317, (A.H. 717.) As he was only twelve years old at his accession, the government was administered by Jooban-Nuyan, commander-in-chief of the army, who defeated a formidable invasion of the moguls of Kapchak, or Russia, and repressed the turbulence of the discontented nobles, in an action against whom the young monarch displayed such conspicuous bravery, that he was unanimously saluted by the troops with the epithet of Bahadur, or Valiant. But the fatal passion which he conceived for Bagdad-Khatoon, the beautiful daughter of his minister, (see BAGDAD-KHATOON,) occasioned a rupture, which terminated in the defeat and death of Jooban; and the lady, after being divorced from her former husband, was publicly espoused by the prince, over whom she exercised unbounded influence. Bahadur Khan died at the age of thirty-two, A.D. 1335, (A.H. 736,) of a marsh fever, caught in his march through Shirwan, to oppose a second invasion from Kapchak. He left no children; and though Arpa and several other pageant monarchs (see ARPA) were afterwards

successively raised to the throne, the effective power of the dynasty of Hulaku may be considered to have terminated with Bahadur. He appears to have been a brave and liberal prince, but was indolent, fickle, and luxurious; and his character is stained by his ingratitude to his great minister Jooban. (Price's Mohammedan Dynasties. De Guignes. D'Herbelot, art. Abousaid. Malcolm's Persia.)

BAHADUR SHAH, (Sultan Mohammed Muazen, or Shah-Alim,) eldest surviving son of Aurung-zeb, was proclaimed emperor on the news of his father's death reaching him, A.D. 707, (A.H. 1119.)* In spite of his efforts to conciliate his brothers, two of them, Azim and Kambaksh, separately took the field to contest the throne, but were both defeated and slain. He endeavoured to restore peace to the empire, by effecting an accommodation with the revolted Rajpoots, and marched in person against the Seiks, whose leader he invested in a hill fort; but his knowledge of the mountain-paths enabled him to escape, and the sect continued to increase so rapidly, that Bahadur Shah fixed his residence at Lahore, in order to check their depredations by his proximity. No event of importance distinguished his short reign, which was terminated by sudden illness, in the camp at Lahore, A.D. 1712, (A.H. 1124.) He is universally spoken of by historians as an accomplished and amiable prince; and the concord which during his life he maintained among the members of his family, is without parallel in the annals of his race. But his good nature was carried to the verge of imbecility, and the profusion with which he showered titles and honours on low and undeserving objects, as well as his addiction to the Shiah heresy, gave offence to his sons and nobles. A contest for the crown between his sons, as usual in India, followed his death. Two of them, Jehandar-Shah and Jehan-Shah, successively ruled for short periods. (Siyar-al-mutakhereen, &c.)

BAHADUR NIZAM SHAH, the ninth sovereign of the dynasty called Nizam-Shahy, who ruled the Moslem kingdom of Ahmednuggur, in the Dekkan. At the death of his father Ibrahim, who fell in battle against the troops of Bejapore, A.D. 1594, (A.H. 1003,) he was an infant in arms, and the ministry concurred in setting him aside from the throne; his grand-aunt, Chand-Beebi, however, a princess of great spirit and talent, proclaimed him king, herself assuming the regency; and he was at length established by the aid of some of the neighbouring princes. The Dekkan kingdoms were, however, crumbling away fast under the attacks of the Mogul emperors of Delhi; and after the battle of Sonput, which the generals of Akbar gained, in 1598, over the united forces of Bejapore, Golconda, and Ahmednuggur, the latter capital was besieged and taken by storm by the Moguls. Chand-Beebi had been murdered by her own troops, before the fall of the city; and the infant king was sent prisoner to the Mogul fortress of Gualior, A.D. 1599, (A.H. 1008,) after which no more is heard of him. (Ferishta.)

BAHADUR KHAN FARUKHI, the last sovereign of a petty dynasty which had maintained independence in Kandeish for nearly two centuries. He succeeded his father, Raja-Ali Khan, in 1596; but revolting against the emperor Akbar, of whom his father had been forced to acknowledge himself the vassal, he was besieged in his fortress of Aseer, taken, and sent a state prisoner to Gualior, the same year as his namesake of Ahmednuggur, A.D. 1599, (A.H. 1008.) (Ferishta.)

BAHADUR SHAH, the tenth sovereign of the dynasty of Moslem kings in Guzerat. He was the son of Muzuffer, the seventh king of that race; but having excited the jealousy of his father and elder brothers, he fled to Delhi, and distinguished himself so much in the warfare against the Mogul invaders, under Baber, that the Afghan chiefs, according to Ferishta, offered to elevate him to the throne. On hearing of the death of his father, and the assassination shortly after of his eldest brother, Sikan-der-Shah, he returned to his native country, and deposing his second brother, Mahmood, without much difficulty, mounted the throne, A.D. 1526, (A.H. 932.) In 1529 he invaded the Dekkan, in concert with his nephew, the king of Kandeish; subdued Berar and Ahmednuggur; and compelled Boorhan Nizam Shah, the king of those territories, to acknowledge himself his vassal. In 1531, he also subdued Malwa, and repulsed an attack on Diù by a Portuguese armament of four hundred vessels and twenty-two thousand men. The almost impregnable Rajpoot fortress of Chittore also fell into his hands, after a long and obstinate siege. But a war

* In the article Aurung-zeb, the year 1118 of the Hejira is mentioned as coinciding with A.D. 1707 in the date of his death; but A.H. 1119 begins March 24 of that year, and Bahadur-Shah was proclaimed in the first days of that year.

into which he entered in 1534, with Humayoon, the emperor of Delhi, proved fatal to his prosperity. The troops of Guzerat were defeated in a great battle, and the whole country occupied by the Moguls. But the revolt of the Afghans in Bengal distracted the forces of Humayoon, (who was soon after forced to fly from Delhi,) and Bahadur, whose gallantry and generosity made him highly popular with his subjects, recovered Guzerat without opposition. He fell, however, the following year, A.D. 1536, (A.H. 943,) aged thirty-one, in an affray with the Portuguese, to whom he had given permission to construct a fort at Diù, in return for their affording him aid against the Moguls. He was succeeded by his nephew, the king of Kandeish. Bahadur Shah fills a conspicuous place in the Indo-Portuguese annals. Not content with personally opposing the European invaders of his country, he formed an alliance with the Ottoman emperor, Soliman the Magnificent, to whom he sent rich gifts, and, in particular, a jewelled girdle, valued at three millions of aspers, in return for the aid afforded him from Egypt against the common enemy. (Ferishta. Tohfut-al-Mujahideen. Mirat-Iskenderi. Faria-e-Souza, History of the Portuguese in India. Hammer's Ottoman Empire, book 29.)

BAHADUR-KHERAI-KHAN was placed on the throne of Krim Tartary by Sultan Mourad IV., after the deposition and death of his cousin, Inayet-Kherai, A.D. 1637, (A.H. 1046.) He died four years afterwards, and was succeeded by his brother, Mohammed-Kherai. (Hammer.)

BAHADUR IMAM-KOULI KHAN, one of the descendants of Jenghiz, who ruled in Bokhari and Transoxiana. He succeeded Abd-al-Mumen in 1608, and is supposed to have been the nephew of his predecessor, as his father's name was Yar-Mohammed. He waged war with the Persians and with the Uzbeks of Khiva; and dying A.D. 1642, (A.H. 1051,) was succeeded by his brother Nassir. (Hammer. · De Guignes.)

BAHIL, (Matthias,) one of the many martyrs of popish and Austrian intolerance in Hungary. He was a protestant pastor, first at Cserents, and since 1734 in Eperies. He made a Slavian translation of Cyprian's information about the origin and progress of popery, and of Meisner's Consultatio orthodoxa de Fide Lutherana capessenda et Romana Papistica deserenda, opposita Leonhardo Lessio, which were printed in 1745, in Wittenberg. As soon as he was known to be the author of those translations, the municipality of Eperies imprisoned him, (28th Nov. 1746); and there can be no doubt, that the kind and humane Jesuits would have made Bahil the object of exemplary punishment. He succeeded, however, in avoiding it, by an almost providential escape from prison, (13th Dec. 1746.) He flew to Prussian Silesia, where he was not only well received, but also recompensed by the Jesuits of Breslau for the loss of his library, which had been seized by the conventuals of Eperies. This was done by an especial order of king Frederic II. In 1747 he published in Brieg his Tristissima Ecclesiarum Hungariæ Facies, 8vo. In this clever and impressively-written work, his fate, and the indignities he had been subjected to in his native country, are faithfully recorded.

BAHRAM, (called by the Roman and Greek historians Varanes and Vararanes,) the name of several of the Sassanian monarchs of Persia.

Bahram I., the fourth king of that dynasty, succeeded on the death of his father, Hormuz or Hormisdas I., A.D. 274. He reigned only three years; and the only event of importance which signalized his reign was the execution of the impostor Mani, founder of the celebrated sect of the Manichæans, and the extirpation of his followers. Abul-Faraj, however, states this to have occurred under his grandfather, Shahpoor, or Sapor I. He is said to have been a just and beneficent ruler, and his reign was undisturbed by foreign wars. He was succeeded by his son,

Bahram II. (whom Abul-Faraj calls, as well as his father, Warharan, which Malcolm considers to have been the ancient Persian name.) He ascended the throne A.D. 277, but the commencement of his reign was unpropitious. His tyranny and profligacy gave such disgust to the nobles, that he was on the point of being dethroned by a conspiracy, when the exhortations of the chief pontiff reclaimed him, and he preserved his life and throne. In the Roman war, which broke out A.D. 280, he was as unfortunate as he had previously been in his domestic administration; the Romans overran Mesopotamia, captured Ctesiphon, or Al-Madayn, apparently without a siege, and were preparing to advance into the heart of Persia, when the death of the emperor Carus, by lightning, and the retreat of his son Numerianus, whose superstition

saw in the fate of his father a divine warning, relieved Bahram from the fear of utter ruin. The remainder of his life is said to have been distracted by domestic factions and petty wars. He died A.D. 294, after a disastrous reign of seventeen years, leaving the crown to his son,

Bahram III., whose reign of four months contains no event of interest. He is said by Agathias to have borne the title of *Segan-saa*, which he states to imply king of the *Segani* (Segestan, or Seistan); but it appears probable that it was only a corruption of the usual Persian title, Shahinshah, or king of kings. His successor was his brother, Narsi, or Narses.

Bahram IV., surnamed Kerman-Shah, the twelfth in succession of the Sassanians; he was son of Shahpoor the Great, and succeeded his elder brother, Shahpoor III., A.D. 390. His reign of eleven years appears to have been undisturbed, either by civil or foreign wars; but his memory has been perpetuated by his foundation of Kermanshah, still a rich and flourishing city, and by the famous sculptures in its neighbourhood, called Tak-i-Bostan, or "*arch of the garden.*" A description of these, with a version by M. Silvestre de Sacy of the Pehlevi inscriptions which accompany them, is given in Malcolm's History of Persia, (vol. i. 544-5, 8vo ed.) His name is in this inscription Vararam, or Varaham, which is essentially the same as that given by Abul-Faraj. Bahram IV. was killed accidentally by an arrow, A.D. 401, and succeeded by his son or brother, Yezdijird I. (the Isdigertes of the Greeks), whose son and successor was,

Bahram V., surnamed Gour, or the *Wild Ass*, from his fondness for the chase; ascended the throne A.D. 421, on the death of his father, Yezdijird I., of whom he was the only surviving son. His education had been entrusted to an Arab chief, and it is probable that from the early impressions thus communicated, he derived the frank and martial spirit which pervaded his life and actions, and has preserved his name to this day in Persia, as a hero of romance. The adventures attributed to him in this capacity do not come within the range of authentic history; but his daring bravery has been confirmed by all writers who have narrated the events of his reign. At the head of only 7000 horse, he surprised the camp of the Turks of Transoxiana, whom the reports of the peace and luxury prevailing under his sway had allured to invade his dominions; and, after pursuing them with great slaughter to their own country, he raised an obelisk on the banks of the Oxus, to mark the boundaries of *Turan* and *Iran* (Turkestan and Persia). A war with the Romans, which was instigated by a persecution directed against the Christians in Persia, led to no decisive result, though obstinately contested in two bloody campaigns; the Romans claim to have been victorious in the field, but they were signally repulsed in the siege of Nisibis. A peace for one hundred years was concluded between the two empires, leaving each in possession of their existing limits; and a dispute which subsequently arose on the subject of Armenia was settled, after some negotiation, by a partition of that kingdom, A.D. 433. The death of Bahram occurred in hunting; his horse plunged with him into a deep pool, and neither he nor his rider were ever found. The scene of this tragical event was visited by Malcolm in 1810, and one of his escort was drowned, in attempting to bathe, in the very spring where tradition states the Sassanian monarch to have perished. He reigned twenty or twenty-one years, and was succeeded by his son Yezdijird II. A.D. 442.

BAHRAM, surnamed Tchoubeen, or *the Stick-like*, from his gaunt appearance, a celebrated Persian general, in the reign of Hormuz IV. the unworthy son of Nushirwan. At the head of only 12,000 men, he overthrew a countless army of the Turks of Transoxiana, whose progress had threatened the monarchy with ruin. The Khakan, or grand khan of the Turks was slain, and his son sent a prisoner to Hormuz. But this signal service excited only jealousy in the mind of the monarch; and when Bahram sustained a defeat from the Romans, he was insulted by receiving a distaff and a female dress. But the vengeance which he sought by an instant revolt was anticipated by the inhabitants of the capital, who dethroned, blinded, and at length strangled, Hormuz, A.D. 589. Bahram now attempted to ascend the vacant throne, but after exercising for a few months the functions of sovereignty, he was expelled by the approach of Khosroo, the son of the deceased monarch, with a Roman army; he took refuge in Turkestan, where he was honourably received, but died of poison administered by the Turkish queen, who was a relation of the restored Khosroo. At the end of the third cen-

tury of the hegira, the Samani kings of Khorassan affected to boast their descent from Bahram Tchoubeen; but this pedigree was probably invented after their attainment of sovereign power. (Mirkhond. Abul-Faraj. Malcolm's History of Persia. Gibbon. D'Herbelot, Bibl. Or. Ancient Universal History.)

BAHRAM GUDURZ, a Persian monarch of the Ashkanian dynasty, noticed by Khondemir; apparently the prince called by Roman writers Gotarzes, the third prince of the second dynasty of the Arsacidæ. See GOTARZES.

BAHRAM-SHAH, the twelfth sultan of the Ghaznevide dynasty, in Cabul and the Punjab, ascended the throne A.D. 1118, (A.H. 512,) after dethroning and putting to death, by the help of Sandjar, the Seljookian sultan of Persia, his brother and predecessor Arslan-Shah. The greater part of his reign was passed in wars with the princes of Ghour, a mountain tract north of Ghazni. He was at first successful, defeating and taking prisoner his opponent Soori, whom he put to death with every circumstance of cruelty; but the death of Soori was ere long avenged by his brother, who defeated Bahram, and forced him to fly to Lahore. Ghazni was left at the mercy of the victor, who massacred all the principal inhabitants, and almost ruined the city; but, after some years, the Ghaznians succeeded in expelling the enemy, and recalled Bahram to his capital, A.D. 1151, (A.H. 546.) He died the same year, on the eve of a fresh attack from the Ghourians, who, thirty-four years later, overthrew the last remains of the Ghaznevide power. Bahram appears to have been both a weak and cruel prince; his liberality, and patronage of learning, however, have been highly celebrated by oriental historians. (Abulfeda. D'Herbelot. De Guignes. Malcolm's Persia.)

BAHRAM-SHAH, was also the name of a Seljookian prince, who reigned for a few years in Kerman, about A.D. 1170; also of a son of Altmish, who filled the throne of Delhi from A.D. 1239 to 1241; but their reigns are unimportant. Many minor Asiatic princes have borne the same title.

BAHRDT, (Dr. Karl Friedrich,) the son of the professor of theology at Leipsic, was born at Bischofswerda in 1741, and sent by his father to the school of St. Nicholas at Leipsic, and afterwards to that called the Schulpforte; from this last he was expelled, after two years' stay, for irregularity of conduct. After this, he went to the university of Leipsic, where he addicted himself to the theological views of Ernestus and Crusius, and lectured on theology with great applause, though, by his own account, he was then but an ignorant teacher. Here, too, he was appointed professor extraordinary of sacred philology, and in 1763 made his first essay as a writer, but without, at that time, exciting much attention. With the unsteadiness of purpose which distinguished him through life, he vacillated between a diligent employment of time, and something worse than the loss of it; and, in 1768, he was obliged to relinquish the charges he held at Leipsic, in consequence of scandalous irregularities. He had afterwards the professorship of biblical antiquities at Erfurt, but involved himself in quarrels with his brother professors, by his invasion of their province, for he availed himself of his professorship, and its connexion with theology, to deliver lectures in the latter branch. He distinguished himself also by personal attacks, which increased the ill-will he had already acquired. In 1770 he published a System of Moral Theology, founded upon an earlier work by his father. This was well received, and his success, probably, encouraged him to undertake an edition of the Old Testament on the plan of Dr. Kennicott, employing those manuscripts of which former editors had not availed themselves—a work for which he had neither the knowledge nor the industry required. He proposed also, about the same time, to organize a society of theologians, who taking his own published System of Theology, should write their several judgments upon it; and these remarks were to be printed in a collected form. This plan produced the Letters on Systematic Theology; but the inconstancy of Bahrdt's character caused it to be at length relinquished. He married in 1770, and, in 1771, at the recommendation of his friend Semler, he was appointed professor at Giessen. Here his pen was unusually in requisition, for he produced, in a short time, a book of Sermons, of Homilies, a Universal Theological Bibliotheca, the Latest Revelations of God, and some other works, all of which were of a polemical cast, and in many of them his antagonists in religious opinion were unsparingly attacked. He thus raised many enemies; his conduct was severely animadverted upon by the ecclesiastical authorities; and he was at last dismissed from his office at his own request, which, how-

ever, he was far from wishing to see granted, by the landgrave of Hesse Darmstadt. Before he left Giessen, however, another employment was proposed to him, which he accepted—that of director of the educational institution of Von Salis, called the "Philanthropin," near Marschlins. But Von Salis was a great lover of regularity and method, and was rigid in exacting from those under his authority a punctual fulfilment of their duties. All these were so many stumbling-blocks to Bahrdt, and after much coldness, and even direct hostility, he was probably saved from a dismissal by an invitation to take the post of general superintendent, and pastor at Dürkheim on the Hardt, which he accepted with a feigned reluctance. Here he showed so much moderation, and a conduct so opposite to his former course of life, that he became an especial favourite, both with the people and his patron, the count of Leiningen-Dachsburg. From this prince he procured the use of the castle of Heidesheim, where he established a school similar to that in which he had been formerly engaged by Von Salis—a speculation which promised much, but which suffered from Bahrdt's injudicious arrangements, and still more from his imprudence in provoking an influential man at the court of the count, who set himself to defeat his purposes. The result of all this was a journey of Bahrdt to Holland and England, in search of pupils. He returned in 1779 with thirteen, but on his arrival in Germany heard that an ordinance of the imperial council had gone out against him, suspending him from all his offices, and forbidding him to remain in the empire on any condition but that of recanting his doctrinal errors. This he refused to do, and aggravated this offence against the authority of the council, by republishing the confession of faith of those principles, in consequence of which he was obliged to leave his former residence, and take refuge in the kingdom of Prussia; where an asylum was granted him on the express condition that he should "keep himself quiet, give occasion to no complaint, read no theological lectures, and aspire to no office." He chose Halle as his place of residence, and supported himself by his writings, by his lectures upon the classics, logic and metaphysics, eloquence, and morality, and by the publication of his smaller Bible (1780). A subscription was also raised for him at Berlin, whereby an income of 200 rix-dollars was secured to him, besides the supply of his present wants.

His quiet, however, was shortly disturbed by an act of his own, so scandalous that it is difficult to understand what motive could have induced him to it. He bought a vineyard, not far from Halle, and there established an inn, in conjunction with a female servant whom, for this purpose, he invested with the power and place of a wife. This proceeding necessarily caused great scandal and mischief; for his house was much frequented by the students of Halle, and the spectacle of this shameless apostasy of a christian teacher was calculated to have the most disadvantageous effect upon their moral feeling. He continued this course of life for ten years, when he was arrested upon a double charge; the founding of a secret, and, it was said, dangerous society, called the Union; and the publication of a comedy called the "Religious Edict," in which he ridiculed some ordinances of the king of Prussia. The former offence was not distinctly proved against him, but for the latter he was condemned to two years' imprisonment; a sentence which was commuted, by the king, to one year's imprisonment in the fortress of Magdeburg. This time he employed in writing Morality for the Citizens, and a History of his own Life—in which he deals as recklessly with the good name of others as with his own. After his release from prison, he formally separated from his wife, and pursued the same indecent course of life as before. His death took place, after a severe and lingering illness, in 1792.

END OF VOL. II.

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